

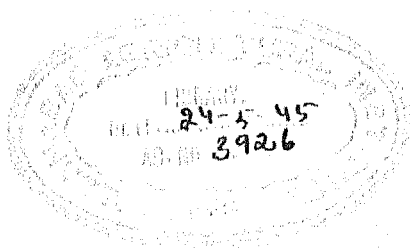


Frontispiece.

Calcutta Phototype Co.,

CHAMPAT RAI JAIN.

THE KEY OF KNOWLEDGE



THE KEY OF KNOWLEDGE

BY
CHAMPAT RAI JAIN
BARRISTER-AT-LAW

"Woe unto you, lawyers ! for ye have taken away THE KEY OF KNOWLEDGE : ye entered not in yourselves, and them that were entering in ye hindered."—LUKE XI. 52.

"Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me ; for I am meek and lowly in heart ; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."—MATT. XI. 28-30.

KUMAR DEVENDRA PRASAD JAIN
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ALLAHABAD

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एमो अरहंताणं
एमो सिद्धाणं एमो आइरीयाणं
एमो उवज्झायाणं
एमो लोये सब्बासाहुणं

Namo Arahantanam.
Namo Siddhanam, Namō Ariyanam.
Namo Uvajjhayanam.
Namo Loye Sabba Sahunam.

To

ARHATS, THE PERFECT SOULS EMBODIED,

POSSESSED OF INFINITE COGNITION, KNOWLEDGE,
HAPPINESS AND POWER ;

TO SIDDHAS, THE PERFECT SOULS IN NIRVANA,

FORMLESS AND BODILESS,
FREE FROM ALL KARMIC ATTACHMENT ;

TO ACHARYAS, THE MASTERS OF ADEPTS

IN SPIRITUALITY ;

TO UPADHYAYAS, THE ADEPTS,

GUIDING THE SCHOLAR-ASCETICS,

AND

TO ALL SADHUS, THE ASCETICS DEVOTED

TO THE CONTEMPLATION OF

SELF,

I

MAKE OBEISANCE HUMBLE

AND

PLACE AT THEIR WORSHIPFUL FEET

THIS

FEEBLE EXPOSITION OF THEIR PROFOUND
TEACHING.

C. R. JAIN

PUBLISHER'S NOTE



May people see 'uniformity amid diversity' !
In this hope this new work is sent out into the world
that they may sink their differences which are *but*
apparent, for it is said by the ancients, 'The path
is one for all, the ways that lead thereto must vary
with the pilgrim.'

PUBLISHER.

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**THE CENTRAL JAINA PUBLISHING HOUSE,
ARRAH (INDIA.)**

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ADDENDA ET CORRIGENDA.

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„ 694.	25th line from top.	„	'spect'	„	'aspect.'
„ 799.	9th line from bottom.		Insert <i>a</i> before <i>king</i> .		
„ 851.	10th line from top.		For 11	<i>read</i>	20.
„ 851.	13th line from top.	„	19	„	11.

Page 861. 12th line from top. For Messaiah read Messiah.

„ 888. 1st line from bottom. „ anp „ and.

„ 895. 27th line from top. Add the following :

So far as the *kārmāna sharīra* is concerned, its existence is proved by the fact that a body of subtle matter is an absolute necessity for the sojourn of the soul in the regions of *devas*, demons or men, since a bodiless spirit at once rises up to the top of the world, to take its place among Gods. Hence the existence of a force which prevents its rising to the Holy *Siddha Sila* is a *sine quā non* to its remaining entangled in the *samsāra*. Now, since force cannot be conceived apart from matter of some kind or other, it is obvious that the bondage of the soul is due to its being imprisoned in some kind of an encasement or body of matter. It is this encasement, or body, of finer matter which is called the *kīrmāna sharīra* in the Jaina Scriptures. That this body cannot be the body of gross matter itself, is evident from the fact that its existence is a condition precedent to the making of the outer visible body. If it were otherwise, the soul which is perfectly divine when devoid of all bodies, would have absolutely no reason to descend to our world, to enter into crippling relations with matter, shutting itself out from all its divine powers, attributes and qualities. Furthermore, the attainment of *moksha* would also necessarily and immediately follow the dissolution of form, and could be obtained, with the greatest ease, by the simple process of committing suicide. Nay, even an act of murder would, on the supposition of the gross body being the only vestment of the soul, become invested with all the meritorious qualities of a virtuous deed, since it would signify neither more nor less than the immediate emancipation of the murdered man. The absurdity of the supposition might be further emphasised by the fact that the separation of the physical body and soul would place men and animals on the same level, doing away with the differences of development in respect of intellect, knowledge, and character at a single stroke. It is thus clear that the force which prevents the soul from attaining the perfection of Gods is not the outer body of gross matter, but an inner vestment of a finer sort of clay, to use the language of Al Qur'an. It also follows from this that so long as this body of finer clay, the *kārmāna sharīra*, is not totally destroyed by the

soul, it is not possible for it to acquire its natural purity, i.e., the perfection of Gods.

The *Taijūs sharīra* is a coat of luminous matter thrown over the *kārmāna sharīra*, and forms an atmosphere, or *aura*, of light round it. It is the source of the radiance of the outer body, which, in the case of *devas* (angels), is very marked; and its departure from the body is the cause of the ghastly lividity characteristic of a corpse. Its colours vary from time to time under the influence of *karmas*, and have been fully described in the *Uttarādhyāyana Sūtra* (chapter 34). This envelope of luminous matter is to the *Kārmāna sharīra* what a body is to the bony skeleton beneath. Taken together, the *Taijūs* and the *Kārmāna sharīras* form, as it were, only one organism, and accompany the soul throughout its evolution as a migrating ego.

- Page. 896. 7th line from bottom. Omit 'the' after 'of'.
 „ 940. 8th line from top. For hiself read himself.
 „ 980. 1st line from top. „ phenomena „ phenomena.
 „ 985. 21st line from top. „ consciouness „ consciousness.
 „ 1017. 17th line from top. „ hall „ hell.
 „ 1030. 13th line from bottom. „ .14 „ I. 14.
 „ 1042. 19th line from top. „ the „ eth.
 „ 1044. 9th line from top. „ *kufirs* „ *kufr*.
 „ 1046. 5th line from top. Omit 'the' after 'hence'.
 „ 1046. 8th line from bottom. For practice such read practise much.
 „ 1047. In continuation of the 5th line from top read :—

Our observations against the re-marriage of widows, of course, have no application to the cases of those unfortunate victims of social tyranny who are known as virgin-widows. In the eye of Religion they are still unmarried, though forced to drape themselves in a widow's weeds. Religion would be a nuisance, if it ever countenanced the perpetuation of the cruel injustice of forcing little children into matrimony by enjoining a life-long mourning on an unfortunate child whom an unholy, inhuman custom declares to be a widow. In her case, there is no question of breaking the nuptial vow, of sullyng the virgin purity of spirit or heart, or of prostituting the body to the embraces of another than the man deliberately accepted, in the name of Gods, as the sole companion, in weal or woe, and the only exception to the absolute impregnability of feminine modesty.

Thus, no one can seriously deny that the considerations which apply to the case of any ordinary widow have not the least application to those of little children forcibly joined in the unholy bonds of unlawful matrimony by parental tyranny; and it is really high time now that people made up their minds to give up, once for all and for ever, a custom of such evil repute and consequence as child-marriage has proved to be.

Page 1071. 5th line from bottom. *For A* *read Al.*

PREFACE



“THE KEY OF KNOWLEDGE” does not claim to be a new Scripture, nor is it an attempt to found a new religion or a new sect. It is merely what its title indicates—a ‘key,’ with the aid of which all the locked doors of wisdom might be unlocked, enabling its possessor to enter into them and to see for himself the priceless treasures which have remained hidden from common view so long. Its chief value will be found to lie in its power of reconciling the numerous theories which have hitherto been regarded as irreconcilable.

It is not likely that every reader would find its perusal interesting. There is a certain class of people who do not care to think on the vital problems of life themselves, and are ever content to be guided by the thoughts of others. For such and others who take no interest in religion the book is not meant. It is meant only for those, in the first instance, who ‘labour and are heavy laden’ and whose souls are panting for rest and for a breath of the air of freedom. They will find the ‘yoke easy, and the burden light.’

The book lays no claim to elegance of diction. The critic would be wasting his breath if he merely criticises its literary merit or style. Thought-stimulating criticism is always wholesome, and the author would be happy to have his errors pointed out, if any.

The author does not pretend to be a learned man in any sense. In the following pages he has merely put down the chain of reasoning which brought satisfaction and rest to his mind, in the hope that others also might be benefited thereby, if they have an earnest longing to understand themselves and the great mystery which surrounds existence. It is possible that in dealing with the vast range of subjects discussed in this book he may have unwittingly trodden upon the corns of some ; if so, his excuse is that the causing of pain is not intentional. In an earnest search after Truth there is no room for an apology.

The best method of studying the "Key of Knowledge"—indeed, of all works on education and religion—is to meditate on its passages, not to skip over them. It would be much better not to read it at all than to read it in a hurry. It is well to bear in mind that knowledge is like food, and becomes ours only when it is absorbed, assimilated and digested by the intellect.

Serious confusion is apt to arise unless the standpoints of Idealism and Realism are constantly kept in mind. The change from the one to the other is sometimes so abrupt and without warning, that nothing but the reader's natural intelligence can come to his rescue. An endeavour has been made to point out all such changes, but the injunction is thought necessary to put the reader on his guard. A full grasp of the Jaina doctrine of the *Saptabhangi* (that is, the sevenfold) system of predication is necessary to avoid all such pitfalls. Ordinarily, language fails to

deal at one and the same time with any given situation in all its aspects, and is apt to mislead the unwary reader. For instance, the word 'unknowable' is a contradiction of its own sense. Herbert Spencer could not well have meant what the word signifies. What he meant was that which could not be fully known, not that which was wholly unknowable ; for the mere fact that we know that there is a thing, however unknowable be its attributes, removes it from the category of the unknown or unknowable and puts it in that of the known. The *Saptabhangi* method of the Jainas is calculated to overcome this difficulty. It maintains that full knowledge of a thing is possible only when it has been looked at from all the different points of view which exhaust the categories of knowledge. For instance, to know merely what a thing is, is not enough ; we ought also to know what it is not. But as we are not here concerned with the *Saptabhangi* philosophy, we need not tarry to describe it any further.

It only remains to be added that the 'Key of Knowledge' does not blindly follow the teaching of any particular sect or creed, not even of Vedanta for which the author entertains a great deal of admiration, nor of Jainism, to which sublime and noble faith he has the privilege of belonging by a happy *incident* of birth.

The views set out herein are based on a study of the nature of things, and the interpretation of the scriptures of some of the different religions has been undertaken only to show that the impartial conclusions of Reason are precisely

those which have been set before men in the form of doctrines and myths.

The reader is, however, requested to bear in mind that the author's profound admiration for the wisdom of the ancients compared with which the much boasted knowledge of the moderns is but a mere smattering, does not allow him to launch this book into the world except with the sincerely-felt observation that whatever is beautiful, grand and sublime in the following pages comes from the sages of the past, and all the rest which is wrong or ugly is his.

In dealing with the basic principles of religion it was not found necessary to go into a minute analysis of all the existing religions of the world, inasmuch as a survey of the principles underlying those actually dealt with sufficiently disposes of them all. Besides, a thorough treatment of each religion separately would have swelled the bulk of the book beyond all proportion, voluminous as it already is.

HARDOI :

13th July, 1913. }

C. R. J.

THE KEY OF KNOWLEDGE

CHAPTER I.

THE IDEAL.

"They who have no central purpose in their life fall an easy prey to petty worries, fears, troubles and self-pityings."—*James Allen*.

"Be ye therefore perfect, even as your father which is in heaven is perfect."—*Jesus*.

A great teacher of our race has said :—

"Ask, and it shall be given you ; seek, and ye shall find ; knock, and it shall be opened unto you."*

But unfortunately he did not say in clear language what should one ask or seek for, or precisely where to knock and how and when. We must, therefore, ascertain what it is that we want before setting out in search of it. Without fear of contradiction we may say, at once, that man's only want is happiness, however vague and hazy be his idea of it.

Every one in this life desires happiness. The child seeks it in the toys which are put before it ; the school-boy turns to books ; the young man to making money and getting married. Thence the centre of happiness is shifted to the family. The pursuit of honour and distinction occupies the thoughts of the more advanced in age. And then ? But how many think of the ' then ' ? For the materialist the ideal of old age, after a life of bustle and turmoil, consists in a peaceful, eternal repose in the grave. Poetically the idea is all right, but when we

* Matthew, VII. 7.

turn our attention to enquire into the nature of the pleasure which such 'peaceful' repose can possibly afford, he has no idea whatever on the subject. Peace, but for whom? For a dead body! Just as if a corpse could enjoy peace. Perhaps the soul is to enjoy the ideal, peaceful repose. But the materialist's vocabulary of existing things contains no such word as soul. Here is the fulfilment of an ideal, but under what conditions? He who longs for it is no more when it falls into realization! What a contradiction in terms, what an ideal to cherish!

A vast majority of mankind perhaps think that way. There are, however, a few who think the other way. These hold that the enjoyer survives the physical death. But then the grave ceases to be a haven of rest. Repose there might be in the grave, but who can say that it would be peaceful necessarily? And if it is not, the anguish would be all the greater, for here on earth it is given us to assist each other or to devise some means whereby the suffering might be alleviated, but the probabilities on the other side of the grave are against such alleviation by mutual assistance or individual exertion.

Theology steps in to point out that beyond the grave there is the land of the paradise where sickness and death and pain and misery are unknown, and where people pass their days in the fun and frolic of childhood, or in the voluptuous embraces of the heavenly nymphs, the *houris* of Islam. But it also points out that there is another region exactly the reverse of the Land of Happiness where wicked people have to go and spend

their lives in awful agonies of pain. The path to the former, it is said, is hidden from the atheist, but is revealed to the worshipper of the Almighty God. He who would aspire to the attainment of heaven must follow the path of virtue, be poor in spirit, inoffensive, meek, charitable, non-injuring, and so forth. 'It is easier for a camel to pass through the needle's eye than for a rich person to tread the narrow path of bliss.'

Then comes the teaching about the Nirvana after death. Buddha exhorted his hearers to aspire to the attainment of emancipation in Nirvana. But one wants to be happy here and now. There is no pleasure in postponing the realisation of the ideal to a future moment of time. Why can it not be had at once?

Let us philosophise a bit. When pain comes to us we say, 'O, what have I done to deserve this suffering'? But we make no such observation when happiness falls to our lot. Why? The reason is obvious; we look on happiness as ours by right, but on pain as something foreign and outside ourselves. Therefore it is that every one seeks his happiness first and foremost and above all other things.

But the fact that search is to be made for it indicates that happiness has to be sought out, in other words, is not readily available to us. Leaving aside, for the present, the question of the real nature of happiness, it is also obvious that it cannot reside in any one of the toys, the books, the money, the wife, the children, the honours, the distinctions, and the like, which man pursues one after another. Were it otherwise, the child would stick to his toys, the school-boy to his books,

and so forth. Volition, as a matter of fact, is the outcome of desire, and desire most distinctly points to a want which, in its turn, indicates unhappiness. One moves to secure a thing because one wants it, one wants it because it would satisfy an existing desire, and one satisfies an existing desire because the satisfaction results in happiness.

All straining and striving which is going on in the world is, therefore, the outcome of a thirst for happiness, and it is on account of this insatiable thirst that ideal after ideal is conceived, adhered to for a time, and then, ultimately, when discovered to be insufficient, discarded and replaced by a seemingly better one. Some people spend their whole lives in thus trying object after object in a vain search for this Will o' the Wisp, and ultimately descend into the grave with a broken heart. When all the customary ideals of happiness are exhausted by a person, and he is left without any tangible aim in life, he drifts about like a wreck, and dies of aimlessness.

The question, therefore, arises as to what is the proper ideal for mankind to cherish? Can it be money? No, for money is the means to an end, not the end in itself, and would fail to procure happiness if put to the test. Can it, then, be the books, the toys, the wife, the children, the titles, the fame or the like? Surely not, for they are also the means to an end, not the end. From the King down to the captive slave, and from the millionaire down to the penniless beggar, all are seeking happiness. Hence, neither position nor material worth can confer it. Similarly, it can be shown with respect to every other

object in the world that it cannot be happiness itself. Shall we, then, turn our attention to the world beyond the grave to see if it can be possible there ?

The streams of milk and honey, the shade of beautiful trees and the voluptuous company of the ravishing *houris* appeal only to the sensualist ; they possess no charm for the sober-minded. The idea of heaven, as a sort of boarding house managed by the Lord God where his children can indulge their animal passions to the full, in eating, drinking and fornication, is hardly in keeping with the dignity of the holy father God is said to be. The Land of Bliss must be taken to be the abode of Gods, and not of prostitutes. Some people think that happiness is to be had in heaven, because of the vision of the glory of God which is to be had there. But even this purer conception of the heaven-world involves little or no happiness for the soul, because it involves the idea of dependence on the will and pleasure of another. For, God can mar that happiness by withholding his beatific vision. Besides, the vision of another, even though that other be no other than the Supreme Being himself, cannot confer real happiness on the soul. We find happiness in the idea of our own greatness and power. One finds pleasure in such thoughts as, ' I am the king,' ' I am the governor,' ' I am beautiful,' ' I am brave,' and the like, not in such as, ' another is the king,' ' another is the governor,' ' another is beautiful,' ' another is brave,' and the like. So far as the element of freedom is concerned—and without freedom it is inconceivable how there can be true happiness—it is perfectly obvious that it is our own freedom which can possibly afford us happiness ;

the freedom of another, when we ourselves are in bondage, can only go to deepen our anguish, however much it may temporarily soften our heart and thereby lighten the burden of captivity for the time being.

Happiness comes not from without. It depends on ourselves. Concerning this Lord Avebury observes :—

“Money cannot make us happy, success cannot make us happy, friends cannot make us happy, health and strength cannot make us happy. All these make for happiness, but none of them will secure it. Nature may do all she can : she may give us fame, health, money, long life, but she cannot make us happy. Every one of us must do that for himself. Our language expresses this admirably. What do we say if we have had a happy day ? We say we have enjoyed *ourselves*. This expression of our mother tongue seems very suggestive. Our happiness depends on ourselves.”*

This conclusion is perfectly sound, as will be shown more fully later on. For the present it is sufficient to note that happiness resides not in any outside object, but must spring up within us, if it is to be enjoyed at all. Hence all the heavens and other worlds of bliss, put together, cannot confer it on the soul, if the latter happen to be barren in itself.

There remains the idea of Nirvana to be dealt with. Obviously, if that is a state which is reserved for the hereafter, there can be no happiness for the soul in this life, on earth. Hence, if Nirvana is to be assumed to belong to the *post mortem* world, it is an incomplete idea in itself, and means only happiness after death, but none here in this life. The idea of *Jivan-mukti* (salvation in this life), however, is the necessary complement, and

* ‘On Peace and Happiness,’ pp. 1-2.

coupled with that of Nirvana gives a complete form of happiness attainable by man.

What the notion of Nirvana contains within it will be enquired into later on ; here at present it is sufficient to state that perfect freedom which is the essence of happiness cannot possibly be had till all obstacles to the freedom of will are removed from the path ; and that means neither more nor less than the attainment of Godhood by the aspiring soul. God alone is all-powerful, second to none, all-knowing, blissful and free. Hence, man has to become God, if he would attain to perfect happiness.

It is a big claim for man to aspire to become God, and many would regard it as the height of blasphemy and lunacy. The possibility of its attainment forms the subject of this book, and as the thesis develops in outline, and acquires definiteness and certainty, it would also become evident that absolutely no blasphemy is involved in this seemingly high aspiration.

We may, therefore, hold that the proper ideal for mankind is God, the ever living, the fully intelligent, the most blissful, the *Sat-Chit-Ananda* (i.e., Existence, Intelligence or Consciousness, and Bliss) of Vedanta. All other ideals fail to secure the full measure of happiness, and are, for that reason, unworthy of the soul.

The aim of religion, it will be pointed out as we progress with our subject, is none other than to raise mankind to the supreme status of Godhead. It owes its origin to the quest of happiness which thinking beings have ever found necessary to pursue. When one is taken ill in the flesh, he goes to the physicians and

surgeons to be cured of his ailment ; but since these know not of any minerals or herbs or other medicaments with which to allay the mental suffering, the soul in its mental agony seeks out the sages of the day and pours forth its troubles before them. The means suggested by these sages have at all times consisted of such practices as are calculated to establish the soul in the state of *Sat-Chit-Anandaship*, i.e., Godhood ; hence, religion, from *re*, back, and *ligo*, to bind, becomes the recognized code of means which bind the soul to God, in other words, which lead it to realize the state of Godhead for itself.

When people talk of a high or a low religion they generally fail to understand the significance of the adjectives they employ. A high religion is one which brings the highest form of happiness to its votaries. That system which does not aspire to raise mankind to the supreme status of Godhood has no right to lay claim to be the high or the highest religion, and, not being the best, must perish, in due course of time, when intelligent men come to look into its merits.

But whence did the sages learn the truth about religion ? There were neither books nor tables nor other data available in the days of primitive humanity. Whence could they have learnt it, indeed, if not from the only source from which we all learn anything that is learnt even nowadays. Whence did Sir Isaac Newton learn the law of gravitation ? From the falling apple ? Surely not, but from meditation and deliberation. All knowledge comes from these two sources. Brahman (the Creator) is said to have learnt all knowledge in the

first instance by deep meditation. Nature is the open book of God; he who would meditate over it would know the truth. The sages took the hint and applied themselves to the study of this Open Book. With the help of the torch of Intellect and Reason they pursued their search with zeal and untiring energy, and rested not till the Almighty God revealed himself to them in his full glory.

The knowledge so acquired was gradually imparted to others who, not being so wise as their teachers, put their own interpretations on the teachings. We thus got the numerous sects and religious bodies which exist in the world. (In the main, all the schools of thought fall into two great classes, namely, those which believe in the existence of the Principle of Life, that is, God, and those that do not believe in him. The former alone need be referred to here, and they are again divided into three groups. First come those who believe in God as the creator and sustainer of the Universe, but separate from Nature and the human soul. He is regarded in this system as a capricious, whimsical, despotic monarch, easily offended at slights, however unconsciously offered, hard to please, and always to be dreaded. This is the lowest of the three classes. The second group believe that there is a God, but consider that the Universe cannot be separate from him. These believe that the Creation took place in the sense of a projection, but not in the sense in which it is understood in the West, that is, a making of something real out of nothing. According to this sect, God is himself the Creator as well as the material of which the creatures

are made. These believe in God, Nature and Soul as the three aspects of the one and the same thing. This is an infinitely superior form of belief to that of the last-mentioned class, but is none the less imperfect. The third class consists of those few, but luminous souls, who have dared to conceive the truth in its highest aspect. These regard the soul to be its own God and capable of attaining the fullest measure of perfection and bliss. This third form of belief is almost as old as humanity itself, as will be demonstrated later, and has been directly, or indirectly, ruling the hearts of men and swaying their destinies.

✓ The belief that the soul is its own God, it is claimed, is not only the most ancient, but also the only one which gives us an ideal of Perfection neither unworthy of a rational being nor incompatible with the highest aspirations of the soul. The first man who realized this great ideal in his own life and taught the method of its realization to others, is the first great Teacher of our race and the founder of Religion, in the true sense of the word. However absurd the statement may seem at this early stage of our investigation, it is certain that religion is coeval with its own necessity and also with rational thought. It is true that the phases of rational thought have undergone certain kinds of evolutionary changes, but it is also true that these changes have added little or nothing to the knowledge of the so-called primitive humanity, who were fully instructed in all the departments of Religion, and made familiar with the true principles of yoga and devotion, the two principal methods of Self-realization. As a matter of fact, there was

nothing left to be discovered at the time of which we are writing, and the task of the future generations was merely to understand and dispense the divine knowledge in a simple, easy way to the suffering humanity. As time wore on, people drifted away from the high ideal set before them by the great sages of the race, and, in consequence, became estranged from happiness which they vainly tried to extract from the material objects in the world. Warning voices rose up from time to time to exhort them to remain steadfast to their noble and ennobling ideal. Tirthankaras and saviours and swamies and prophets appeared and preached to the world in quick succession; but their philosophy was of no value to the people, as they had no time left from the pursuit of sensual pleasures and riches to understand the sublime teachings of religion, while yoga and devotion, entailing, as they did, severe austerities and self-denials, equally ceased to attract the masses. Mankind wanted a cheap, simple recipe like a physician's draught which could be taken once a day or so to prevent or cure the disorders of spirituality. The simpler the method, the quicker were the people to respond to it. It was thus that every one who had a little smattering of religious lore managed to secure some followers to himself, and if he could perform a miracle or two in addition, his success as the founder of a religion was at once put beyond dispute. Thus, interest in religion dwindled down to a mere mockery, till at last people began to believe that all talk of God, the Ideal of Perfection, was either a pure chimera, or, if true, was a piece of news which was of no marketable value,

as it could not be reduced to £. s. d. Mammon came into existence, and just in the proportion in which it became an object of devotion, the true object of adoration and worship receded into background and became lost to view. Devil and his companions have thus become regnant where there used to be the Kingdom of God.

As with the ancients, so is the case with us at present; we believe in money and the pleasures of the senses, and bewail our lot when these afford us disgust. The soul is athirst for happiness and is panting for a breath of the pure atmosphere of freedom, but we still adhere to the mad worship of the god golden calf and its co-seducers. This is our own fault. It is not too late yet, but it will be so in a short time when Death knocks at the door to claim its victim. What will you do then? Every moment that you neglect your opportunity for approaching God, each time that you say that there is no hurry about it, and on each occasion that you think that your business matters ought not to suffer for devotion to the Godhead, you seal your own doom and drive an additional nail into your coffin with your own hands. Whenever in the future you chance to evolve out an inclination for God-realization, you will have to draw out each nail so driven in by you from your coffin. If time is money and may not be wasted in business, it is still more valuable in religion.

Again, you must not be vague about your ideal. You must know what you want and see that you have a clear, vivid impression of it, so that should you come across the angel who grants all desires, you may be in a position to tell him precisely what you want. Do not

be guided by what others have thought or said on the subject, without sifting it for yourself. You would be nowhere if in reply to your request for an admission ticket into the Kingdom of Heaven, the angel told you that he did not understand what you meant by that term. You must have a clear idea of the thing desired before you can ever expect to get it. This is so even in the realm of matter. A manufacturer would come to speedy grief if he did not happen to have a definite idea of the thing he intended to manufacture.

One must strive for the attainment of the highest ideal. If you accept a baser substitute, you will be in need again, and will have to ask again and again, from time to time, but you cannot go on begging all your life through. Now, you want to be above want ; you wish for that condition in which there never will be any need, or trouble, or misery. That condition only exists in God, and not in any creature, or god, or goddess of a lower degree. You need not be afraid of exciting the anger of God by this seemingly audacious ambition. When you understand the nature of things you will see that Godhood is the goal of evolution.

A question which is often asked is : why should one be religious at all ? In other words, why should not one go on living as usual in this world and enjoying its pleasures, rather than renounce them to become religious ? It is certainly a legitimate question, and religion has got to answer it, in order to maintain its claim and to sustain its position.

Religion is the SCIENCE of bliss ; it is that branch of knowledge which deals with the attainment of unalloyed

happiness. It sets out with an enquiry into the very nature of true bliss. Pleasure and pain are opposite terms ; one is the re-action of the other, and neither can be had alone by itself. If the action is pleasant, its re-action is bound to be painful, and *vice versa*. Religion shows that pleasure which is liable to change and to be followed by pain is merely a counterfeit imitation, not the genuine article. Real bliss is very different from the pleasures of this world. It is that condition in which one experiences nothing but uninterrupted peace, tranquillity and joy, wave upon wave, as it were, of life-giving ecstasy, the becoming, rather than experiencing, bliss itself which is God's eternal *svabhāva* (nature).

Renunciation is a giving up certainly, but a giving of what ? It is a giving up of base imitations, of false ideals, of worthless substitutes, and, in place thereof, the acquisition of the genuine article, the living waters of eternal life and joy. Such is the real mission of religion.

To put it briefly, true Religion offers

- (1) Peace of mind,
- (2) Bodily health,
- (3) Immortality, and
- (4) Bliss

to its followers, provided they sincerely and in earnest work for their salvation. How many religions have succeeded in fulfilling their mission, will become apparent as we proceed with our subject.

Has any one ever acquired this bliss ? what is the proof that these statements are true ? and many other like questions will naturally arise in the mind of the reader at this stage. He must, however, wait till he

gets to the end of the book which will answer all of them, at their proper time and place.

In the meantime, we may emphasize the point that the pursuit of worldly pleasures is, sooner or later, bound to end in *ennui* and disgust, because the sense of pleasure chiefly depends on (1) the capacity to enjoy which decreases with age, and (2) the novelty of the sensation which wears off with intimacy and repetition, so that when both the capacity to enjoy and the novelty of the sensation are gone, the soul, whose thirst for happiness has nowise abated, is plunged into mourning over its lost power to enjoy itself with the objects of senses. This undesirable experience comes to every one, sooner or later in life ; there is no favourite of fortune who can be said to be immune from it. When this feeling of *ennui*, or general dissatisfaction, takes possession of the soul, nothing but religion can come to its rescue. It is, however, by this time utterly incapable of understanding the true principles of religion, and totally unfit to adapt itself to the life of physical and moral severity which it (religion) demands. Many persons who turn to religion late in life, thus, derive little or no benefit from its pursuit.

The reason of their failure lies in the fact that it is the intelligent worship of the Ideal, and not a vague or fanatical doting upon an idol, which is the immediate cause of salvation.

To the vast majority of mankind the very idea of worship is unintelligible and devoid of pleasure. They worship God on account of the vague and indefinable sense of fear which their minds are impressed with, in

relation with some actual or apprehended calamity. Hence, when the danger is past God is easily forgotten, as the proverb says. But worship, or devotion, in its true form, is really nothing but an imitating of the object of worship. When you worship a being, you walk in his footsteps. You must copy the object of your worship, if you wish to achieve anything. Merely flattering the Deity, or offering Him food, however choice, would not do. God, surely, does not stand in need of food at any time. It will not bring you any pleasure if all the ants in your house prostrate themselves before you, praise you up to the skies, and offer you a portion of a dead cricket, or some other insect, as an ordinary or burnt offering. Similarly, our sacrifices and praise cannot possibly afford pleasure to the Deity. And, so far as praise is concerned, it is certainly the free appreciation of one's equals which is pleasing to the ear, not the flattery or servile homage of the inferiors. If God were to suffer Himself to be affected with pleasure, or anger, just as a creature offered him praise, or withheld it from Him, He would never have peace of mind for a moment. The very idea is absurd in the extreme. The reason why idolatry is spoken of as degrading is very different from what people imagine it to be. Says the Bhagavad Gita :—

"They who worship the Shining Ones, go to the Shining Ones ; to the Ancestors go the ancestor-worshippers ; to the Elementals go those who sacrifice to the Elementals ; but My worshippers come unto Me."

Thus, the worship of a *deva*, a *bhuta*, or an ancestor can only enable you to become like them in power and disposition. By worshipping these beings you cannot

aspire to rise above desire or want. But if you worship the Almighty God, there is no limit to the heights of bliss which you can aspire to. The Almighty God is Perfect; by taking pattern after (worshipping) Him, you can rise up to Perfection. Christ has it:—

“Be ye therefore perfect, even as your Father which is in heaven is perfect.”

There is no good in seeking a condition which is not quite perfect. But while this is so, it cannot be said that an intelligent worship of the Deity, in spirit, by focussing the mind on some material form, by one who has these principles in view, is wicked or unnecessary. The Bhagavad Gita again gives us the reason thereof:—

“The difficulty of those whose minds are set on the Unmanifested is greater, for the path of the Unmanifested is hard for the embodied to reach.”

If you think over the matter and investigate it for yourself, you would see the force of this statement, and would then appreciate the following again from the Bhagavad Gita:—

“They whose wisdom hath been rent away by desires go forth to other Shining Ones, resorting to various external observances according to their own nature.”

“Any devotee who seeketh to worship with faith any such aspect, I verily bestow the unswerving faith of that Man.”

“He, endowed with that faith, seeketh the worship of such a one, and from him he obtaineth his desires, I verily decreeing the benefits.”

“Finite indeed the fruit that belongeth to those who are of small intelligence. To the Shining Ones go the worshippers of the Shining Ones, but My devotees come unto Me.”

Here, in a nutshell, is given the whole philosophy of the worship of the Supreme Godhead with the aid of images. As it is difficult to concentrate the mind on

the invisible Godhead, people generally make use of the visible, tangible images of Devas (Gods) to assist them in their meditation, in the beginning. Thus, by means of an intelligent use of the ladder of devotion they rise up to the highest heights of aspiration. When the top is reached, the ladder is no longer required, and may be thrown away.

Thus, if you find it difficult to worship the Godhead in spirit, you may use idolatry as a stepping stone for the achievement of the object of your ambition, taking care that you do not lose sight of your high ideal and remain wallowing in the stagnation of contentment with stones only. There is sound philosophy underlying idolatry when rightly understood ; but in that case 'idol' simply means 'ideal,' and 'idolatry,' 'ideal-atry.' Ignorant fetishism has no place in this system.

CHAPTER II

CREATION

"The one unborn (soul), for his enjoyment, approaches the one unborn (nature) which is red, white and black, of one form, and producing a manifold offspring."—*Svetasvatara Upanishad*, IV, 5.

From the moment which marked the dawn of consciousness for the thinking world, man has ever found the contemplation of the Universe, of things in general, and of himself, in particular, a study of an all-absorbing interest. The problem of the origin of the World has been the greatest theme for all kinds of thinkers, from the remotest antiquity down to the present moment. Haeckel, writing at the end of the nineteenth century, regards it as 'the greatest, the vastest, and most difficult of all cosmic problems.' Theistic theology maintains that the first cause of the world is a spiritual Being, who is the creator of each and every individual. Mahomedans believe that the God of the Universe created it merely by uttering '*kun*' (= let it be done), and all things were made, as if it were, out of 'nothing.' Similar is the Christian version of the story of Creation, based on the account given in the book of Genesis.

Science disputes the accuracy of these conclusions and joins issue with religion. It reduces everything to the mechanical laws, and replaces the notion of an anthropomorphic Architect by the 'eternal iron laws of nature.' In this babel of voices where every one

claims the victory for himself, and none adduces convincing proof in support of his claim, it becomes necessary for us to treat the question as an open one and to investigate it for ourselves.

To begin with, the theory of an anthropomorphic creator who creates each and every one, seems quite inadequate to meet the objections which arise against it. How is it that so much precious time is wasted in the course of gestation? An Almighty God decides to make a being, but why is his order not obeyed at once? Again, God decides to make the being, but the latter comes to an end in many instances in a foetal condition. Has it been killed by some other power, or does the Lord God change his mind also, in the middle of the process of manufacturing? If the former, we are landed in further difficulties, because the destroying power is apparently more powerful than the creator; as it can override his commands. If the latter, God must be a whimsical, capricious, changeable being, wanting in force of character and dignity, and devoid of respect for his own commands. Thus, in the one case the attempt of the creator fails on account of his impotence, and in the other, owing to his fickle-mindedness. This alone is sufficient to show that the idea of creation is altogether an untenable one. The evidence or appearance of design, which is the strongest argument in favour of the theory of creation, is more than counterbalanced by the evidence of imperfections all round.

Turning to the six schools of Hindu philosophy, we find them falling into two categories, the Idealistic and the Realistic. Amongst the latter, stands the school

founded by Kapila, known as Sāṅkhya, which is a purely scientific system of thought, as will become evident by and by. Some of its ultimate conclusions have now been rediscovered in Europe by that admirable system of acquiring exact knowledge of facts called the modern Science. The claim of the Sāṅkhyan school of philosophy to reverence, will assert itself irresistibly as we proceed with our investigation ; meanwhile it suffices to say that, at the very outset, its teaching embraces the five great principles of good reason and science, namely, (1) that out of nothing, nothing comes, *i.e.*, 'something' cannot come out of nothing, (2) that the effect lies in the cause, or, in other words, the cause is the potential, the unmanifested condition of the effect, (3) that the breaking up of the effect causes the unmanifested, the causal state to come into existence again, (4) that there is an uniformity of the laws of nature throughout, and (5) that the Universe is built out of the eternal cosmic matter, called Prakriti, in the sense of an evolution from the unmanifested into the manifested condition. The following account of the teaching of this school of philosophy from Prof. P. C. Ray's ably written book, 'An Introduction to Hindu Chemistry,' will be found of great interest :—

"The manifested world is traced to an unmanifested ground, the prakriti, which is conceived as formless and undifferentiated, limitless and ubiquitous, indestructible and undecaying, without beginning and without end. The unit of this prakriti is a mere abstraction ; it is in reality an undifferentiated manifold, an indeterminate, infinite continuum of infinitesimal Reals. These reals, termed gunas, are by another abstraction classed under three heads, namely, (1) Sattva, the essence which manifests itself in a phenomenon, and which is characterised by this tendency to manifestation, the essence, or, in other words, which serves as the medium for the reflection of

intelligence, (2) *Rajas*, energy, that which is efficient in a phenomenon and is characterised by a tendency to do work, or overcome resistance, and (3) *Tamas*, mass or inertia, which counteracts the tendency of *Rajas* to do work, and of *Sattva* to conscious manifestation. The ultimate factors of the Universe, then, are (1) essence or intelligence-stuff, (2) energy and (3) matter characterised by mass or inertia. These *gunas* are conceived to be Reals, substantive entities, —not however as self-subsistent or independent entities, but as interdependent moments in every Real or substantive Existence."

Even energy is substantive in this sense. The infinitesimals of energy do not possess inertia or gravity, and, consequently, are not 'material;' but they possess quantum and extensivity. The *gunas* are always uniting, separating, and uniting again. Everything in the world results from their peculiar arrangement and combination. Varying quantities of Essence, Energy and Mass, in varied groupings, act on one another, and through their mutual interaction and interdependence evolve, from the indefinite or qualitatively indeterminate, the definite or qualitatively determinate. In the phenomenal product whatever energy is, is due to the element of *Rajas*, and *Rajas* alone; matter, resistance, and stability are due to *Tamas*, and all conscious manifestation to *Sattva*. In order that there may be evolution with transformation of energy, there must be a disturbance of the equilibrium. The particular *guna* which happens to be predominant in any phenomenon, becomes manifest in that phenomenon, and the others become latent, *e.g.*, in a body at rest, mass is patent, energy latent, and conscious manifestation sub-latent. Of course, in a system like Sāṅkhya which possessed a knowledge of almost all the Laws of Nature, and which, in its own peculiar way, was familiar with the various sciences, such as

physics, chemistry, and the like, there is no room for the notion of a creation in the sense of a miracle.

Similar views prevailed in the school of thought known as the Yoga. The material of the universe, according to this school, consists of *Akasa* and *Prana* (Life). Swami Vivekananda thus explains the function of *Akasa* :—

"At the beginning of creation there is only the *Akasa* (ether). It is the *akasa* that becomes the air, that becomes the liquids, that becomes the solids ; it is the *akasa* that becomes the sun, the earth, the moon, the stars, the comets ; it is the *akasa* that becomes the body, the animal body, the plants, every form that we see, every thing that can be sensed, every thing that exists. At the end of the cycle, the solids, the liquids, the gases all melt into the *akasa* again, and the next creation similarly proceeds out of this *akasa*."

According to the Nyâya school, the atoms of earth, water, fire, and air are the material cause of the visible and tangible parts of the Universe, and are themselves self existent and eternal. The Vaiseshikas go very fully and minutely into the theory of atoms. The founder of their school, nick-named Kanâda (literally, the atom-eater), explains the nature and aggregation of atoms in the following manner. The note which is seen in a sunbeam is the smallest perceptible quantity. Being a substance and an effect, it must be composed of what is less than itself ; and this likewise is a substance and an effect, for the component part of a substance which has magnitude must be an effect. This again must be composed of what is smaller, and that smaller thing is an atom. It is simple and uncomposed, else the series would be endless, and were it pursued indefinitely, there would be no difference of magnitude between a

mustard seed and a mountain, or a gnat and an elephant, each alike containing an infinity of particles. The ultimate atom, then, is a simple unit. Kanāda next proceeds to show that the first compound consists of two atoms, and the next of three double-atoms ; for one cannot make a compound by any possibility, and there is nothing to show that more than two are required for that purpose. The regular atom, however, is a compound of three double-atoms, otherwise it would not be possible to have magnitude, which would not ensue if only two such double-atoms were conjoined, the number, in this case, but not the size of the atoms, making up the magnitude. The universe is the result of the concourse of atoms brought about by an unseen peculiar virtue, which might be the creative will or time, or some other competent cause. Touching the qualities which manifest themselves in the effect, Kanāda declares them to be the same as appertain to the integrant part, or the material cause.

Thus was the creation of the Universe accounted for by the ancient sages of India. They did not consider it to be a creation in the sense of a making of a something out of nothing, but an evolution of the gross from the fine or less gross. Out of the primitive material, possessing the property of being transformed into all sorts of shapes and forms, they held the universe to have evolved out in accordance with certain definite laws. Matter was thus recognized as one of the two most essential factors of the universe, the other being spirit, that is, the essence of souls, whose perfection is the goal of evolution.

Let us now see what modern Science has to say on the subject. Like the schools of Hindu philosophy, it also reduces the universe to two factors, but calls them matter and force. Under the head of matter come all the substances, whether nebulous, gaseous, liquid or solid ; while force includes the various forms of energy, such as light, heat, electricity, magnetism, chemical action, and the like. It is now held that all manifestations of existence and life are caused by evolution from these two factors. Both are indestructible ; in other words, the sum total of each is a fixed quantity which it is not possible to add to, or subtract from. The force (a distinction is recognised between this term and energy, for while force inheres in, and cannot be separated from the atoms of weighable matter, energy passes from atom to atom, and from mass to mass, its vehicle being the unweighable ethereal medium, which, it is assumed, fills the space between bodies and between particles of bodies) bound up in each atom, acting as affinity, combines the atoms into molecules ; acting as cohesion, it unites the molecules into masses ; and acting as gravitation, it draws the masses towards their several centres of gravity. The evolution of the organic from the inorganic is similarly explained ; for the difference between the most complex inorganic thing and the lowest form of organism is considered to lie merely in the arrangement of the molecules of matter composing them. In its lowest form the living germ is apparently lifeless, and so utterly devoid of structure that it is only by courtesy that one can be induced to call it an organism. According to the leading authorities on modern Science, the

earliest form of organic life began with mere naked specks of protoplasm, non-nucleated, or with no easily recognisable nucleus, which gave rise to the so-called unicellular creatures. These were followed by those whose bodies consisted of more cells, the multicellular. In this manner the manifestation of organic life became more and more complex, till it reached its culminating point in man. The evolution of psychic functions has also been traced out very elaborately. It has been established that the nervous system developed side by side with the physical body, so that when the body became multicellular, the nervous system spread out like a network of nerve wires and centres. In man this has reached a very extraordinary state of complexity, which accounts for his wonderful mental powers, though it is impossible to avoid the conclusion that the lower animals also possess the power of thinking and reasoning, in proportion to the development of the brain and the nervous system. Such, briefly, is the explanation which modern science gives of our Universe.

At this stage it is worth while to enquire into the nature of Force and Matter themselves. The question is, what is force? There is a great diversity of opinion on this point, and men of learning are divided amongst themselves, some thinking that it must be of the nature of matter, others denying it. But, since force is capable of acting upon matter, it must have some affinity with it, from which it would follow that matter and force both have some property in common. Besides, since it is impossible to look upon anything as being altogether devoid of substantiveness, force must be held

to be bound up in some kind of substance. There can be no such thing as an immaterial reality. According to Prof. Haeckel,

"In truth these profound errors need no further refutation to-day, for experience has never yet discovered for us a single immaterial substance, a single force which is not dependent on matter, or a single form of energy which is not exerted by material movement, whether it be of mass, or of ether, or of both. Even the most elaborate and most perfect forms of energy that we know,—the psychic life of the higher animals, the thought and reason of man—depend on material processes, or changes in the neuroplasm of the ganglionic cells; they are inconceivable apart from such modifications. Even consciousness cannot be thought of as an immaterial entity, for it is affected by the state of our health, by wrong knowledge and even by certain drugs, such as tea, coffee, musk, camphor, etc."

The old notions about matter and atom have undergone considerable modification since the discovery of radium. Many distinguished physicists see in its phenomena an actual breakdown of what used to be considered the indestructible atom of matter. Electrons (units of electricity) are detached from atoms of matter at an electrode, and it is believed that these electrons are really "bits chipped off" the atom ('The Riddle Vindicated').

The question of weight does not arise under the circumstances, since it is merely a comparative term. As a matter of fact, our experiences of matter consist only in resistant force. Therefore, there is nothing surprising in the established affinity between matter and force. For our practical requirements we may weigh or measure either of them, as we like, by our comparative methods.

As regards the cause or causes of creation, the scientist denies that the creation is the outcome of any

one's idea or design; he disputes with theology the hypothesis of a miraculous creation at the will of a creator, and ascribes the continuance of the universe to the unchanging laws of evolution. The theologically trained mind, eager to establish the claim of its Supreme Being to be the creator of the universe, proceeds to establish it on the argument of analogy between a watch and the world, and asserts that as there could have been no watch without a watchmaker, so there could be no world without a creator. How far this argument is sound will be enquired into later on, but we might avail ourselves of the present opportunity to examine two of the points involved in the claim advanced by theology. These are the notions of a creation from nothing and of a first beginning of the universe.

So far as the first of these two points is concerned, the idea of nothing involves a contradiction in itself. In the popular sense, nothing is an empty concept, and, as such, inconceivable by the mind. We might describe the state of nothingness as a condition of existence when this thing, that thing, the other thing, that is, when each and every and all things were not, but we then have merely a notion of the negation of sense objects, and when we endeavour to think away substance itself, mind refuses to obey the impulse and the lips to formulate speech. Assuming, then, a beginning of the world process, we must say that the true state of existence prior to the manifestation of the universe must have been one in which all things lay unmanifested in the bosom of Existence itself. A beautiful description of this state

is given in the Book of Dzyan, from which we quote the following :—

“The eternal Parent wrapped in Her ever invisible robes had slumbered once again for seven eternities.

“Time was not, for it lay asleep in the infinite bosom of duration.

“Universal Mind was not, for there were no intelligent beings to contain it.

“The great causes of misery were not, for there was no one to produce and to get ensnared by them.

“Darkness alone filled the Boundless all, for Father, Mother, Son were Once more one, and the Son had not yet awakened for the New Wheel and his pilgrimage thereon.

“The seven truths had ceased to be and the Universe, the Son of necessity, was immersed in the Absolute to be out-breathed by that which is and yet is not. Nought was.

“The causes of existence were no more; the visible that was and the invisible that is, rested in the Eternal Non-Being—One Being.

“Alone the one form of existence stretched boundless, infinite, causeless, in dreamless sleep, and life pulsed unconscious in Universal space throughout that all presence which is sensed by the opened eye of the Seer.

“But where was the Seer when the Over-Soul of the Universe was absorbed in the Absolute and the great Wheel was parentless? (In its formless, Eternal, Absolute condition) ! ”

The above is a fairly accurate description of the state of Nought or “Nothingness.” That which really and truly exists, in and for itself, can never cease to be; and even when the form of a thing lapses into the condition of non-manifestation and we say, ‘it is not,’ the material of which it was made remains in existence, in some form or other. To put the same thing in different words, all things are causal possibilities before and after manifestation, and perceptible realities during manifestation, while the true cause, or causes, which give them

rise remain unaffected by their transformations. From the above it is obvious that there could never have been a moment of time, in the history of duration, in reference to which it could be said that the universe was a void and *nothing* existed, with any degree of accuracy.

The true sense of the word 'nothing' would become clear if we analyse the sense of the sentence, 'the world was a void and nothing existed.' Now, ordinarily, the word 'nothing', as it is current in the English language, means the antithesis of existence, but in this sense it is incapable of being used in an affirmative Judgment, inasmuch as it is inconceivable how the antithesis, that is, the absence, of existence can ever exist. That of which existence is predicated must have it in its essence. Hence, the judgment, 'nothing existed,' is a self-contradictory assertion.

But if we do not ascribe the current sense to the word 'nothing,' and use it to mean not the absence of existence, but merely a negation of 'things,' i.e., the sense-objects, the expression acquires sound sense, and becomes capable of being used in an affirmative judgment. The concept 'Nothing' would then have a positive content, and the judgment 'nothing existed' would mean no-thing, that is, that which is no thing, existed. Now, that which is no thing is the group of causal substances or elements, commonly called the Reality, set up as the antithesis of 'thing,' i.e., the sense-objects. Hence, the true sense of the sentence, 'the world was a void and nothing existed,' is not that Existence was not, or had ceased to be, but that the space contained no sense objects, that is, perceptible

things, and the Reality, *i.e.*, that which is no 'thing,' hence Life and other necessary substances existed and filled the 'void' of space.

It is thus clear that the theologian who employs the word 'nothing' in its popular sense is very far away from truth.

As regards the second point, the theologian is also wrong about his idea of a first cause or beginning. We cannot conceive the idea of a first beginning of the universe. Why should there be a change in the state of affairs which had prevailed till then? Does God also change his attitude from a non-creative to a creative one? And what of the material, of which the universe is made? Did it not exist in some form or other, prior to the making of the worlds? The theologian would like to answer this last question in the negative, but he fears the rebuke of the Scientist who has succeeded in establishing the fact that it is not possible to make something out of nothing. The laws of conservation of matter and energy are hostile to the notion of a first beginning, and we have to recognise that the process of world-making cannot possibly involve anything more than the restoring of a certain kind of order in an already existing state of affairs, that is, the making of a cosmos out of a chaos. But the chaos itself, when enquired into, would seem to owe its origin to a previous cosmos, which likewise must have succeeded an antecedent chaos, and so forth. Hence, instead of getting at a beginning of things, we find ourselves entangled in a circle of alternating chaos and cosmos, whence escape is possible only by abandoning the idea itself.

The doctrine of the first cause is a momentary relief from the attacks of philosophy, but it is the sort of relief which one dropping into the fire from out of the frying pan enjoys. The man of Science has understood the world-process much better than the theologian. Says professor Haeckel :—

“It has recently been strongly confirmed and enlarged by theory that this cosmogonic process did not simply take place once, but is periodically repeated. While new cosmic bodies arise and develop out of rotating masses of nebula in some parts of the Universe, in other parts old, extinct, frigid suns come into collision and are once more reduced by the heat generated to the condition of nebulae.”

The immense quantity of heat which is generated, in the collision of swiftly moving bodies, represents the new kinetic energy which effects the condition of the resultant nebulae and the construction of new rotating bodies. Thus, what is the beginning to us might be the end to others in some other planets. The eternal drama, in this fashion, goes on and on, unceasingly and for ever. On our own planet, in daily life, we see the same principle illustrated. What is the seed to-day becomes the tree to-morrow, and the seed again the day after, to become the tree once more. Can we ask, which was the first—the seed or the tree? The tree is in the seed, and the seed is in the tree. There is no question of which was the first, the seed or the tree. The same is the case with the world process. Manifestation and dissolution are the two phases of the universe, and alternate ceaselessly in succession. There is no room for a first cause in the cycle of Eternity. One can think of a beginning of forms, but what

beginning can be ascribed to the substances themselves? Sir Oliver Lodge is right when he says:—

"We may all fairly agree, I think, that whatever really and fundamentally exists, so far as bare existence is concerned, be independent of time. It may go through many changes, and thus have a history; that is to say, must have definite time-relations, so far as its changes are concerned; but it can hardly be thought of as either going out of existence, or as coming into existence, at any given period, though it may completely change its form and accidents; every thing basal must have a past and a future of some kind or other, though any special concatenation or arrangement may have a date of origin and of destruction" ('Life and Matter').

But while the theologian comes to grief in ascribing a beginning to the universe, those who attribute the existence of all phenomena to pure chance fare no better. While it is certain that the universe is not the result of a direct and purposive creation by a man-like architect, it is equally certain that chance could not be the cause of its existence by any means. An accident may be defined to be an exception to the general rule, but never as the general rule itself. The systematic and orderly working of the various laws of nature could not be termed accidental by any possibility. With chance at the helm there would be no certainty of verification, nor could we rely upon the recurrence of any phenomenon in Nature. The persistence of the laws of nature is a guarantee against mere chance being the ruling principle of evolution. The theory of an accidental spontaneity of the existence of all things, which might account for the forms and modifications of certain purely material things is, at best, a pure speculation of reason, and not a law of universal applicability. Chance and evolution are incompatible by nature.

Hudson somewhere holds :—

"Appetency is a law of Nature, natural selection is not. No amount of sophistry, no weight of great names or authority, can invest a series of accidents with that dignity. Moreover, a series of accidents, however numerous or important, can neither cause nor adequately explain the orderly, progressive development of anything, much less the evolution of a universe, or a planet, or humanity. It requires a law to do that, and to Lamarek is due the credit of having made a partial discovery of that law."

Again, if the evolutionary progress is the effect of a mere random commingling of atoms or elements, what is the causation of the accident itself due to? Thus, if we go back, step by step, we must ultimately halt at an inherent, irresistible inclination in the very nature of things themselves. [This we take to be the Will or the Supreme Power which all substances obey. This is the terminus of thought, beyond which lies the impenetrable darkness of nought where the imagination of man stands stunned with bewilderment.] All further discussion here ends in metaphysical quibble, and the persistent recurrence of an ultimate boundary of thought warns us of the futility of continuing the process any longer. The will to manifest is behind all, and it is to will that we are indebted for the steady progress of evolution. With chance at the helm, we should be unable to predict anything, and life, instead of finding encouragement and joy in the pursuit of Science, would fritter itself away for pure uncertainty and worry. Just think of a state of existence wherein chance is the prime factor. Where is the assurance that our calculations about the time of the next visit of Halley's comet would be true? Where is the certainty that our earth, instead

of going round the Sun, as science maintains, at an enormous speed, would not stop short the very next instant, hurling us in the immeasurable depths of space, at a rate calculated to pulverize the most solid parts of the world in less than a second? One cannot conceive of a greater calamity, in short, than the change of the orderly working of laws into a state of chaotic chance. Besides, force is not self-guiding, nor is direction a function of energy (Sir Oliver Lodge in 'Life and Matter'). Will alone can supply the needed guidance from behind, and it is impossible to ignore it. We must, therefore, reject the chance hypothesis altogether.

It is, however, well to bear in mind that the word 'chance,' in its 'scientific' import, does not mean anything in the nature of a 'lawless' occurrence, but only a denial of all foreign interference of a teleological type. Says Haeckel :—

"One group of philosophers affirms, in accordance with its teleological conception, that the whole cosmos is an orderly system in which every phenomenon has its aim and purpose; there is no such thing as chance. The other group, holding a mechanical theory, expresses itself thus: The development of the universe is a monistic mechanical process, in which we discover no aim or purpose whatever; what we call design in the organic world is a special result of biological agencies; neither in the evolution of heavenly bodies nor in that of the crust of our earth do we find any trace of a controlling purpose—all is the result of chance. Each party is right—according to its definition of chance. The general law of causality, taken in conjunction with the law of substance, teaches us that every phenomenon has a mechanical cause; in this sense there is no such thing as chance. Yet it is not only lawful, but necessary, to retain the term for the purpose of expressing the simultaneous occurrence of two phenomena, which are not causally

related to each other, but of which each has its own mechanical cause, independent of that of the other."

Mr. Joseph McCabe, in defending the position taken up by Haeckel in the "Riddle," from the attacks of theistic philosophers, describes the only sense in which science admits "chance" events, and clearly frames the issue between it and theism. According to him:—

"Haeckel and his colleagues hold that the direction which the evolutionary agencies take is not 'fortuitous'; that they never could take but the one direction which they have actually taken. A stone has not a dozen possible paths to travel by when you drop it from your hand. You do not seek any reason why it follows direction A instead of direction B or C. So it is, says the monist, with all the forces in the universe. The theist says the ultimate object must have been foreseen and the forces must have been guided, or they would never have worked steadily in this definite direction. The monist says that these forces no more needed guiding than a tramcar does; there was only one direction possible for them. Here is a clear issue, and in the present state of apologetics, an important one."

The position of the theist can be more easily displaced, for the world is crowded with features which forbid us lightly to admit a controlling Supreme Intelligence. According to Mr. Fiske, quoted by McCabe:—

"The fact stands inexorably before us, that a Supreme Will, enlightened by perfect intelligence and possessed of infinite power, might differently have fashioned the universe, so that the suffering and the waste of life which characterise nature's process of evolution might have been avoided."

Mr. McCabe also quotes from Mr. Mallock's 'Religion As A Credible Doctrine' from which we take the following extract:—

"We must divest ourselves of all foregone conclusions, of all question-begging reverences, and look the facts of the universe steadily in the face. If theists will but do this, what they will see

will astonish them. They will see that if there is anything at the back of this vast process with a consciousness and a purpose in any way resembling our own—a Being who knows what He wants and is doing his best to get it—he is, instead of a holy and all-wise God, a scatter-brained, semi-powerful, semi-impotent monster. They will recognize as clearly as they ever did the old familiar facts which seemed to them evidences of God's wisdom, love and goodness; but they will find that these facts, when taken in connection with the others, only supply us with a standard in the nature of this Being himself by which most of his acts are exhibited to us as those of a criminal madman. If he had been blind, he had not had sin; but if we maintain that he can see, then his sin remains. Habitually a bungler as he is, and callous when not actively cruel, we are forced to regard him, when he seems to exhibit benevolence, as, not divinely benevolent, but merely weak and capricious, like a boy who fondles a kitten, and the next moment sets a dog at it. And not only does his moral character fall from him bit by bit, but his dignity disappears also. The orderly processes of the stars and the larger phenomena of nature are suggestive of nothing so much as a wearisome Court ceremonial surrounding a king who is unable to understand or to break away from it; whilst the thunder and whirlwind, which have from time immemorial been accepted as special revelations of his awful power and majesty, suggest, if they suggest anything of a personal character at all, a blackguardly larrikin kicking up his heels in the clouds, not perhaps bent on mischief, but indifferent to the fact that he is causing it. . . . A God who could have been deliberately guilty of them (the evolutionary processes) would be a God too absurd, too monstrous, too mad to be credible."

Such is the opinion of Mr. Mallock, who, we learn from Mr. McCabe, has throughout his life been one of the ablest opponents of agnosticism and nothing less than scornful of a profession of atheism. There is considerable force in his remarks, and, although one cannot agree with him in all respects, still, it is impossible to hold that the universe is the result of a direct volition on the part of a man-like, purposive creator. But does the failure of theism to prove that the universe is the

outcome of a creative design on the part of a creator entitle any one to say, 'since an impartial study of the evolution of the world teaches us that there is no definite aim and no special purpose to be traced in it, there seems to be no alternative but to leave every thing to "blind chance"'? How do we know that there is no other alternative but 'blind chance'? What, if the position were reversed? Would Science agree to the argument, 'since an impartial study of the phenomenal universe teaches us that the hypothesis of "blind chance" is not tenable, there seems to be no alternative but to leave everything in the hands of an omniscient, purposive creator,' or would it then put forward the possibility of some other explanation to account for the cosmos? What, if the modern theory of evolution itself be incomplete? It will not do to take the mechanical explanation by itself. The error does not lie in the elaboration of the hypothesis, but in its very inception. We must take the position of the scientist in its entirety, and see if he can maintain it with his dead, unconscious matter and lifeless force. Is it compatible with the notion of dead existence or existences to postulate that the evolutionary agencies could take but the one direction which they have actually taken? Why could they not take any other? Where were the rails to guide the tramcar of matter and force?

While it is not possible to recognize any force in the objection as to why the universe is not different from what it actually is—for that could be said of almost every other universe—it is impossible to hold, in the absence of life and consciousness, that the 'tramcar' could not

only guide itself so precisely as to steer clear of all turns and bends and other obstacles *ad infinitum*, but could have also developed into the magnificent panorama called the universe, and evolved out its *passengers* as well.

Activity is the function of life, and in its persistence is to be found the first law, the will to be, of existence which constitutes the basis of all theories, whether of evolution or anything else. It is this 'will to be' which ever guides existence towards life, and steers the bark of being through the shoals and quicksands which abound in the sea of phenomena. But for this persistence of will there would be no cause of activity anywhere, and no amount of glib talking would ever be able to explain the reason why the evolutionary agencies could not but take the direction they have actually taken. The argument put in the mouth of Bishop Butler, in the famous Belfast Address, which the late Prof. Tyndall declared to be unanswerable, has in no way been refuted since :

"Take your dead hydrogen atoms, your dead oxygen atoms, your dead carbon atoms, your dead nitrogen atoms, your dead phosphorus atoms, and all the other atoms, dead as grains of shot, of which the brain is formed. Imagine them separate and sensationless; observe them running together and forming all imaginable combinations. This, as a purely mechanical process, is seeable by the mind. But can you see or dream, or in any way imagine, how out of that mechanical act, and from these individually dead atoms, sensation, thought, and emotion are to rise? Are you likely to extract Homer out of the rattling of dice, or Differential Calculus out of the clash of billiard-balls?...You cannot satisfy the human understanding in its demand for logical continuity between molecular processes and the phenomena of consciousness."

Tyndall tried to evade the difficulty by enlarging the definition of matter to include life. He said :—

"If we look at matter as pictured by Democritus, and as defined for generations in our scientific text-books, the notion of conscious life coming out of it cannot be formed by the mind. The argument placed in the mouth of Bishop Butler suffices, in my opinion, to crush all such materialism as this. Those, however, who framed these definitions of matter were but partial students. They were not biologists, but mathematicians, whose labour referred only to such accidents and properties of matter as could be expressed in their formulæ. Their science was mechanical science, not the science of life. With matter in its wholeness they never dealt ; and, denuded by their imperfect definitions, 'the gentle mother of all' became the object of her children's dread. Let us reverently, but honestly, look the question in the face. Divorced from matter, where is life ? Whatever our *faith* may say, our *knowledge* shows them to be indissolubly joined. Every meal we eat and every cup we drink, illustrates the mysterious control of the mind by Matter." *

The fact, however, is that life and matter are two entirely different substances, each possessing separate and specific attributes of its own and performing functions which the other is incapable of discharging by nature. We may look into the process of the formation of the organic eye to judge the merit of the scientist's notion of evolution. Haeckel sums up the scientific conclusions on this point, in his usually terse style, as follows :—

"(1) At the lowest stage of organization the whole psychoplasm, as such, is sensitive, and reacts on the stimuli from without, that is the case with the lowest protists, with many plants, and with some of the most rudimentary animals.

(2) At the second stage, very simple and indiscriminating *sense organs* begin to appear on the surface of the organism, in the form of the protoplasmic filaments and pigment spots, the forerunners of the nerves of touch and the eyes ; these are found in some of the higher protists and in many of the lower animals and plants.

The Monist, however, affirms that a philosopher who does not try to attain to Monism must be held to have thrown up his brief. Sir Oliver Lodge thinks :

"The truth is that all philosophy aims at being monistic ; it is bound to aim at unification, however difficult of attainment ; and a philosopher who abandoned the quest, and contented himself with a permanent antinomy—a universe compounded of two or more irreconcilable and entirely disparate and disconnected agencies—would be held to be throwing up his brief as a philosopher and taking refuge in a kind of permanent Manichaeism, which experience has shown to be an untenable and ultimately unthinkable position."—(*Life and Matter*).

Agreeably to the trend of the above argument, the Monist maintains that unity is capable of being attained by making the intellect turn on itself with a view to self-elucidation. The school of thought known as Vedanta follows the Intellect in its introspective excursions into its own self. We shall, accordingly, now proceed to investigate the nature of the world from the standpoint of Vedanta, described as the Crest Jewel of Hindu Metaphysics.

The very first question which Vedanta raises relates to the nature of the world, which, it is pointed out, is so hopelessly dependent on the senses that it can hardly be said to exist independently of them. Things are as they are perceived, or inferred from those perceived. But what are perceived, except extension, colour and the like, which are only sense-affectations? Perception and inference, moreover, depend on the conditions of the senses and mind, *e.g.*, a man with a jaundiced eye sees all things as yellow. The data of perception, thus, is sensation and sensation alone.

What things are in themselves is not known; only sensations are felt and experienced, and it is these sensations which constitute the raw material of our perception. The perception, hence, the existence of the universe, thus, depends on the functioning of senses, in different language, on the states of consciousness. Berkeley maintains :

“That neither our thoughts, nor passions, nor ideas formed by the imagination, exist *without* the mind, is what *everybody will allow*. And it seems no less evident that the various sensations or ideas imprinted on the sense, however blended or combined together (that is, whatever objects they compose), cannot exist otherwise than in a mind perceiving them. I think an intuitive knowledge may be obtained of this, by any one that shall attend to *what is meant by the term ‘exist,’* when applied to sensible things. The table I write on, I say exists, that is, I see and feel it; and if I were out of my study I should say it existed, meaning thereby that if I was in my study I might perceive it, or that some other spirit actually does perceive it. There was an odour, that is, it was smelled; there was a sound, that is to say, it was heard; a colour or figure, and it was perceived by sight or touch. This is all that I can understand by these and the like expressions. For, as to what is said of the absolute existence of unthinking things without any relation to their being perceived, that seems perfectly unintelligible. Their *esse* is *percipi*, nor is it possible they should have any existence, out of the minds or thinking things which perceive them. It is indeed an opinion *strangely* prevailing amongst men, that houses, mountains, rivers, and, in a word, all sensible objects have an existence, natural or real, distinct from their being perceived by the understanding. But with how great an assurance and acquiescence so ever this principle may be entertained in the world; yet whoever shall find in heart to call it in question, may, if I mistake not, perceive it to involve a manifest contradiction. For what are the forementioned objects but the things we *perceive* by sense, and what do we perceive *besides our own ideas or sensations*; and is it not plainly repugnant that any one of these or any combination of them should exist unperceived? If we thoroughly examine this

form this theory may take, supposing it avails at all to explain the detail of the parts, it throws no light on their correlations.

"Then comes the doctrine of finality, which says that the parts have been brought together on a preconceived plan with a view to a certain end. In this it likens the labour of nature to that of the workman, who also proceeds by the assemblage of parts with a view to the realisation of an idea or the imitation of a model. Mechanism, here, reproaches finalism with its anthropomorphic character, and rightly. But it fails to see that it itself proceeds according to this method—somewhat mutilated! True, it has got rid of the end pursued or the ideal model. But it also holds that nature has worked like a human being by bringing parts together, while a mere glance at the development of an embryo shows that life goes to work in a different way. *Life does not proceed by the association and addition of elements, but by dissociation and division.* We must get beyond both points of view, both mechanism and finalism being, at bottom, only standpoints to which the human mind has been led by considering the work of man. But in what direction can we go beyond them? We have said that in analyzing the structure of an organ, we can go on decomposing for ever, although the function of the whole is a simple thing. This contrast between the infinite complexity of the organ and the extreme simplicity of the function is what should open our eyes.

"If I raise my hand from A to B, this movement appears to me under two aspects at once. Felt from within, it is a simple, indivisible act. Perceived from without, it is the course of a certain curve, A. B. In this curve I can distinguish as many positions as I please, and the line itself might be defined as a certain mutual co-ordination of these positions. But the positions, infinite in number, and the order in which they are connected, have sprung automatically from the indivisible act by which my hand has gone from A to B. Mechanism, here, would consist in seeing only to the positions. Finalism would take their order into account. But both mechanism and finalism would leave on one side the movement, which is reality itself. In one sense the movement is *more* than the positions and than their order; for it is sufficient to make it in its indivisible simplicity to secure that the infinity of the successive positions as also their order be given at once—with something else which is neither order nor positions, but which is essential, the mobility. But, in another

sense, the movement is *less* than the series of positions and their connecting order; for, to arrange points in a certain order, it is necessary first to conceive the order and then to realise it with points, there must be the work of assemblage and there must be intelligence, whereas the simple movement of the hand contains nothing of either. It is not intelligent, in the human sense of the word, and it is not an assemblage, for it is not made up of elements. Just so with the relation of the eye to vision. Nature has had no more trouble in making an eye than I have in lifting my hand.

"It is one thing to manufacture, and quite another to organize. Manufacturing is peculiar to man. It consists in assembling parts of matter which we have cut out in such manner that we can fit them together and obtain from them a common action. The parts are arranged, so to speak, around the action as an ideal centre. To manufacture, therefore, is to work from the periphery to the centre, or, as the philosophers say, from the many to the one. Organization, on the contrary, works from the centre to the periphery. It begins in a point that is almost a mathematical point, and spreads around this point by concentric waves which go on enlarging. The work of manufacturing is the more effective, the greater the quantity of matter dealt with. It proceeds by concentration and compression. The organizing act, on the contrary, has something explosive about it: it needs at the beginning the smallest possible place, a minimum of matter, as if the organizing forces only entered space reluctantly.

"With greater precision, we may compare the process by which nature constructs an eye to the simple act by which we raise the hand. But we supposed at first that the hand met with no resistance. Let us now imagine that, instead of moving in air, the hand has to pass through iron filings which are compressed and offer resistance to it, in proportion as it goes forward. At a certain moment the hand will have exhausted its effort, and, at this very moment, the filings will be massed and co-ordinated in a certain definite form, to wit, that of the hand that is stopped and of a part of the arm. Now, suppose that the hand and arm are invisible. Lookers on will seek the reason of the arrangement in the filings themselves and the forces within the mass. Some will account for the position of each filing by the action exerted upon it by the neighbouring filings: these are the mechanists. Others will prefer to think that a plan of the whole has

presided over the detail of these elementary actions : they are the finalists. But the truth is that there has been merely one indivisible act, that of the hand passing through the filings : the inexhaustible detail of the movement of the grains, as well as the order of their final arrangement, expresses negatively, in a way, this undivided movement, being the unitary form of a resistance, and not a synthesis of positive elementary actions. For this reason, if the arrangement of the grains is termed an 'effect' and the movement of the hand a 'cause,' it may indeed be said that the whole of the effect is explained by the whole of the cause, but to parts of the cause parts of the effect will in no wise correspond. In other words, neither mechanism nor finalism will here be in place, and we must resort to an explanation of a different kind. Now, in the hypothesis we propose, the relation of vision to the visual apparatus would be very nearly that of the hand to the iron filings that follow, canalize and limit its motion. According as the undivided act constituting vision advances more or less, the materiality of the organ is made of a more or less considerable number of mutually co-ordinated elements, but the order is necessarily complete and perfect. It could not be partial, because, once again, the real process which gives rise to it has no part. That is what neither mechanism nor finalism takes into account, and it is what we also fail to consider when we wonder at the marvellous structure of an instrument, such as the eye. In reality, the cause, though more or less intense, cannot produce its effect except in one piece, and completely finished. According as it goes further and further in the direction of vision, it gives the simple pigmentary masses of lower organism, or the rudimentary eye of a *Serpula*, or the slightly differentiated eye of the *Alciope*, or the marvellously perfected eye of the bird ; but all these organs, unequal as is their complexity, necessarily present an equal co-ordination. For this reason, no matter how distant two animal species may be from each other, if the progress toward vision has gone equally far in both, there is the same visual organ in each case, for the form of the organ only expresses the degree in which the exercise of the function has been obtained."

"If Vision," objects the author of 'Modern Science and The Illusions of Prof. Bergson,' "is a single elementary 'life tendency' which makes a certain kind of eye wherever it goes, there must either be two kinds of

Visions and two separate 'life-tendencies': or else the Pearly Nautilus will have to fall back on Darwinian principles for the evolution of his eye, and if Pearly Nautilus can grow an eye on materialist lines, why not Pecten"? But if Mr. Elliot, the author of 'Modern Science, &c.,' had taken the trouble to find out the secret of vision in dreaming, when the natural organs of sight are closed, it is more than probable that he would not have picked up his pen in a hurry to champion the cause of materialism, or to defend Darwin from the attacks of M. Bergson. Unfortunately, Mr. Elliot does not explain how the pin-hole, camera eye of the Pearly Nautilus interferes with vision being a function of Life. That which sees through the eye is Life, the different types of eyes indicating the different kinds of its movement in the direction of vision.

It is thus clear that no hypothesis which ignores the element of life can ever hope to succeed in solving the world-problem. Matter is only capable of making material bodies or tenements; it will never succeed in creating 'tenants' to occupy and enjoy the product of its labour.

The fact is that Life is a substance in itself, and is synonymous with consciousness. If we remove it from the field, there is nothing left to take its place, or to account for perpetual motion, without which evolution itself would be out of the question. Only a very little thinking is needed to be convinced of the fact that matter itself is incapable of generating perpetual motion, since it is not a self-moving substance. Material bodies in motion have a tendency for quieting down

and coming to rest, and have to be moved by external causes and agencies. Hence, in the absence of a self-active element, it is not possible to maintain that the world-process can perpetuate itself ceaselessly and with a degree of regularity truly marvellous to behold. The fact is that it is not in harmony with the nature of an inert substance to be possessed of self-activity. Most of the philosophers and scientists have recognized this difficulty, though Haeckel tries to evade it with the simple statement that, in his opinion, the origin of first movement, described as the second of the 'world enigmas,' by Du Bois Reymond, is

"solved by the recognition that movement is as innate and original a property of substance as is sensation."

There can be no question of the first movement, but it seems to us that monistic ambition, rather than consistent reason, is responsible for the above statement of the learned Professor. The truth is that self-movement is an innate and original property of consciousness alone, not of anything else. The cause of perpetual motion, therefore, cannot be matter, but self-active, that is, conscious beings. This fact, however, does not establish the existence of an interfering deity, for the very argument which excludes the hypothesis of chance also suffices to prove that the uniformity and regularity of the laws of nature are possible only on the supposition that no one interferes with their regular working. The laws of nature are not at all like the written or verbal injunctions of men; they owe their origin to the properties of the various substances, the ether, matter, Life, and the like, which no one tries to or can interfere with.

We may now revert to Hindu Realism to enumerate the causes of the world process from the standpoint of the Vaisheshika philosophy. So far as matter is concerned, Hindu Realism is at one with the modern scientist in describing it as an atomistic substance. Modern science has been able to discover about seventy different kinds of atoms of matter, but has not yet been able to reduce them into fewer genera or species. But Kanâda, with greater consistency, reduces them to four kinds only, namely,

- (1) those which can be discerned by sight,
- (2) those which can be discerned by the sense of touch or temperature,
- (3) those discernible by the sense of taste, and
- (4) those which appeal to, and are discernible by, the sense of smell.

Kanâda holds that there cannot be atoms corresponding to the sense of hearing, because he does not consider the emission of sound to be the property of any particular class of atoms, inasmuch as every thing can be conceived as silent. He maintains that sound arises by friction in *akasa* (the continuous medium, like the ether of modern science).

To these four kinds of atoms the Hindu realists add five other substances, and call them the nine realities. These nine realities are :—

- (1.4) The four kinds of atoms, as stated above,
- (5) *Akasa*, i.e., the continuous Ether,*
- (6) Time,

* Considerable light is thrown on the nature of Ether in "The

- (7) *Dik*, i.e., the principle which holds things in space, or the space itself,
- (8) Mind, and
- (9) Soul.

The reader is referred to works on the Vaisheshika Philosophy for further enlightenment on these nine categories. We can especially recommend Mr. J. C. Chatterji's "Hindu Realism" on the subject.

Where Kanāda leaves off, Kapila picks up the thread, and, by carrying the synthesis still further, reduces the material of the universe to Prakriti, and the forces of nature to Purusha, the Living Principle. The Yoga system of thought also reduces the universe to two substances, the *Akasa* and the *Prana* (life.) But none of these schools of philosophy tries to attain to that monistic unity which is the key-note of Vedānta.

"Riddle of the Universe" (chapter XII) from which we take the following, somewhat abridged, quotation :

"Ether is not composed of atoms. If it be supposed that it consists of minute homogeneous atoms (for instance, indivisible etheric particles of a uniform size), it must be further supposed that there is something else between these atoms, either 'empty space' or a third, completely unknown medium, a purely hypothetical 'inter-ether'; the question as to the nature of this brings us back to the original difficulty, and so on *ad infinitum*.

"As the idea of an empty space and an action at a distance is scarcely possible in the present condition of our knowledge (at least, it does not help to a clear monistic view), I postulate for Ether a special structure which is not atomistic, like that of ponderable matter, and which may provisionally be called (without further determination) *etheric* or *dynamic* structure."

It is not correct to say that Ether only fills the interstices and crevices between bodies of ponderable matter, for the latter have no fixed places which they may be said to permanently occupy.

It seems that the average human mind is ill-satisfied with knowing merely how many kinds of atoms, or substances, and forces there are in the world; it wants to reduce all variety into unity, to gratify its monistic aspiration. But when the intellect is employed purely on the materialistic lines, it reaches its limit in the nine categories and their further reduction into the *Purusha* and *Prakriti* of the Sankhyan school of philosophy. Intellect has hitherto been looking at the external world of matter and form, and cannot, therefore, get beyond the duality of the seer and the seen to attain to monism. Kanâda, Kapila and Patanjali, the founders of the Vaisheshika, the Sankhya and the Yoga philosophies respectively, have only dealt with the universe in this fashion.

For instance, if we hold that the space occupied by our Earth, at any given moment, is unoccupied by Ether, we must also maintain that when the Earth moves on and vacates it, vacuum alone is left in its place, for Ether, not being Atomic, cannot flow in to fill it up. This conclusion, however, is absurd, inasmuch as it destroys the medium without which action cannot take place at a distance. Now, if we bear in mind the fact that every heavenly body is constantly on the move and that its course is crossed at several points by the courses of other such bodies and comets, the hypothesis—that Ether only fills the interstices and crevices between bodies of ponderable matter—leaves us no alternative but to say that practically the whole space can be nothing other than a series of roads or paths, that is, vacant spaces in which these bodies move. Thus, there can be no room for any medium of inter-action and we will have to formulate a new and highly absurd theory for the passage of light, etc., which will assume that the light rays, whenever they come across the vacant spaces, simply cross over to the other side by taking a leap. It follows, therefore, that Ether is an all-pervading medium in the region of matter.

The Monist, however, affirms that a philosopher who does not try to attain to Monism must be held to have thrown up his brief. Sir Oliver Lodge thinks :

"The truth is that all philosophy aims at being monistic ; it is bound to aim at unification, however difficult of attainment ; and a philosopher who abandoned the quest, and contented himself with a permanent antinomy—a universe compounded of two or more irreconcilable and entirely disparate and disconnected agencies—would be held to be throwing up his brief as a philosopher and taking refuge in a kind of permanent Manichaeism, which experience has shown to be an untenable and ultimately unthinkable position."—(*Life and Matter*).

Agreeably to the trend of the above argument, the Monist maintains that unity is capable of being attained by making the intellect turn on itself with a view to self-elucidation. The school of thought known as Vedanta follows the Intellect in its introspective excursions into its own self. We shall, accordingly, now proceed to investigate the nature of the world from the standpoint of Vedanta, described as the Crest Jewel of Hindu Metaphysics.

The very first question which Vedanta raises relates to the nature of the world, which, it is pointed out, is so hopelessly dependent on the senses that it can hardly be said to exist independently of them. Things are as they are perceived, or inferred from those perceived. But what are perceived, except extension, colour and the like, which are only sense-affections? Perception and inference, moreover, depend on the conditions of the senses and mind, *e.g.*, a man with a jaundiced eye sees all things as yellow. The data of perception, thus, is sensation and sensation alone.

What things are in themselves is not known ; only sensations are felt and experienced, and it is these sensations which constitute the raw material of our perception. The perception, hence, the existence of the universe, thus, depends on the functioning of senses, in different language, on the states of consciousness. Berkeley maintains :

“That neither our thoughts, nor passions, nor ideas formed by the imagination, exist *without the mind*, is what *everybody will allow*. And it seems no less evident that the various sensations or ideas imprinted on the sense, however blended or combined together (that is, whatever objects they compose), cannot exist otherwise than in a mind perceiving them. I think an intuitive knowledge may be obtained of this, by any one that shall attend to *what is meant by the term ‘exist,’* when applied to sensible things. The table I write on, I say exists, that is, I see and feel it ; and if I were out of my study I should say it existed, meaning thereby that if I was in my study I might perceive it, or that some other spirit actually does perceive it. There was an odour, that is, it was smelled ; there was a sound, that is to say, it was heard ; a colour or figure, and it was perceived by sight or touch. This is all that I can understand by these and the like expressions. For, as to what is said of the absolute existence of unthinking things without any relation to their being perceived, that seems perfectly unintelligible. Their *esse* is *percepti*, nor is it possible they should have any existence, out of the minds or thinking things which perceive them. It is indeed an opinion *strangely* prevailing amongst men, that houses, mountains, rivers, and, in a word, all sensible objects have an existence, natural or real, distinct from their being perceived by the understanding. But with how great an assurance and acquiescence so ever this principle may be entertained in the world ; yet whoever shall find in heart to call it in question, may, if I mistake not, perceive it to involve a manifest contradiction. For what are the forementioned objects but the things we *perceive* by sense, and what do we perceive *besides our own ideas or sensations* ; and is it not plainly repugnant that any one of these or any combination of them should exist unperceived ? If we thoroughly examine this

tenet, it will, perhaps, be found at bottom to depend on the doctrine of *abstract ideas*. For can there be a nicer strain of abstraction than to distinguish the existence of sensible objects from their being perceived, so as to conceive them existing unperceived? Light and colours, heat and cold, extension and figures, in a word, the things we see and feel, what are they but so many sensations, notions, ideas, or impressions on the sense; and is it possible to separate, even in thought, any of these from perception? For my part, I might as easily divide a thing from itself. But my conceiving or imagining power does not extend beyond the possibility of real existence or perception. Hence, as it is impossible for me to see or feel anything without an actual sensation of that thing, so is it impossible for me to conceive in my thoughts any sensible thing or object distinct from the sensation or perception of it" (*Principles of Human Knowledge*).

It is thus clear that the perception, hence the existence of the sensible world, depends on the functioning of senses; in other words, on the conditions of consciousness. Neither perception nor inference is, however, possible without a knowing mind, or spirit, as Berkeley calls it. Hence, that which exists must exist only in relation to some knowing subject. But that which depends on the being of another, for its very existence, cannot be described as the true reality, since its very existence is not self-dependent. Hence, the world is like a dream, which exists only in perception. It also follows from the above that the true reality, which does not depend on the being of another for its existence, and which is a condition precedent to the knowledge of all other things, is none other than the perceiving faculty or consciousness. Vedanta, therefore, describes the universe as a bundle of names and forms, or illusion, that is, an imaginary show. Matter, from this point of view, is only the imaginary material of this imaginary world,

and exists only in the mind of a percipient being or beings. In this sense we may call it the content of mind.*

Further, since that which is an illusion can only exist in relation with mind, it also follows that consciousness or mind must also exist in the universe, independently of matter; for it would be strange logic to say that mind is the product of a substance which itself depends

* When certain idealists deny the existence of matter altogether they base their conclusion on the ground that no two things can occupy one place at one and the same time. The idea is, of course, untenable, except when thought of in relation to two or more physical bodies; for while it is certain that two persons cannot occupy the same seat, it is equally certain that all things only exist in space, and that Time, Ether, Matter and Life, to say nothing of the other kinds of forces which exist in the world, and without whose existence no kind of a world-process is imaginable by the mind, all exist interpenetratingly in the same space. The satisfaction which idealism seems to offer in this respect—by reducing the whole universe to an illusion—vanishes the moment we realize that an illusion is not an absolute non-entity, so that it must exist, even from the standpoint of Vedanta, in the same space with mind. Not only this, but when we probe deeper into the nature of this world-illusion, we find it only consisting of different kinds of ideas, differently composed and formed, presenting simultaneity and succession, and existing in a manner no less bewildering than the existence of different substances in the same space. Now, if we reflect on the fact that the world-illusion, not being an absolute non-entity, must be possessed of some sort of substantiveness, and that the illusions of simultaneity and succession and of the forces which operate on the material which enters into their composition must have different types of substantiveness, we must arrive at the conclusion that Idealism itself has ultimately to fall back upon the materialistic lines of thought. Hence, the thesis—that two things cannot occupy the same space—must be confined to physical bodies, and cannot be extended to different substances.

on mind for its perception. This is precisely what Vedanta teaches. According to it Brahman is the only real existence and all else an illusion.

The main objection urged against the doctrine of Vedanta on this point is that the reality of matter is indispensable for a rigid necessity and uniformity of the laws of nature; but a little reflection would show that there is no force in it. It makes no difference to experimental science whether the universe be real or imaginary, for the laws of nature depend not on the real or imaginary nature of the universe, but on the properties of what exists.

From the standpoint of Idealism, Kant's explanation of the laws of nature is now generally accepted to be true. He points out that,

"if experience is to teach us laws to which the existence of things is subject, these laws, if they regard things in themselves, must belong to them of necessity, even outside of our experience. But experience teaches us what exists and how it exists, but never that it must necessarily exist so, and not otherwise. Experience therefore can never teach us the nature of things in themselves."—*Kant's Prolegomena*, by Dr. Paul Carus, pp. 50-51.

But while it is true that experience never teaches us why things should exist as they do and not otherwise, understanding only finds its experiences to be governed by certain well-defined rules or laws. It follows that reflection makes good the shortcomings of experience, and, therefore, must be presumed to be endowed with a whole code of laws itself. In this sense the laws of understanding must be said to be given *a priori*. Further, since our experiences of things only arise from the contact with the things themselves,

and since these experiences tally in all cases and without exception with the laws of understanding, it follows that the nature of things is also subject to the same set of laws which are given *a priori* to the understanding. Hence, it is impossible that the validity of the laws of nature should ever be impaired.

Some people think that if the laws of nature were to depend on understanding, imagination would run *amok* and create most ludicrous scenes and utmost confusion, such as we see at times in our dreams, namely, people with horns, and so forth. The reply to this is, firstly, that there is a complete harmony between the laws of understanding and the properties of substances; and, secondly, that people with horns appear to us monstrous only when we wake up, never so long as we are immersed in dreaming. That which is unusual on a particular plane is an anomaly on that plane only, but it is not an anomaly everywhere on all the planes of consciousness. If it had been the rule for human beings to have horns, a hornless man would be regarded as a freak, although according to our present ideas a man with horns is out of all order in nature. Besides, even in this world we have quite a large number of freaks to prove that imagination does not take the bit in its teeth only on the dream plane. The truth is that what appears to us as a freak of nature is, in reality, not a violation of the natural laws, but only the effect of their operation; our ignorance of the nature of the laws which have brought it about is the reason which makes it appear as a freak to us. A study of the rapid and wonderful transformations in dreams reveals the most important characteristic of

consciousness in dreaming, and proves, beyond doubt, the fact that our dreams are but our feelings, or ideas, dramatized on a life-like scale, the impressions entering into their constitution being mostly selected from ideas which are recalled on account of the similarity they bear to other ideas actually present before the mind. It is thus the principle of similarity which brings together things out of place in dreams with, at times, the most ludicrous results. In other respects, however, the creative power of imagination is not impaired in any way by a lapse from the normal to the dreaming state.

The legitimate conclusion from all this is, that the laws of nature are determined, and their validity and uniformity guaranteed and secured, by the very nature of the substances of which mind and matter are the two most important. For practical purposes of life, it makes no difference to us whether matter be real or imaginary; so long as our consciousness works on the physical plane, its imaginary surroundings possess as much practical necessity and validity for us as they would have done had matter been endowed with *real* existence.

The opposition to the idea that the world is a dream-like affair arises only when we forget that the description does not affect the nature of the substances themselves in any way, and that the difference between Idealism and Realism lies not in respect of the existence or non-existence of the world, but solely and simply in the words employed to express our notion of what exists.

It should be borne in mind that the question at issue between materialism and religious philosophy is one of

great importance and demands our utmost attention. Materialism considers matter to be the cause of mind, while religious philosophy maintains that it is itself a plaything of the latter. The consequences of either of the two views are very far-reaching in their effect. If mind is not the product of matter, and is the source of its own laws, and possessed of creative activity, it must be endowed with godly powers, which can be claimed by any one possessing a mind who would but take the trouble to develop his will, in the proper direction. On the other hand, if mind comes into being as the result of a fortuitous grouping of atoms and molecules of matter, it must ever remain in subjection to matter, and in dependence on those particular groupings of its atoms which brought it into existence. No one can, therefore, afford to treat a question of such vital importance lightly. The great fault with us, however, is that we do not exert ourselves in the investigation of truth, and are ever ready to accept the opinions of partial students of nature. As a matter of fact, observation and meditation, rather than reading what others have said on the subject, are the only means which can be relied upon to lead us to a satisfactory conclusion. Above all, blind prejudice, which never fails to attend on old and deeply rooted notions, should be avoided. Berkeley also takes up the question of prejudice and makes Philonous say:—

“As a balance therefore to this weight of prejudice, let us throw into the scale the great advantages that arise from the belief of immaterialism, both in regard to religion and human learning. The being of God, and incorruptibility of the soul, those great articles of religions, are they not proved with the clearest and most immediate evidence? When I say the being of a God, I do

not mean an obscure, general cause of things, whereof we have no conception, but God, in the strict and proper sense of the word. A being whose spirituality, omnipresence, providence, omniscience, infinite power, and goodness, are as conspicuous as the existence of sensible things, of which (notwithstanding the fallacious pretences and affected scruples of sceptics) there is no more reason to doubt than of our own being. Then with relation to human sciences; in natural philosophy, what intricacies, what obscurities, what contradictions, hath the belief of matter led men into! To say nothing of the numberless disputes about its extent, continuity, homogeneity, gravity, divisibility, etc., do they not pretend to explain all things by bodies operating on bodies according to the laws of motion? And yet, are they able to comprehend how any one body should move another? Nay, admitting there was no difficulty in reconciling the notion of an inert being with a cause; or in conceiving how an accident might pass from one body to another; yet by all their strained thoughts and extravagant suppositions, have they been able to reach the mechanical production of any one animal or vegetable body?

“Can they account by the laws of motion, for sounds, tastes, smells, or colours, or for the regular course of things? Have they accounted by physical principles for the aptitude and contrivance, even of the most inconsiderable parts of the universe? But laying aside matter and corporeal causes, and admitting only the efficiency of an all perfect mind, are not all the effects of nature easy and intelligible? If the phenomena are nothing else but ideas; God is a spirit, but matter an unintelligent, unperceiving being. If they demonstrate an unlimited power in their cause; God is active and omnipotent, but matter an inert mass. If the order, regularity, and usefulness of them can never be sufficiently admired; God is infinitely wise and provident, but matter destitute of all contrivance and design. These surely are great advantages in physics. Not to mention that the apprehension of a distant Deity naturally disposes men to a negligence in their moral actions, which they would be more cautious of in case they thought him immediately present, and acting on their minds without the interposition of matter, or unthinking second causes. Then in metaphysics; what difficulties concerning entity in abstract, substantial forms, hylarchic principles, plastic natures, substance and accident, principle of individuation, possibility of

matter's thinking, origin of ideas, the manner how two independent substances, so widely different as spirit and matter, should mutually operate on each other ! what difficulties, I say, and endless disquisitions concerning these and innumerable other the like points, do we escape by supposing only spirits and ideas ? Even the mathematics themselves, if we take away the absolute existence of extended things, become much more clear and easy ; the most shocking paradoxes and intricate speculations in those sciences, depending on the infinite divisibility of finite extension, which depends on that supposition. But what need is there to insist on the particular sciences ? Is not that opposition to all science whatsoever, that frenzy of the ancient and modern sceptics, built on the same foundation ? Or can you produce so much as one argument against the reality of corporeal things, or in behalf of that avowed utter ignorance of their natures, which doth not suppose their reality to consist in an external absolute existence. Upon this supposition indeed, the objections from the change of colours in a pigeon's neck, or the appearances of a broken oar in the water, must be allowed to have weight. But those and the like objections vanish, if we do not maintain the being of absolute external originals, but place the reality of things in ideas, fleeting indeed, and changeable ; however not changed at random, but according to the fixed order of nature. For herein consists that constancy and truth of things, which secures all the concerns of life, and distinguishes that which is real from the irregular visions of the fancy."—(*The Third Dialogue between Hylas and Philonous.*)

It is not to be supposed that the denial of reality to the material world means its total negation altogether ; what is meant is only this that it is but a dream-like panorama, since it is not invested with true persistence, the sole test of reality.

As Herbert Spencer points out :—

" By reality we mean *persistence* in consciousness : a persistence which is either unconditional, as our consciousness of space, or which is conditional, as our consciousness of a body while grasping it. The real, as we conceive it, is distinguished solely by the test of *persistence* ; for by this test we separate it from what we call

the unreal. Between a person standing before us and the idea of such a person, we discriminate by our ability to expel the idea from consciousness and our inability, while looking at him, to expel the person from consciousness. And when in doubt as to the trustworthiness of some impressions made on our eyes in the dusk, we settle the matter by observing whether the impression persists on closer inspection; and we predicate reality if the persistence is complete. How truly persistence is what we mean by reality, is shown in the fact that when, after criticism has proved that the real as presented in perception is not the objectively real, the vague consciousness which we retain of the objectively real, is of something which persists absolutely, under all changes of mode, form or appearance. And the fact that we cannot form even an indefinite notion of the absolutely real, except as the absolutely persistent, implies that persistence is our ultimate test of the real, whether as existing under its unknown form or under the form known to us." (*The First Principles*).

In the light of the above observations of the great English philosopher, it is easy to see that what persists absolutely, that is, at all times and under all conditions, is the Knower, or Consciousness, without which nothing whatever can be known. The objects of knowledge,—whether we call them ideas or bodies—are impermanent and fleeting, hence, endowed with a sort of relative reality only. Vedanta, therefore, calls them *mayavic* (illusory).

Here we may pause to correct an error which has crept into the philosophy of Idealism. While it is true that the universe consists of forms, *i. e.*, bodies, which, from the point of view of the perceiving consciousness, are only sensations or ideas, it is no less true that these bodies, sensations, or ideas, differ from one another *inter se*, and, therefore, must be composed of some kind of material. And, since nothing alone can be

created from nothing, this material which enters into the composition of the bodies, or ideas, or sensations, or anything else that we may be pleased to call them, must be eternal. Hence, absolute persistence, *i. e.*, reality, is also the characteristic of the matter of which the universe is made, though not of the forms which it assumes from time to time, in obedience to the forces of nature.

Vedanta, while describing the universe as an illusion, does not go the length of saying that it is altogether non-existent; hence what it describes as an illusion is the same thing as is called the material world by the Realist. The immediate data of perception being sensation, it is immaterial whether we call the perceptible world a bundle of different kinds of sensations or of material bodies and things. It is true that sensations are only sense-affections, but it is also true that they mostly arise from the action of external stimuli on the sense-organs. The existence of a world of some kind, apart from the perceiving consciousness, is, thus, beyond dispute, and even were we to go so far as to say that only sensations constitute the perceptible world, it must be conceded that different sensations differ *inter se* in respect of the elements which enter into their composition. This is but another way of saying that they are composed of some kind of material, which, for the sake of uniformity of thought, may be called matter. Hence, when certain Idealists imagine that their philosophy implies the elimination of the material universe, they conceive an impossibility, notwithstanding the fact that the existence of matter depends on its being perceived.

Having established consciousness as a necessary condition of the perception of all things, Vedanta next proceeds to show that it must be infinite. The infinity of consciousness is proved by the fact that it knows all things. Besides, its own awareness of itself is unlimited by Time or Space. Being a substance with awareness as its function, it is inconceivable that it should ever be deprived of its natural characteristic. Hence, even in deep sleep and swoons its awareness is not separated from it, though its consciousness of the outside world is suspended for the time being, owing to the awareness of the condition of sleep or fainting, that is to say, that in those conditions it knows itself to be asleep or fainting, and therefore appears as such. It is only the superficial thinkers who are misled by the outward appearance, and imagine it to be non-existent at the time. This conclusion appears silly only so long as one does not recognize consciousness as a separate substance, with awareness as its natural function, for once the existence of consciousness is conceded, it must follow that its natural function can never be destroyed or suspended. Hence, when consciousness is aware of the condition of sleep or swooning, its manifestation is narrowed down by the attributes of the condition it is aware of, and appears as if asleep or in swoon.

The infinity of consciousness is also apparent from the nature of Thought, which is a synonym for it. Since thought is capable of infinite expansion and amplitude, and contains the germ of infinity in itself, consciousness cannot but be infinite in its nature.

To understand the true nature of the type of infinity

ascribed to consciousness, it is well to bear in mind that the word infinity is employed in three different senses. Firstly, it is employed to denote the idea of boundlessness, as in the case of Space ; secondly, to express the sense of numerical immensity, which signifies the countlessness of number, as in the case of Time, or particles of matter ; and, thirdly, to convey the idea of the limitlessness of Thought, so utterly devoid of limits as to be incapable of being considered finite by any manner of means.

Of these different kinds of infinity, Thought cannot be said to be endowed with the absolute type of the spatial infinity, since it is an active substance, and infinite space is devoid of room to move about in, so that if Thought or Consciousness were to fully coincide with space, it can only do so at the cost of its natural activity. Besides, it would then have to perform its own function as well as that of Space. But this is impossible, for no substance can be active as well as unmoving at one and the same time. Hence, the sphere of consciousness must be limited to a certain portion of the infinity of absolute space. It is not to be supposed, however, that Consciousness is rendered finite by being denied the spatial type of infinity, since it is infinite in its own way, as the subject of knowledge.

This brings us down to a consideration of the nature of Time and Space, about which the utmost confusion prevails amongst certain philosophers. The great materialist Haeckel emphasises this in the following passage in 'The Riddle of The Universe':—

"Since Kant explained Time and Space to be merely 'forms

of perception'—Space the form of the external, Time of internal sensitivity—there has been a keen controversy, which still continues over this important problem. A large section of modern metaphysicians have persuaded themselves that this 'critical fact' possesses a great importance as the starting point of a 'purely idealistic theory of knowledge,' and that, consequently, the natural opinion of the normal healthy mind as to the reality of time and space has been swept aside. This narrow and ultra-idealistic conception of time and space has become a prolific source of error. It overlooks the fact that Kant only touched one side of the problem, the subjective side, in that theory, and recognized the equal validity of its objective side. 'Time and Space' he said, 'have empirical reality, but transcendental ideality.' Our modern monism is quite compatible with this thesis of Kant's, but not with the one-sided exaggeration of the subjective aspect of the problem."

This is certainly a very healthy statement, and religion fully endorses it. What it, however, objects to is our attaching too much undue importance to the objective side of things, and not giving sufficient weight to the real or the subjective aspect.

Religion regards both Idealism and Realism as two different methods of looking at things, whose nature, it points out, always remains the same whether we study them from the standpoint of the one or the other. Hence, the Idealist and the Realist are both right from their respective standpoints, but the true explanation is that which embraces and reconciles the two seemingly hostile views. As a matter of fact, neither view is perfect by itself, but put together they embrace the whole truth. When one looks at the objects of sense perception from the standpoint of mind, one must come to the conclusion that they are unreal and illusory, but the moment one changes one's standpoint and looks at things from the point of view of the bodily consciousness,

even the dream-world bursts upon one's view with the full force of material* reality.

Who creates the dreams, and why do we regard them as real, while dreaming? The reply to these questions is that our Imagination is the creator of our dreams, and that we consider them real, for the time being, on account of the change in the standpoint of perception. When our consciousness identifies itself with the dream-body we put on for the time being, it cannot but regard as real all the other bodies made of the same illusory matter as our own. Hence, the reality, or the feeling of reality, of the dream-world depends on the belief in the reality of our own dream-body. It is, thus, the change of the standpoint of perception which makes an illusion appear so great a reality that we experience all kinds of feelings in connection with it. The objects of senses, therefore, cannot be denied the type of reality with which we invest our own bodies, notwithstanding the fact that they depend on the conditions of consciousness for their perception.

Vedanta, however, lays all the stress it can on the proposition that the senses are utterly unreliable, since a slight alteration in the condition of the sense-organs is sufficient to produce false impressions. A rope is often mistaken for a serpent, the stump of a tree for a constable, and a shadow for a ghost. The same phenomenon is observable in travelling when fields, trees and roads appear to be moving, instead of the carriage

* That some kind of material enters into the composition of dreams, cannot be denied, since they are actually perceived. It is the same stuff of which the 'after-images' are made.

which is actually in motion. One cannot, therefore, rely implicitly upon one's senses, as they are liable to be deceived.

It is necessary to understand the Vedantic theory of knowledge, in order to have a full grasp of the subject. Attention must be directed in this theory to two particular points, namely, the knower and the means of knowledge. As regards the latter, it is now generally conceded that, in knowing anything, one never comes in contact with the thing, whatever it may be, itself. Dr. Paul Deussen writes ('The Elements of Metaphysics,' pp. 25 to 29):—

"Every representation contains as such two supplementary halves, a representing subject and a represented object. These two make with the representation not three (as a sneering epigram of Schiller has it), but one. No representation is without a subject, none without an object. Now, nothing exists for me but representations, therefore also no subject without an object, no object without a subject. All objects of my subject are such, either immediately or mediately. As immediate objects I can never have anything else but affections of my ego, that is, sensations within me (represented physiologically as certain specific irritations of the sensory nerves extended in the organs of sense). All other objects, the whole external world and even my own body, as far as I regard it from without, are known to me only as mediate objects: It is only through the medium of those nerve irritations that I come in contact with them. Thus all data by which I attain to a knowledge of the external world, are restricted to these affections of the nerves which are given as immediate objects. They are the only thing which comes to my intellect from without, that is, independent of itself. Consequently all else, all that distinguishes wide-spreading nature with its immeasurable riches from those scanty affections of the nerves, must come from within, that is, must originate in my intellect itself. If we compare the perceptual world which is our representation, to a textile fabric in which subjective and objective threads intersect as warp and woof, then all that is objective, independent of myself, given a *posteriori*, is limited to those affections of the nerves and may be compared

to the thin, isolated threads of the shuttle. The warp, on the contrary, which is previously, that is, *à priori*, stretched out to receive little by little these interweaving threads and work them into a fabric, is the natural, innate form of the subject, the totality of which forms just that which we call Understanding or brain. The task of metaphysics consists in finding out what things are in themselves, that is, independent of our intellect. We must, therefore, first of all, deduct from things that which our intellect contributes to them, namely, those forms which inhere in it originally, that is *à priori*, and in which it ranges all materials furnished from without so as to weave them into experience. The following six criteria may serve to distinguish these *à priori* elements of knowledge or innate functions of the Understanding from those which come to it *a posteriori*, or through perception. They are to us what reagents are to the chemist. They may also be regarded as six magnets, by means of which we extract the iron of our *à priori* knowledge from the mixed ore of experience. (1) Whatever is necessary to transform perception, given as affection, into perceptual representation, and, consequently precedes all experience as a condition of its possibility, cannot originate in experience, but only within ourselves. (2) Whatever comes to the intellect from without, has the character of contingency, it might be otherwise, or it might even be not at all; that is, I can imagine it as non-existent. Now, in my representation there are certain elements which cannot be thought away like every thing else, from which it follows that they do not belong to that which exists independently of myself, but must adhere to the intellect itself. (3) For the same reason, all data given from without merely suffice to state what is there, but not that something is necessarily so and not otherwise. Perception has no tongue for the word necessity, consequently all determinations of things, with which is associated the consciousness of necessity, must originate, not in perception, but within myself. (4) From this it follows that sciences the doctrines of which have apodictic certainty, cannot have obtained it from perception, and that consequently that part of the perceptual world to which they refer must belong to the elements originally inherent in my intellect. (5) Perception can only furnish me with sensations. These are, as such, isolated and fragmentary, for, difficult as it is to grasp at first, the materials of sensation given from without contain only the sensations themselves, but

not any connection between them, for such a connection is merely the link between the different sensations and therefore not itself sensation. Consequently that faculty which makes of the variety of perception a unity and so creates coherence between my representations, must belong to me *à priori*. Therefore, whatever serves to establish the continuity of nature belongs to the innate functions of my intellect. (8) Perception can never embrace infinity. If, now, I find in my representations of things elements of which I am conscious as being infinite, it follows with certainty, that I have not taken them from perception, but must possess them as forms of intellect, wherefore, however far I proceed in representing, I can never get beyond them, in which precisely consists their infinity."

Our knowledge of nature is thus confined to our Intellect, that is to say the faculty of perception, or consciousness. A point which needs elucidation here is that the physical brain, which is often identified with intellect, is really not so identifiable. How can the understanding be identical with the brain, when the brain and the body themselves are sense affections interwoven in its warp? But for understanding, one would never know one's body or be aware of one's brain. Brain is the vehicle of understanding, not the understanding itself; and the body is no more than an idea in the understanding. Through brain the understanding gathers and arranges the incoming sensations, and through the body it ascertains the goodness or badness of things by relating them to one another. We cannot know the reality of the brain or the body any more than we can of the outside world. We only know them as they appear in the textile fabric woven by the understanding which is but another name for consciousness.

Some thinkers have been misled into thinking the living principle to be unconscious Will. This, however,

cannot be correct, for unconscious Will is no better than blind force, which is devoid of direction or guidance. Besides, Will is inseparable from Mind, which cannot be conceived apart from consciousness. Unconscious Will is, therefore, a contradiction in terms. The cause of the confusion of thought on this point lies in a failure to discriminate between the understanding and the faculty of reason.* Understanding is inseparable from consciousness, but not so reason, which develops by learning and experience. Understanding is without grades, but it borrows for the time being the qualities of the vehicle through which it manifests itself, and thus appears of different types in different beings. As form evolves and becomes mature for a fuller manifestation of understanding, it shines through it as Wisdom. Reason weighs, measures, calculates, judges and concludes; but understanding simply understands and preserves the conclusions arrived at by reason. Understanding is Wisdom; but reason is a creature of ignorance. The former is a constant companion of Consciousness, the latter is not. If Understanding were to become separated from Consciousness in dreams, it would be impossible to understand them.

*The words understanding and reason or intellect are generally taken to be synonymous with each other, and, undoubtedly, reason is a manifestation of the power of understanding. But there is a distinction none the less between them, and it lies in the freedom of the perfected Souls from the necessity of inductive reason, since their Omniscient nature places them above it. Intuitive awareness of life is also independent of reason; and the same is the case with beliefs, concerning which we do not reason after they are properly formed, and established.

It has the forms of knowledge *à priori*, and is, therefore, a condition precedent to the sense of awareness. In hypnotism, reason vacates its seat, but the understanding remains present all the time, to execute the suggestions which may be given, so that, if it is made to understand that the individual is a dog, it attaches the attributes of a dog to him and makes him behave as if he were one. Reason is the judge who weighs evidence and pronounces Judgment; but Understanding is the state which understands and arranges to carry it out. The former's function is concerned only with judgment, but the latter's has a much wider scope, inasmuch as it stores up those Judgments in the form of beliefs and is affected by them. An erroneous identification of understanding with reason has led some of the world's greatest philosophers to extremes of pessimism.

The next important question is: Who is the real Knower? The man in the street says, I, so and so, let us say, John Smith, am the knower. Is it really so? Does Mr. John Smith really know anything by himself? Or does he merely know that which is reflected on the little judge of reason within him? Now, if Mr. Smith were the knower in his own right, he would not be a 'forgetter' of things. The two functions of knowing and forgetting do not go well together. Yet the fact that John Smith can at times jog his memory and recollect some of the apparently forgotten events, shows that the knowledge is there all the same, whether accessible to him or not, at any particular moment of time. The literature of New Psychology contains many accounts of events which were not observed by the individuals

themselves, but were within their minds all the same. The case of the lady who had dropped her key, and who recollected its whereabouts under the influence of hypnotism, is an instance in point. If she had observed the key falling down, of course, she would not have allowed it to be lost. Who knew, in this instance, that the key had been lost, who observed it falling down, and who remembered where it had fallen down? Obviously, not the lady, but some one else. Mr. Smith will find many similar instances on record, if he wishes to satisfy himself on the point. Then, perhaps Mr. Smith will recollect some moments in his own life, when he has been insensible from drinking or some other cause. Who knew that condition of insensibility? Did Mr. Smith or the real Knower within him? Again, when Mr. Smith on waking up from sound sleep declares, 'I slept so soundly that I did not know anything,' can we fix him with the awareness of that state of sound sleep? Obviously not, for he professes to have been asleep all the time. Furthermore, the fact that one can by previously determining upon waking up at a certain hour actually wake up at that hour has an important bearing on the point under consideration. The question is, who notices the fleeting moments? Surely, not the sleeper, for he is asleep all the while. Thus, we observe that in all these instances our friend, Mr. John Smith, is unable to stand his ground; in fact, as is evident from our first argument, he is not the knower but the 'forgetter'! Vedanta, therefore, asserts that the Knower is not the body, but the Reality within. This inner Reality which is pure consciousness, hence,

all-knowing, is the Sat-Chit-Ananda, that is, Existence, Consciousness and Bliss, which are the attributes of God. Now, because Consciousness is infinite and all knowing, wherever it is present, it must be present in all its fulness and as a whole.

It follows, therefore, that from the standpoint of Vedanta, the real Atman or Soul of all creatures is absolutely identical with, and in no way different from, God. Vedanta, therefore, does not hesitate to tell its follower, "THAT THOU ART."

The immortal part of every being, thus, is consciousness itself, for that which is unchanging and beyond time and upon which depend the perception and knowledge of all other things, is necessarily above birth and death, which are both bounded, on two sides, by time. Hence, he alone who identifies himself with his inner Reality attains to immortality.

Now, perhaps, we are in a position to realize the grand conception of the philosophy of Vedanta. The world we perceive through the instrumentality of the senses has but a secondary importance among the existing realities, being dependent on the activities of the sense organs ; it is the Living Reality, that is, Consciousness, which is entitled to the foremost place in our estimation. Those who pin their faith on the forms of things, or on their material, are little better than those who fall in love with the objects they see in their dreams, and come to grief. The true object of worship and adoration, the only one that can secure for the soul the peace, the happiness and the immortality which it is hankering after, is the inner Divinity,

the Sachchidânanda, the God. He it is who is to be realized, to be rid of the anguish which is the lot of the ignorant soul.

The material universe, being dependent upon mind for existence, is like a huge idea containing an infinity of smaller ideas, called bodies, in terms of material Realism. As Berkeley says : ' Bodies are but ideas ; their essence is in their perception.' One might put it, ' bodies are but ideas ; their essence lies in the illumination they receive from the Living Reality,' with equal accuracy. It is in this sense that the Vedantist understands the mystery of existence. To him the whole thing is an illusion, and the only reality is the One Conscious Existence, his own Self, which he calls Brâhman and defines in the terms " not that, not that." The idea underlying this quite negative definition is that Brahman is so hopelessly beyond words that it can only be defined by the negation of all things definable by language.

The grandest conceptions of modern thought seem hollow and lifeless in comparison with the simple truth of Vedanta about the soul being its own God. Instead of being hustled out of existence at the hands of the Evolutionists, Darwin and others, or of being thrown into the waste paper basket as the " Unknowable " at the hands of some others of the modern thinkers, the Living Reality stands out before us as the one and the only real Existence—the true object of adoration and worship. This one Existence persists on all planes and cannot be denied or ignored ; for he who would deny consciousness would have to be conscious himself. It is the Seer, Perception itself, and not liable

to death or extinction. One who has known this Reality can well say of all the knowledge of the worldly things and scriptures and sciences that they are not only not necessary, but a burden. What is the need of knowledge to one who has known the Reality, not the relative reality only, but the real Absolute Reality which is immortal and eternal. It is said in the Bhagavad Gita that all the Vedas are as useful to a learned Brahmana as is a tank in a place covered all over with water. Vedanta tells us that this Reality is not far to seek ; it is the Man within, the Atman, whose presence in each and every form is the cause of life and psychic activity.

From what has been said above, it follows that the only living and unchanging existence in the entire universe is pure Consciousness. Conceived as a quality, or essence, it never changes under any circumstances whatever, whether it be working on the waking, the dreaming, or the deep-sleep plane of empirical existence. The nature of this pure Essence is blissful, as will be shown later, in the next chapter. This one eternal Existence is also the consciousness within you. Hence, you are God yourself. It is upon this simple truth that the Vedantic conception of "That thou art" is built.

It only remains to examine the popular theory of creation, in a cursory way, before closing this chapter. A certain class of persons maintain that creation is the result of the will of God, who is an immaterial, unextended being, and the author of all things. The position taken up in this system is one which it is impossible to support. It is, first of all, impossible to imagine God as a Being without any 'substantiveness.' Wherever there is

existence, there is occupation of space ; and wherever there is occupation of space, there is substantiveness of some kind or other. To conceive of a state of existence to the contrary, is not possible for the intellect. As Herbert Spencer maintains :—

“ Our conception of matter, reduced to its simplest shape, is that of co-existent positions that offer resistance ; as contrasted with our conception of space, in which the co-existent positions offer no resistance.....Whence it becomes clear that our experiences of force, are those out of which the idea of matter is built. Matter as opposing our muscular energies, being immediately present to consciousness in terms of force ; and its occupancy of Space being known by an abstract of experiences originally given in terms of force ; it follows that forces standing in certain correlations, form the whole contents of our idea of Matter.....How, again, can we understand the connexion between Force and Matter? Matter is known to us only through its manifestations of Force: abstract its resistance mediately or immediately offered and there remains nothing but empty extension. Yet, on the other hand, resistance is equally unthinkable, apart from matter—apart from something extended. Not only are centres of force devoid of extension unimaginable, but we cannot imagine either extended or unextended centres of force to attract and repel other such centres at a distance, without the intermediation of some sort of matter” (*The First Principles*).

The above remarks of Herbert Spencer about the conception of force devoid of all extension, apply with full force to all conceptions of existence without some sort of extension. He who exists must exist in some part or other of the infinite space ; hence, he who does not exist therein, is a pure invention of imagination. Similarly, he who exists in space must occupy some part of it, and, therefore, must have a substratum of substantiveness as the basis of his existence. It is impossible to conceive of consciousness even apart from a substratum of materiality. It may be that we shall never

learn what the substance of consciousness is like, but to consider it as an existence without substantiveness is simply out of the question.

The word 'spirit' seems to have furnished a license for all sorts of rabid and fanciful speculations to the unphilosophical theologians of the middle ages, and even to-day the vast majority of our race seem quite uncertain as to its precise significance. As a consequence of this philosophical obscurity, which has gathered round the word, 'spirit' has become a prolific source of error and dispute. The idea that God is a spirit, when examined from the standpoint of rationalism, does not mean that he is altogether unsubstantial, but merely this, that the substance which constitutes his being is not the same kind of matter of which the physical bodies in the world are made. By the immateriality of spirit, intellect understands, not that which is devoid of all substratum of materiality, or substantiveness, but that which transcends matter in the popular sense. Hence, it is repugnant to intellect to maintain God to be devoid of all substantiveness whatsoever.

The idea of space-occupation in the case of spirit is to be understood in the same way as that in which light occupies space. As light occupies space, but does not offer obstruction to other lights in illumining, hence occupying, the same space, so does spirit, being finer than light itself, occupy space, but not so as to interfere with other things; and just as the glances of an infinite number of living beings can be concentrated on a point in space, so can an infinity of spiritual entities, that is, souls, exist in one place.

Secondly, it is impossible to ascribe the creation of souls to God, in any sense ; for the soul is an independent entity, and capable of maintaining an existence by itself.

The materialist denies that the soul, *i.e.*, consciousness is an entity in itself, and considers it to be the product of evolution. Taking the ego to be the consciousness of 'I,' he proceeds to show that it cannot be eternal. He declares that it is no longer the object of the inexplicable mystery it used to be in the dark and superstitious ages of medieval civilization ; for one now finds it to be the consciousness of an idea gradually evolved and developed in the individual. Certainly, if we watch the development of the sense of "I" in the child, we learn that for quite a considerable portion of its infantine existence it talks of itself in the third person and has no clear conception of his personality. Besides, personality is naturally variable. Our ideas are constantly being remodelled and changed. A grown-up man has very little of the personality of the school-boy in him ; and the latter retains but little from that of a still earlier period. When we grow old, there is a still more radical change in us. Neither the tastes, nor the pursuits, nor the surroundings of the earlier phases of life have any hold on, or attraction for, us in old age. Our ideas of the self change also with the changes in our circumstances. Personality is the outcome of thought, that is, of discrimination between the self and the not-self. Hence, so long as the child's power of discrimination is not sufficiently developed, it knows no difference between the self and the rest, which constitute the not-self ; but with the development of the power of

discrimination comes the idea of the appropriating, bodily self, at first dimly, but later on with the full consciousness of the self, to the exclusion of all the rest that constitute the not-self. So far as the evolution of the idea of the self is concerned, Haeckel is quite right in saying :—

“In the important moment when it (the child) first pronounces the word ‘I,’ when the feeling of self becomes clear, we have the beginning of self-consciousness, and of the antithesis of non-ego.”

The phenomenon of personality appears perplexing only so long as we do not study it in all its stages of development. By looking at a fully developed being, we are led to imagine his personality to be a sort of separate entity, and begin to think of it in the abstract. This erroneous impression can be removed at once, if we look back into the history of the development of the being, from the moment of its conception, and follow its growth through its foetal and infantine stages. Professor Haeckel has very ably discussed this point in his “Riddle of the Universe,” as well as in “The Wonders of Life.” But he does not confine himself to the legitimate sphere of modern science, and allows his ambition to soar in an atmosphere too rarified for him to breathe in. He, thus, loses his footing, and begins to flounder in the quagmires which abound so plentifully in the region of metaphysics, to entangle the unwary. Concerning the Kantian dogmas, which included the immortality of the soul, it is said in “The Wonders of Life” :—

“If Kant had had children, and followed patiently the development of the child’s soul (as Preyer did a century later), he would hardly have persisted in his erroneous idea that reason, with its power of attaining *à priori* knowledge, is a transcendental and supernatural

wonder of life, or a unique gift to man from heaven. The root of the error is that Kant had no idea of the natural evolution of mind. He did not employ the comparative and genetic methods to which we owe the chief scientific achievements of the last century. Kant and his followers who confined themselves, almost exclusively, to the introspective methods or the self-observation of their own mind, regarded as the model of the human soul the highly developed and versatile mind of the philosopher, and disregarded altogether the lower states of mental life which we find in the child and the savage."

As already observed, the learned professor is undoubtedly right as regards the evolution of personality, but we must not allow ourselves to be carried away by his eloquence beyond that point. This great man has fallen into the error of confounding reason with Consciousness itself, whereas, in very truth, reason is but a manifestation of Consciousness when working through a finite body of a particular type. The true self is pure consciousness which is ensouled in every form; and just as electricity, as a power, is manifested in various forms, now appearing as light, again as heat, and yet again as power moving heavy bodies, and so forth, though it is only its manifold manifestations which are visible but never the power, *i.e.*, electricity itself, so is the soul observable by us only by its manifestations. What is electricity in itself we do not know, though we do know that it is capable of being transformed into light by the employment of suitable means. Similarly, consciousness, when it works through the human brain, appears in the form of reason, though, obviously, it must transcend reason itself. Now, since the nature of the apparatus, or vehicle, determines the form of the manifestation of consciousness, the faculty

of inductive reason, which depends, for its unfoldment, on the development of the brain, must necessarily pass through a process of evolution such as that observed by Preyer. But just as electric light cannot be said to be a secretion of the lamp, the globe or its fittings, so cannot the faculty of reason be described as a secretion of the physical brain. Hence, the soul, if it be taken to mean consciousness, cannot possibly be said to be the outcome of the human brain, but, if supposed to be merely a bundle of ideas, extracted from the physical surroundings and labelled 'personality,' in any particular incarnation, must depend on reason, and, therefore, on its vehicle, the brain. To this limited extent Haeckel is undoubtedly right.

We must endeavour to keep our minds quite clear on the distinction between 'personality' and its substratum. The former is the bundle of ideas, social, proprietary, and the like, which one appropriates to one's bodily self. In a word, personality is the sum-total of the relations in which a particular body stands to other bodies in the world. But the latter, *i.e.*, the substratum of personality, is the very power itself which enables these relations to be understood and determined. This power is inherent in life, though not easily observable in every one of its manifestations or forms. Certain instincts must be acknowledged to be present in all living beings from the very commencement of individual life. Hence, the substratum of the soul can never be said to be the outcome of evolution, or of the matter of the physical brain.

An argument, generally advanced by the advocates of materialism, consists in likening the human body

to an electric battery, in which the assemblage of a number of cells produces a powerful current which vanishes the moment the aggregate whole, *i.e.*, the battery, is broken up into its component parts. Analogically, it is urged, the somatic death, resulting in the disintegration of the physical body, would also leave nothing of man surviving the event. But this argument cannot hold water when we remember that there is a distinction between a manufactured article and an organism. The former is produced by an assemblage of parts put together by some agency foreign to, and outside its periphery; but the latter is nothing if not a living form made and organised by an agency residing in the very centre of the organism itself. Thus, in the one case, power results from the combination of parts, and is postcedent to the creation of the form, but, in the other, the parts of the organism are due to the presence of the formative power at the very commencement of the process of organization. Hence, in organisms, the formative power is antecedent to the form. Further, the power which organizes the body by putting together the molecules of matter, in their most appropriate places, and in a way which human skill can never hope to rival, must be an intelligent power, for, as Sir Oliver Lodge observes, guidance is not a function of energy ('Life and Matter'). Nor may we compare the process of organizing with that of the stamping of a form on a lump of matter, by throwing it into a mould. There is no mould in the mother's womb, or anywhere else. The truth is the exact opposite of this; for, if any of the two, namely, the growing foetus and the

womb, does impart its form to the other, it is the former, which, by growth in the *decidua reflexa* goes on expanding it from within, till it becomes indistinguishable from the *decidua vera*, in the uterus. Thus, the elastic walls of the uterine cavity expand in response to the embryo's growth, and may be said to bear, to some extent, the impress of the foetal form. The reverse of this is not true. Besides, a mould can impart form to the surface alone, never to the material beneath it. Hence, the mould-theory utterly fails to account for the internal organs, such as the brain, the heart, the liver, and the like. This is fatal to the argument by analogy. We shall go more fully into these points later on, when we come to deal with the nature of the soul and its subjection to the law of *karma*. Meanwhile, we may proceed to dispose of the question of personality once for all.

There are four stages of the development or evolution of the intellectual faculty. The first stage, which has been called the perceptual intelligence, is the most rudimentary form of consciousness and indicates merely an automatic response to the external stimuli, without a consciousness of the nature of the impression or of anything else existing outside the body of the animal so affected. It is the stage which is marked by a mere susceptibility to sense impressions, but not characterised by a consciousness of their causes. In the second stage, the creatures are not only susceptible to the external stimuli, but are also capable of uniting a number of such impressions, of fusing them together into one form, and of mentally projecting the form so united and fused, as an

object in space, outside themselves. This is how the consciousness of an outside world springs up in the mind. The name of "recept" has been given to this form of higher intellectual functioning. In the third stage, the animal develops a capacity for generalization and classification of the impressions and their outside sources. This stage is marked by the capacity to think of an object without the object being present before the thinker, and is called conceptual intelligence, because the mind can then conceive things without any external stimuli. The next stage is that in which reason is left behind and the individual, instead of depending, for knowledge, on the laborious methods of inductive reason, perceives the laws of being and truth by direct intuition, as was the case with the past great Teachers of mankind. The highest manifestation of consciousness comes when Omniscience is attained and man acquires 'God-consciousness.' Every human being passes through the first three stages of development under normal conditions, but the attainment of the fourth can be had only when the circumstances are exceptionally favourable. It is clear from the above that in the first stage of intellectual development, there is no thought of any external objects, but only a bare susceptibility to impressions. And, because the consciousness of "I" arises from contrasting the body with the things that make up the "Not-I," there is, necessarily, in that stage, no idea of "I" or the personal self. It is for this reason that the Hindus consider the soul to be devoid of all tinge of personality, and regard it as a piece of white crystal which reflects the

colour of the thing, with which it happens to be juxtaposed.

But does the absence of the thought or idea of 'I' prove the absence of the ego itself? We think not. There is no thought of 'I' also in sleep, or in a fainting fit, but does its absence then entitle any one to say that the ego itself is non-existent under those conditions? The animals also do not refer to or speak of themselves in the first or the third person, yet are they 'a people like unto us', as the Qur'an correctly points out. It is true that an infant just beginning to lisp refers to itself in the third person, but it is no less true that no infant ever *feels* pleasure or pain 'in the third person,' or appropriates to itself the experiences of others, or transfers to them his own. When a little one lisps, 'give the baby a biscuit,' it surely does not mean that the biscuit is to be given to some one other than itself. The reference to 'the baby,' under the circumstances, is only a delightful instance of the infantine disregard for rules of grammar, so pleasing to the heart of every mother. Many a grown-up person, particularly those from the lower strata of society, also commit a similar blunder, but no one ever maintains that they do not *feel* their own existence 'in the first person.' Those who are beginning to learn a foreign tongue, likewise, make ridiculous blunders in the use of words intended to express conventional or convenient abstractions, of which the pronouns form a class by themselves. The infant hears itself spoken of as 'the baby,' and not being particularly familiar with or skilled in the use of pronouns, fails to

observe the rules of grammar in its speech. The fact is that consciousness manifests itself in two different ways ; firstly, in the form of feeling and willing, and, secondly, as thought. Of these, the first form is uncreate and independent of evolution, in the sense in which science uses that word, but the second depends on environment and unfoldment. The same argument which leads us to the conclusion that the idea of personality is the creature of evolution, also leads us to the conclusion that the primary form is eternal, though particular types of its manifestation may differ from time to time. The study of the development and growth of the child also reveals the presence of the feeling of pain, which finds expression in the first cry the little one utters, on entering the world. Is this feeling of pain, together with the sense of hunger, and all those indications of likes and dislikes which the child displays from the earliest moment after birth, also the outcome of evolution ? We shall be prepared to regard consciousness as a product of evolution only when science succeeds in demonstrating that lifeless things can be made to *feel* pain and cry in its laboratory. We must allow a substratum of consciousness in the first instance, before bringing in its modifications in the course of evolution.

The investigations made by the Psychical Research Society have conclusively established the existence of the soul, and, in some cases, even the truth of the theory of transmigration. A mass of information has been obtained about the 'organization' of the soul, and its two minds, the subjective and the objective. The

wonderful phenomena observed by the members of the Society and others have been subjected to the most rigid and searching analysis, and have been classified and arranged on lines of scientific thought. Things which were regarded as quite outside the range of credibility have been proved to be facts of observation, and telepathy, telekinesis, clairvoyance, and a host of other phenomena have been made subjects of experimental research. From these facts, it has been inferred,—and rightly inferred—that the soul is quite independent of the body, and is made of a substance which completely differs from the matter of the physical organism which it inhabits. Many cases are known in which even the memory of the past ‘lives’ has been claimed to have been recovered more or less fully.

This overwhelming mass of evidence fully justifies the belief that the soul cannot be a product of matter, or a secretion of the molecules of the brain. In the main, two theories have been advanced to account for the phenomena of the psychic type. One of these is based on the fact that the law of suggestion plays a most important part in the domain of psychic phenomena, and is capable of explaining all the facts of observation, when taken along with the natural powers of the soul ; and the other, while in no way minimising the power of suggestion, rests on the belief that some of the observed facts cannot be explained on any other hypothesis than that of the agency of spirits.

So far as the recovery of the memory of the past incarnations is concerned, it is conceivable that in some cases the claim might be due to suggestion,

consciously or unconsciously adopted, but it is impossible to maintain that every genuine case is always the outcome of suggestion or hallucination. Amongst the instances in which the memory of the past incarnations has been claimed is that of Mlle. Hélène Smith, who had to her credit, in addition to a control from the planet Mars, a pre-incarnation as an Indian princess, and a second as Marie Antoinette. In dealing with her case, F. W. H. Myers observes (‘The Human Personality and Its Survival of Bodily Death’):—

“Pythagoras, indeed, was content with the secondary hero Euphorbus as his bygone self. But in our days Dr. Anna Kingsford and Mr. Edward Maitland must needs have been the Virgin Mary and St. John, the Divine. And Victor Hugo, who was naturally well to the front in these self-multiplications, took possession of most of the leading personages of antiquity whom he could manage to string together in chronological sequence. It is obvious that any number of reborn souls can play at this game, but where no one adduces any evidence, it seems hardly worth while to go on. Even Pythagoras does not appear to have adduced any evidence beyond his *ipse dixit* for his assertion that the alleged shield of Euphorbus had in reality been borne by that mythical hero. Meantime the question as to re-incarnation has actually been put to a very few spirits who have given some real evidence of their identity. So far as I know, no one of these has claimed to know anything personally of such an incident, although all have united in saying that their knowledge was too limited to allow them to generalise on the matter.

“Hélène’s controls and previous incarnations—to return to our subject—do perhaps suffer from the general fault of aiming too high. She has to her credit a control from the planet Mars; one pre-incarnation as an Indian princess; and a second (as I have said) as Marie Antoinette.

“In each case there are certain impressive features in the impersonation; but in each case also careful analysis negatives the idea that we can be dealing with a personality really revived from a former epoch, or from a distant planet;—and leaves us inclined to

explain everything by 'cryptomnesia' (as Professor Flournoy calls submerged memory), and that subliminal inventiveness of which we already know so much."

To the student of experimental psychology the case of Mlle. Smith irresistibly suggests the handiwork of the medium's own subjective self. It has been demonstrated that experimental hypnotism produces the same phenomena. Under the influence of hypnosis the subject is constantly amenable to suggestion; thus if he is told that he is the President of the United States, he will immediately accept the statement as true, and assume all the airs of importance and dignity that he may conceive to appertain to that exalted position. Similarly, if it is suggested to him that he is the spirit of some dead friend, or acquaintance, or other person, he will confidently believe the suggestion to be true, and will assume the characteristics of the deceased, and, if interrogated, give a full account of his surroundings in a spirit world, albeit his account of his spirit abode will be in exact agreement with his preconceived notions on the subject. In "The Psychic Phenomena"* Mr. Hudson gives a very graphic and interesting account of an interview between a slate-writing medium and a celebrated Union general at which he himself was present. The result of that interview was that in two instances the replies came from the spirits of persons whom the medium thought to be dead, but who were actually alive, and, in one instance, in which a letter had been written to a deceased person, asking a specific question, the correct answer to which neither the sitter nor the medium could possibly know,

* Pages 275-283.

the reply received was, "A. B. is here, but cannot communicate to-day." A. B. was the person addressed. The most obvious conclusion to be drawn from the experiment is that there was no such thing as the agency of disembodied spirits, at the back of the psychic phenomena, which undoubtedly occurred during the interview.

In the East, and particularly in India, where spirits and ghosts are popularly believed to haunt the scenes of their former worldly activities, and where *sianas*, * magicians, and charmers abound and carry on a lucrative profession, the most superficial observer cannot fail to notice the fact that the so-called disembodied spirits have their origin in the hysterical hallucinations of a disorganized will. In most cases, the patients are women and little children whose nervous systems are most highly strung—a fact which renders them highly sensitive to all sorts of suggestions, in particular to those about the ghosts, goblins, and the like. But the most remarkable feature of the spirit, or 'control,' is its terror at the sight of the amulet provided for the patient, consisting generally of a piece of paper with some undecipherable hieroglyphics, or religious texts, or formulas, in some obsolete language which the patient does not generally understand. Of course, it should be added, that he is not allowed to see the writing on the paper, owing to the belief that the charm would suffer in efficacy from such an act. To say that the spirit or the demon is frightened by that piece of paper or the writing upon it, would be childish, inasmuch as no embodied spirit is susceptible to that sort of fear in life. The true explanation is to be found in

* Mediums.

the law of suggestion. The patient is led to believe that the charm is possessed of a potency which no spirit can defy, and the subjective mind within him does the rest. It sets up strong, healthy vibrations in the system, remedying the broken-down condition of the nerves; and the evil spirits, which had become perceptible in consequence of the derangement of the will and nerves, disappear with the disappearance of their cause.

The fact that the souls are invariably seen clad in the clothes they used to wear on earth is suggestive enough in itself. Besides, they rarely fail to put in an appearance at a *seance* on the least provocation. The inference is plain, and, plainly put, comes to this that they owe their existence to the ideas of the visitors who may be present at a sitting. The medium appropriates and assimilates these ideas by the power of telepathy, and sees them in a materialized form. Thus, a critical analysis will show these so-called souls to be made of the same stuff as dreams are made of. The soul-perception in a waking state, when not dishonest, is an illustration of the work of the creative faculty of the imagination of the percipient, with the aid of memory. Memory furnishes the impression, and imagination intensifies and projects it in visible form, as happens in dreams.

This fact, however, does not affect the point in issue, in so far as the question of the survival of the soul is concerned, since that depends on the nature of the soul, rather than on its perception by men. If the opinion of men who have devoted their lives to the study of the psychic phenomena is admissible,—and the reasoned opinion of specialists and experts is always entitled to respect,—it

is available in abundance to show that the soul is an undying reality, capable of maintaining a conscious existence, independently of the physical body of matter. A few quotations alone will suffice to prove this statement. T. J. Hudson whose views as to the nature of the spiritistic phenomena agree with those stated above, writes in the preface to his "A Scientific Demonstration of Future Life":

"In demonstrating the fact of a future life, I have simply analyzed the mental organization of man, and shown that, from the very nature of his physical, intellectual, and psychical organism, any other conclusion than that he is destined to a future life is logically and scientifically untenable."

Again, in summing up the case for the future life of the soul, in the concluding chapter of the book last-named, he points out that

"the fundamental axiom upon which our argument is based...is this: There is no faculty, emotion, or organism of the human mind that has not its own use, function or object. The first fundamental fact presented to view is that man is endowed with a dual mind. This has been abundantly demonstrated by the facts of experimental hypnotism, cerebral anatomy, and experimental surgery....The fact of duality alone, considered in connection with our fundamental axiom is sufficient to put the intelligent observer upon an earnest inquiry into the possible use, function, and object of a dual mental organism; and his first inquiry is, 'what possible use is there for two minds, if both are to perish with the body?' A future life, therefore, is at once suggested by this one isolated fact; and the suggestion is further strengthened by the fact that, whilst one of the two minds grows feeble as the body loses its vitality and is extinguished when the brain ceases to perform its functions, the other mind grows strong as the body grows weak, stronger still when the brain ceases to act, and reaches its maximum of power to produce observable phenomena at the very hour of physical dissolution. It is simply impossible, from these two facts alone, to resist the conclusion that the mind which reaches its maximum of observable power at the moment of dissolution

is not extinguished by the act of dissolution. *** Thus we find man, as he is presented to us in the light of demonstrable facts, possessed of a dual mental organism, comprising two classes of faculties, each complete in itself. We find one class of faculties to be finite, perishable, imperfect, and yet well-adapted to a physical environment, and capable of development, by the process of evolution, to a high degree of excellence, morally, physically, and mentally, within the limits of its finite nature. We also find that the noblest faculties belonging to physical man—those faculties which alone render his existence in this life tolerable or even possible, those faculties which give him dominion over the forces of physical nature—are faculties which pertain exclusively to this life. On the other hand, we find another set of faculties, each perfect in itself, and complete in the aggregate,—that is to say, every faculty, attribute, and power necessary to constitute a complete personality being present in perfection : and we find that most important of those faculties perform no normal function in physical life. Here, then, we have a personality, connascent with the physical organism, but possessing independent powers : a distinct entity, with the intellect of a god ; a human soul, filled with human emotions, affections, hopes, aspirations, and desires : longing for immortal life with a passionate yearning that passeth understanding ; possessing, in a word, all the intellectual and moral attributes of a perfect manhood, together with a kinetic force often transcending, in its visible manifestations, the powers of the physical frame ; in a word, a ‘perfect being, nobly planned,’—a being of godlike powers and infinite possibilities. Is it conceivable that there has been created such a manhood without a mission, such faculties without a function, such powers without a purpose ? Impossible ! If Nature is constant, no faculty of the human mind exists without a normal function to perform. If no faculty exists without a normal function to perform, those faculties which do exist must perform their functions, either in this life or a future life. If man possesses faculties which perform no normal function in this life, it follows that the functions of such faculties must be performed in a future life.”

Myers, who is even more emphatic in affirming the future existence of the soul, writes* :—

“I regard each man as at once profoundly unitary and almost

* ‘The Human Personality and Its Survival of Bodily Death,’ Chap. II.

infinitely composite, as inheriting from earthly ancestors a multiplex and 'colonial' organism—polyzoic and perhaps polypsychic in an extreme degree; but also as ruling and unifying that organism by a soul or spirit absolutely beyond our present analysis—a soul which has originated in a spiritual or metetherial environment; which even while embodied subsists in that environment; and which will still subsist therein after the body's decay.....I claim, in fact, that the ancient hypothesis of an indwelling soul, possessing and using the body as a whole, yet bearing a real, though obscure, relation to the various more or less apparently disparate conscious groupings manifested in connection with the organism and in connection with more or less localised groups of nerve-matter, is a hypothesis not more perplexing, not more cumbrous, than any other hypothesis yet suggested. I claim also that it is conceivably provable,—I myself hold it as actually proved,—by direct observation. I hold that certain manifestations of central individualities, associated now or formerly with certain definite organisms, have been observed in operation apart from those organisms, both while the organisms were still living, and after they had decayed."

Concerning the souls of the departed, Mr. Myers is of opinion that there is ground to believe that their state is one of endless evolution in wisdom and in love.

"*Spiritual evolution* :—that, then, is our destiny, in this and other worlds ;—an evolution gradual with many gradations, and rising to no assignable close. And the passion for Life is no selfish weakness, it is a factor in the universal energy. It should keep its strength unbroken even when our weariness longs to fold the hands in endless slumber : it should outlast and annihilate the 'pangs that conquer trust'.....Nay, in the infinite Universe man may now feel, for the first time, at home. The worst fear is over ; the true security is won. The worst fear was the fear of spiritual extinction or spiritual solitude ; the true security is in the telepathic law.....As to our own soul's future, when that first shock of death is passed, it is in Buddhism that we find the more inspiring, the truer view. That western conception of an instant and unchangeable bliss, or woe—a bliss or woe determined largely by a man's beliefs, in this earthly ignorance, on matters which 'the angels desire to look into'—is the bequest of a pre-Copernican era of speculative thought. In its

Mahomedan travesty, we see the same scheme with outlines coarsened into grotesqueness :—we see it degrade the cosmic march and profluence into a manner of children's play."

The fact is that the moment we get rid of the erroneous notion that consciousness can be the product of the physical matter of the brain, and assign to it its proper place as a reality, coeval with matter, and endowed with functions which matter can never perform, we are left with no other alternative than that of the continuity of life in both the past and the future. A necessary corollary, from the established facts of continuity of life and evolution, is the possibility of a consciousness of pre-incarnations in some rare and more advanced souls than the ordinary type of mediums. The sum-total of the past experiences is preserved* in the mind in the shape of tendencies, emotions, passions, and the like, but not as isolated fragments or bits of knowledge, floating on the surface of consciousness. Hence, the memory of past incarnations depends on the capacity of the soul to re-transform its mental inclinations and tendencies into the original experiences from which they had been extracted and digested. That mind is possessed of the power to revivify the evaporated impressions of past thoughts and deeds, is evident from the faculty of recollection. Hence, any one who can perform the task of self-introspection, in an advanced degree, can recover the memory of his past lives, though in the case of the ordinary mediums, who are generally passive, this power cannot be conceded, except where the abnormality of mind unconsciously leads to the training of the will.

* See the chapter on the 'Holy Trinity.'

One has only to read the biographies of the Holy Tirthankaras in some of the Jaina Puranas to be convinced of the fact that a consciousness of pre-incarnations is not only not the outcome of suggestion in each and every case, but also possible of attainment for mankind at large.

The present generation would not have found it difficult to believe in the authenticity of the spiritistic phenomena, had it not been for the innumerable frauds practised upon men by adventurers, posing as mediums. Their success depends on fraud, which, the moment it is discovered, makes men suspicious all round. Psychical investigation, conducted with scientific skill and under test conditions, has, however, put it beyond dispute that the genuine phenomena are as different from the bogus effects of swindlers and cheats as is the king's coin from the juggler's rupee. Thus, although there is much chicane and trickery prevailing in the world, in connection with the psychic phenomena, still, after the elimination of all suspicious elements, there is left a fairly large residue of unimpeachable testimony of eminent and honest men, like Sir Oliver Lodge, whom one cannot afford to disbelieve. It is also important to note that some of the phenomena at least can be easily verified by any unprejudiced observer. Add to these considerations the fact that the conclusions arrived at by the Psychical Research Society are generally in agreement with sound philosophy and the views of the ancients, and the evidence in support of the existence of souls becomes conclusive.

The fact that the soul is capable of maintaining

an existence independently of the physical body is not difficult to prove, since it is a simple and incorruptible substance. That the soul is a substance, i.e., that which exists *per se*, is clear from the fact that it is the subject of knowledge, and a condition precedent to the awareness of all things, relations, and states of feelings. All mental modifications and states of consciousness, such as sensations of pleasure and pain, and the like, pre-suppose a subject to which they belong. As Mr. Maher says, a feeling necessarily implies a being who feels. Cognitions and emotions cannot inhere in nothing, nor can volition be the function of a pure non-entity. Hence, they must be the states of a something which exists, consequently, of a substance. Even on the hypothesis that consciousness is a secretion of the brain, it is evident that it is something, not a pure, imaginary nothing.

As regards the simplicity of the soul, it is sufficient to point out that it cannot be a compound, since otherwise it would be incapable of discharging the functions which it does.

"Every one's experience," says Maher, "teaches him that he is capable of forming various abstract ideas, such as those of Being, Unity, Truth, Virtue, and the like, which are of their nature simple, indivisible acts. Now, acts of this sort cannot flow from an extended* or composite substance, such as, for instance, the brain.

* Mr. Maher's idea of inextension will become clear to the reader by a perusal of the following foot note to page 444 of his 'Psychology':

"The schoolmen expressed the former attribute—absence of extension or composition of integrant parts—by the term *quantitative simplicity*. The fact that the soul is not the result of a plurality of principles coalescing to form a single nature (as, e.g., in their view

This will be seen by a little reflexion. In order that the indivisible idea of, say, truth, be the result of the activity of this extended substance, either different parts of the idea must belong to different parts of the brain, or each part of the brain must be subject of an entire idea, or the whole idea must pertain to a single part of the brain. Now, the first alternative is absurd. The act by which the intellect apprehends *truth, being*, and the like, is an indivisible thought. It is directly incompatible with its nature to be allotted or distributed over an aggregate of separate atoms. But the second alternative is equally impossible. If different parts of the composite substance were each the basis of a complete idea, we should have at the same time not one, but several ideas of the object. Our consciousness, however, tells us this is not the case. Lastly, if the whole idea were located in part or element of the composite substance, either this part is itself composite or simple. If the latter then our thesis—that the ultimate subject of thought is indivisible—is established at once. If the former, then the old series of impossible alternatives will recur again until we are finally forced to the same conclusion."

The same argument also proves the simplicity of the subject of judgment. Maher, S. J. again points out :

"The simplest judgment pre-supposes the comparison of two distinct ideas, which must be simultaneously apprehended by one indivisible agent. Suppose the judgment, 'Science is useful,' to be elicited. If the subject which apprehends the two concepts 'science' and 'useful' is not indivisible, then we must assume that one of these terms is apprehended by one part and the other by a second : or else that separate elements of the divisible subject are each the seat of both ideas. In the former case, however, we cannot have any judgment at all. 'The part *a* apprehends 'science,' the different part *b* conceives the notion 'useful,' but the indivisible act of comparison requiring a single agent who combines the two ideas is wanting, and we can no more have the affirmative predication than if one man thinks 'science,' and another forms the concept 'useful.' In the second alternative, if *a* and *b* each simultaneously apprehended the formal and material principles of all corporeal objects) they signified by asserting that it is essentially simple—*simplex quoad essentiam*."

both 'science' and 'useful,' then we should have not one, but a multiplicity of judgments. The simplicity of the inferential act of the mind by which we seize the logical sequence of a conclusion, is still more irreconcilable with the hypothesis of a composite substance. The three judgments—Every y is z : every x is y ; therefore, every x is z —could no more constitute a syllogism if they proceeded from a composite substance than if each proposition was apprehended alone by a separate man."

In respect of memory, also, it is not difficult to see that it cannot be the function of matter, or of a composite substance like the brain. As will be shown in a later chapter, memory is not the function of the brain at all, but of the soul. The brain is only the instrument of analysis, as Bergson has fully demonstrated in his 'Matter and Memory.' There can be no recollection, unless the identity of the person who recalls a past experience with the one who had undergone it, is present in consciousness. "To remember the experiences of another," says Maher, "would be to remember *having been somebody else*: in other words, to simultaneously affirm and deny one's own identity, a pure and absurd contradiction." Recollection, then, would be impossible for a consciousness which is constantly generated from the physical matter of the brain, and which does not, therefore, persist through life.

If consciousness be regarded as the secretion of matter, it must be a composite substance. In that case, the consciousness an individual has of himself can only be the result of a combination of an immense number of consciousnesses. But nobody feels himself as many. As to this, Mr. J. C. Chatterji, the author of 'The Hindu Realism,' observes:—

"Not only does an individual not feel himself as many, but if

really many consciousnesses formed one individual consciousness, then the body would often be either torn to pieces or absolutely inactive. For, it is comparatively a very rare thing to find a large number of conscious entities acting together absolutely with one will and purpose. They generally have different wills and purposes of their own, and if the different members and parts of the body had each a separate consciousness of its own, and at the same time were not subordinate to some other and central consciousness, it is pretty certain that they would often disagree and try to carry on their different wills and purposes; and the result would be a complete disintegration of the body. Or, if the body did not disintegrate, then there would be an absolute deadlock of activity, inasmuch as the varying wills and purposes of the different parts of the body would neutralize one another. But as neither this kind of disintegration nor stagnation is ever observed, we must conclude that it is not the separate consciousnesses of the different parts of the body which produce the one individual consciousness."

Besides, if there were many consciousnesses in the body, mental activity would be carried on in different parts of the body simultaneously, or at least there would be as many ideas of a single object of perception as there are consciousnesses in the body or the brain. Since, actual experience belies this supposition, it follows that the soul is an indivisible unit of consciousness.

The above arguments fully suffice to prove the simplicity of the nature of consciousness. We now come to the quality of incorruptibility which, as stated above, is an essential attribute of the soul. It is evident that that which is a simple, *i.e.*, a non-compound substance, can never be conceived as coming to an end, for the annihilation of that which exists can only mean the breaking up of a compound into its constituents. Hence, annihilation is not possible where a given substance is not a compound, which might break up into its simpler constituents.

Hence, the soul as a substance, that is, as a something which subsists by its own nature, cannot possibly be annihilated out of existence, and is an entity quite independent of the physical body which it inhabits during its earthly life. As such, it is fully capable of maintaining an existence independently of the body.

Now arises the question, whether the soul would, in any sense, remain conscious on shuffling off this mortal coil, called the physical body? The answer to this depends on the nature of the perceptive faculty, hence, if perception be a function of the sense-organs, the eye, the ear, and the like, naturally enough it cannot survive physical death. But if, on the contrary, perception is not a function of the sense-organs, but of the soul, as we maintain, there is no escape from the conclusion that the death of the body would, in no way, impair the perceptive faculties of the soul.

Dr. Dods suggested the following method to prove the existence of a visual power independent of the eye: 'If you take a shilling and a piece of zinc of the same size, put the shilling against the gums under the upper lip, and then open the mouth and lay the piece of zinc upon the tongue; by moving the tongue up and down you will touch the pieces together, and every time they come in contact you will see a flash of light. This flash is seen directly by the mind and independently of the natural organ of sight, the eye; and the proof of it lies in the fact that you may enter the darkest room, in the darkest night, and might close or even bandage your eyes, still, whenever the pieces of zinc and silver come in contact with each other in your mouth, you will see

the flash, even when one from the heavens could not be seen.'

The somnambulist, surely, does not see with his eyes, during the 'fit', and yet he performs, at times, the most difficult and dangerous feats and exceedingly fine work. The astonishing phenomena of the psychic type also prove that the organs of sense, the ear, the eye, the nose, the tongue and even the sense of touch, which we regard as an infallible test of the accuracy of our experiences, are not the only means, or channels of perception. In dreams, too, we do not perceive and act with the aid of the ordinary physical organs but through the instrumentality of some hidden sense or senses. The voices of the dream-creatures, being the voices of phantoms of fancy cannot be heard with the organic ear, nor can their images, for the same reason, be seen with the organic eye, nor their presence felt with the physical hands. Is it not that the mind, in working on a subtler plane, uses a subtler instrument of sensation, discarding the ordinary sense-organs as wholly unnecessary? So far as speech is concerned, we have an almost exact imitation of the dream-speech in our material world. While you are reading this book, you are pronouncing every word and syllable of the written matter in your mind. This silent reading, if we may call it by that name, really consists in reading without the use of the tongue, etc., but all the same, every word is distinctly articulated, pronounced and uttered in the mind, and, also, heard. Is it not that your own mind formulates speech and hears it itself? And, even a man who has become totally deaf is not debarred from this kind of hearing. So long

as these phenomena remain unexplained, it is not competent to us to declare that all forms of perception are possible only with the aid of the brain, or of a central nervous system. The sense-organs are merely channels for the passage of vibrations from outside ; they do not, in any sense, constitute a factory for the manufacturing of will, consciousness, or understanding. Even perception does not depend on the sense-organs, but on the soul. The eyes may be wide open, yet if the mind is engaged elsewhere, they will see nothing ; the ears may be physically perfect, but if the mind is not attached to them they will hear nothing ; and so forth.

It follows from the above that the power of perception is not, in any sense, a product of the sense-organs, but inheres in the soul. Hence, the separation of the soul from the physical body, in death, would not interfere, in any way, with the perceptive faculties of the individual. Add to this the conclusion already arrived at—that thinking and reasoning are not the functions of the physical brain, but of the soul—and the case for the survival of a conscious individuality becomes perfectly clear and incontrovertible.

The existence of souls having been demonstrated, we must now revert to Vedanta to see how it maintains the real soul to be only one. Proceeding from its particular standpoint, we may say that even assuming the existence of different souls and also of other beings, such as the angels of light and the powers of darkness, we do not see how this fact in itself suffices to prove the existence of many Reals. Unless there be some canon of logic, or rule of common-sense, laying down that the

number of individuals is to determine the number of Reals, it is impossible to maintain that the facts of the psychic phenomena furnish in themselves any proof of the existence of a multitude of Reals. Since all the souls have consciousness in common among them, it follows that consciousness is the real Soul.

Again, in this dream-like illusion which it pleases us to call our real, material world, where is there any room for a multiplicity of spirits? Can we call our dream creatures spirits? If we refuse to dub the dream phantoms spirits, what authority have we for calling the men and women of this world by that name? With the breaking up of the dream, the actors and actresses of the dream-stage melt into thin air, the buildings, parks, cities—nay, even whole worlds,—collapse into airy nothingness, and the entire panorama is rolled away like a scroll, leaving not a multiplicity of spirits, but only the one indivisible spirit of the dreamer. Similarly, argues the Vedantist, there is and can be only one spirit in this world of our waking consciousness. Ascribing the spatial type of infinity to consciousness, he asks: since God is but One, and within and without the universe, where is there room for a second to come in? It is in this sense that Vivekananda maintains:—

“There is but one Soul in the universe, not two. It neither comes nor goes. It neither reincarnates, nor dies, nor is reborn. How can it? How to die? Where to go? Where am ‘I’ not already?”
(*Swami Vivekananda on Atman.*)

The argument that, because the contents of different minds are different, therefore, every mind is a separate entity or spirit in itself, does not find favour with Vedanta, on the ground that they differ only in respect of contents,

not in respect of their nature or essence, showing that consciousness is common to all minds, and, for that reason, one and all-pervading. In dreaming, too, urges the Vedantist, it appears that the contents of individual minds are different from one another, yet, when we wake up, we discover that the variety of minds and contents was an illusion, pure and simple, and that it was the mind of the dreamer which alone was the reservoir of consciousness for all the multitude of the dream-minds.

Thus, the notion of a multiplicity of souls is itself an illusion, from the standpoint of Vedanta.

Such is the nature of the argument which Vedanta advances in support of its philosophy. What is meant by soul in Vedanta is not a self-existent unit of consciousness, but a very fine and enduring body, the *sukshma sharira*, which is the vehicle of transmigration. Self-consciousness is, however, not regarded as the property of even this extremely subtle body, but is said to be the lustre which it borrows from the Essence of Consciousness. That Vedanta is wrong in this respect will be shown later on; meanwhile, we proceed to a consideration of the non-Indian idea of the origin of souls. The theologian, with his notions of an anthropomorphic Architect of the world, thinks that souls are created by God to inhabit the dwellings of flesh as soon as they are manufactured. How far this notion is compatible with the dignity of the theistic Creator, is a matter for the moralist to discuss, but what would be more interesting to learn is, what becomes of the soul when the child dies in the foetal state. It has not had any chance of an independent thought, much less of action, and the poor thing must go either to

heaven or hell, for there is no third place for it to go to, in the cosmogony of popular theism. Why it should be sent to one place rather than the other seems to be a matter of pure arbitrary will, in the absence of any rules for the exercise of a judicial discretion. But why should an Omnipotent Creator create ignorant souls and then be constantly sending down prophets and saviours for their enlightenment, and tolerate contradictory doctrines to be circulated amongst them, so that, ordinarily, it should be well nigh impossible to know the truth? This is by no means all, for the crowning act of this comedy of errors, we are told, will take place on the Judgment Day, when the same Just and Omnipotent God will sit in Judgment to judicially determine and pronounce upon the errors and shortcomings of men, and will punish or reward them according to their deeds; and lo! the rewards and punishments shall be eternal. It would further seem that the plea of ignorance would not be allowed, so that a soul could not plead that the understanding which it had received failed to prove to its satisfaction that the preachings of Mahomed, the Prophet, were entitled to greater credence than the doctrines of Christ, the Son, or *vice versa*. With due respect to the section of humanity who put their faith in these doctrines, we are constrained to observe that notions such as these might have passed for good sense or sound philosophy in the dark days of the medieval period, but that in the twentieth century of our civilization intelligent people have a right to expect consistent reason rather than a torrent of chaotic speech from those who set themselves up as the spiritual teachers of men.

If soul is spirit, either God manufactures it out of his own body, for he is said to be pure spirit, or out of a lump of spiritual 'clay' which he might possess. In the first case, each created soul would go to reduce the being of God, which is absurd, since God is unchanging and immutable. Besides, God, being infinite, cannot divide himself, because infinity is indivisible by nature. Suppose we try to divide infinity by two, the parts would be either finite or infinite in themselves. But in the former case, it is unthinkable that by adding them together we could ever arrive at an infinity; and in the latter, the result of the division gives us two infinities in place of the original one, which lands us into an absurdity.

In the second case, that is, on the assumption that God is possessed of a lump of spiritual 'clay' from which he manufactures souls, this lump of spiritual 'clay' must be either composed of atoms, or be non-atomistic in its nature. If the former, then each atom is already in existence as a spirit, and the attribution of its creation to God is purely gratuitous. Nor can it be maintained that the Almighty God forms spirits by combining several atoms of this spiritual substance, for spirit is a simple substance. On the latter hypothesis—that the spiritual 'clay' is non-atomistic in its structure—it would not be possible to break it up into smaller spirits, for that would be inconsistent with the nature of the substance itself. The only other hypothesis of a creation from 'nothing' is not admissible in philosophy. The nature of spirit is evident from the nature of God, who is said to be a spirit and uncreate. Since the

nature of substances does not vary to suit individual beliefs, it follows that if spirit is uncreate in the case of God, it must be so in all other cases. Hence, all spirits must be uncreate, that is, self-subsistent. This is sufficient to show that the position of the Western Theologian is untenable philosophically.

There is another section of the community who believe that God exists independently of souls and is co-eternal with them. The necessity for the existence of God does not seem clear at all in this system of Thought. If the souls are co-eval with God, and made of the same substance as he, they are equally entitled to be called Gods, as soon as they attain perfection, since there can be no essential feature of distinction between things made of one and the same substance, except that existing between the unevolved and the fully evolved types. Even Berkeley meets with no better success when he maintains the existence of an Universal mind distinct and separate from the individual minds; for the existence of such a mind is, according to his rigid system of Idealism, only an idea in one's own consciousness, and, as such, not an independent reality. The fact is, that the philosophers who introduced the idea of the Universal soul did not push their enquiries to the very end, and felt satisfied with the conclusions arrived at in their search, in spite of its incompleteness. If they had gone but one step further, they would have discovered that their idea of God is a self-contradictory concept, and, therefore, unable to stand the searching criticism of rational intellect.

We may now turn our attention to the Mahomedan and the Christian accounts of creation to see what light

they throw on the nature of the Creator and the universe. According to the Mahomedan belief, man was made from a handful of dust. Just so ; but what we want to know is this : Did the dust exist independently of God, or was it also made by him some time prior to the making of man ? Let us go back, step by step, from effect to cause, till we get to the very first thing created or made by the Almighty. We have now reached a point of time when there was nothing else but God in existence, and are entitled to ask, who obeyed the first "*kun*" (let it be done) uttered by the Creator, and from what material was the first thing manufactured ?

Just realize the situation for a moment. God decided to make the first thing in the universe, and gave the word of command. But who obeyed it when there was nobody but God alone in existence ? Then, the thing was made, but it is of the utmost importance to find out where the material for its manufacture came from, when there was absolutely nothing else but the presence of the Creator himself ? The answer to both these questions can only be, that the Supreme God obeyed his own command and projected the material for the manufacture of the thing, he desired to make, from within himself. There is no getting over these conclusions by any process of reasoning. There yet remains the how of the making which is described with fuller details in the Old Testament of the Holy Bible to which, apparently, the Mahomedans are indebted for their ideas on the subject. Assuming light to be the first thing made, we will proceed to enquire into the process which resulted in its manifestation. According to the Book of

Genesis, God said, "Let there be light," and there was light. Let us see what took place at that all-important moment when God said, "Let there be light," and light came into existence. Now, it is clear that God must have formed a mental image of light before there was light. He must have had an idea, or a mental picture, of light in his mind; in other words, he must have known what he desired to make.

The last words of the chronicle are of tremendous import in this connection. It is recorded, "And God saw the light that it was good." We say that a certain thing is good only when it tallies with the idea, or the image, of the thing in our mind. This is the common experience of mankind all the world over. It is absolutely certain, therefore, that when God saw that the light which had been made was of the same description which he had mentally determined to make, he declared it to be good. The conclusion, obviously, is that God had, before giving or formulating the word of command, formed a mental picture of light he wanted to make, and when the light was made, he compared it with the image he had mentally formed of it, and finding that the production was good, felt satisfied and expressed his pleasure. The first step, then, in the creation of light, was the mental image which had formed itself in the Mind of the Lord. We have already seen that there was no one else at the time who could have obeyed his command, so that the Lord God must have obeyed it himself. This fact renders it necessary for us to interpret the word, "said" in the text,— "And God said let there be light,"—so as to make it harmonize

with the conclusions already drawn. The matter does not present any great difficulty, for, in the absence of any other being, God must have "said" to himself, which really comes to this that he thought of the existence of light, and held a mental image of it in his mind. Now the language of the command is significant. It was not "Do, or make," but "Let there be," indicating that it was not addressed to any one, but was a sort of soliloquizing by God to himself. Thus, we have got the most essential elements of the *how* of the creation from the record in the First Book of Moses. We also know that the material of which the light was made came from the existence of God himself, for there was nothing else at the time. Our three conclusions, therefore, are :

- (1) God held a mental image of light,
- (2) He thought of making a phenomenon after the image held in his mind, and
- (3) His own existence supplied the material which became the light.

This is how light came into manifestation. There was the idea of making the light, coupled with the image of it in the Divine mind, and these constituted the essential process of the manufacturing. The process of world-making, thus, closely resembled the process by which our dreams are made.

We are now in possession of the secret of the procedure which is said to have been observed by the Lord God in making the universe, and can unhesitatingly say that what enables the Creator to create the universe is his power of image-making, that is, the faculty of Imagination. The Vedantist

calls this image-making-faculty of mind "*maya*;" the Sufi calls it the "*kuwwat-i-khayal*;" and in English it is called *imagination*. It is the one and the only power in nature which is creative. Those who hold this power in ridicule, would do well to cultivate it before they venture an opinion on it. It is this power alone which explains the well-established phenomena of telekinesis, mental healing, Christian Science, miraculous cures, and the like. Since this creative power, *i.e.*, imagination, is not the exclusive property of any particular individual in the universe, being held in common by all living beings, it follows that the account of creation in the Book of Genesis, is only intended to enable us to perceive the nature of the creative force. As a matter of fact, the content of our concept of God is only the sum-total of all the souls, as will be shown later on. It follows from this that every living being is the creator of his own form and circumstances. When man comes round to recognize his latent faculties and powers, he will understand that he is none other than God, for he will find himself in possession of all the powers of the creator. It is *maya* which stands between him and his glory, and the moment the veil of illusion is rent asunder he will see for himself what he is.

Mind, or imagination, then, is the creative force in nature; and the faculty of imagination which is particularly endowed with the form-making power is will. Many persons would at once deny that will is a separate force in itself; but we need only refer to the following from Dr. Alfred Russell Wallace's 'Natural Selection and Tropical Nature' to show that even materialists

have accorded it a separate place, whenever and wherever the work of investigation has been left in unprejudiced hands. Says Dr. Wallace :—

“ We are acquainted with two radically distinct or apparently distinct kinds of force—the first consists of the primary forces of nature, such as gravitation, cohesion, repulsion, heat, electricity, etc.; the second is our own will force. Many persons will at once deny that the latter exists. It will be said that it is a mere transformation of the primary forces before alluded to; that the correlation of forces includes those of animal life, and that *will* itself is but the result of molecular change in the brain. I think, however, that it can be shown that this latter assertion has never been proved, nor even been proved to be possible; and that in making it, a great leap in the dark has been taken from the known to the unknown. It may be at once admitted that the *muscular force* of animals and man is merely the transformed energy derived from the primary forces of nature. So much has been, if not rigidly proved, yet rendered highly probable, and it is in perfect accordance with all our knowledge of natural forces and natural laws. But it cannot be contended that the physiological balance-sheet has ever been so accurately struck, that we are entitled to say, not one-thousandth part of a grain more of force has been exerted by any organised body, or in any part of it than has been derived from the known primary forces of the material world. If that were so, it would absolutely negative the existence of will; for if will is any thing, it is a power that *directs* the action of the forces stored up in the body, and it is not conceivable that this *direction* can take place, without the exercise of some force in some part of the organism. However delicately a machine may be constructed, with the most exquisitely contrived detents to release a weight or spring by the exertion of the smallest possible amount of force, some external force will always be required: so, in the animal machine, however minute may be the changes required in the cells or fibres of the brain, to set in motion the nerve currents which loosen or excite the pent-up forces of certain muscles, some force must be required to effect those changes. If it is said, ‘those changes are automatic, and are set in motion by external causes,’ then one essential part of our consciousness, a certain

amount of freedom in willing, is annihilated : and it is inconceivable how or why there should have arisen any consciousness or any apparent will, in such purely automatic organisms. If this were so, our apparent Will would be an illusion, and Professor Huxley's belief 'that our volition counts for something as condition of the course of events,' would be fallacious, since our volition would then be but one link in the chain of events counting for neither more nor less than any other link whatever. If, therefore, we have traced one force, however minute, to an origin in our own will, while we have no knowledge of any other primary cause of force it does not seem an improbable conclusion that all force may be will-force ; and thus, that the whole universe is not merely dependent on, but actually is, the will of higher intelligences, or of one Supreme Intelligence."—(*Natural Selection and Tropical Nature*, p. 211).

That will is a kind of force has been recently demonstrated by a neat little invention, with a delicately poised needle which shifts its position when subjected to the action of will. But one hardly requires a mechanical device to prove the potency of will as a force. Just stand up, for a moment, and think what force it was which lifted up your fourteen stones of bodily weight, if not your will alone.

A little reflection is all that is necessary to convince the most obdurate materialist that he who wishes to move a muscle cannot be the same thing as the muscle, for in that case every organ would be a being, and the whole body would consist of not one individual, but of as many as there are organs in it. Neither can the power which moves the muscle in any particular direction be the muscular force, since the latter cannot be credited with guidance. As Sir Oliver Lodge says, guidance is not a function of energy, but of will, which is a necessary adjunct of mind, *i.e.*, consciousness.

If materialists would but push their enquiries to their legitimate end, they would not fail to see that matter, which is their stock-in-trade, is utterly incapable of discharging the functions of will, and force is equally helpless in carrying on the process of deliberation, or in imposing design on the raw material of the universe. We might, with advantage, refer to the following memorable words of one of the leading men of science, quoted by Sir Oliver Lodge :

"It is worth any amount of trouble to...know by one's own knowledge the great truth ... that the honest and rigorous following up of the argument which leads us to 'materialism' inevitably carries us beyond If the materialist affirms that the universe and all its phenomena are resolvable into matter and motion, Berkeley replies, True ; but what you call matter and motion are known to us only as forms of consciousness ; their being is to be conceived or known ; and the existence of a state of consciousness, apart from a thinking mind, is a contradiction in terms. I conceive this reasoning to be irrefragable. And, therefore, if I were obliged to choose between absolute materialism and absolute idealism, I should feel compelled to accept the latter alternative."

Dr. Alfred Russell Wallace fully endorses this view when he says : " When we touch matter, we only really experience sensations of resistance, implying resisting force ; and no other sense gives us such apparently solid proofs of the reality of matter as touch " (' Natural Selection and Tropical Nature ').

If we would ponder over the problem deeply, we should not find it difficult to believe that Idealism and Realism can be both correct from their respective standpoints, and might even be perfected to furnish a complete explanation of things in existence. The error of the materialist has already been pointed out

to consist in his refusal to recognise mind, or consciousness, as a separate substance, but the Idealist is no less to blame for his monistic ambition. The "*hama arust*" ('all is he') doctrine, common to most of the schools of Idealism, is a stumbling block in the way of truth, and has caused as great a mischief as the tenets of materialism pure and simple. With 'him' alone in existence, it is inevitable that the world should be reduced to a simple dream, with 'him' as the Dreamer, and all other living beings as phantoms of imagination. Accordingly, the soul is not the Reality, but the reflection of Reality, and the *summum bonum* is either the destruction of the reflection, or the merging into 'him,' which also involves the annihilation of the individual. What sort of a consolation is the soul to derive from the idea of annihilation, which stares it in the face, is difficult to imagine; but as we intend to go more deeply into this matter later on, we shall merely point out here that monism is the unattainable of philosophy.

Theology, obsessed, as it is, with the idea of an almighty God and blinded by its monistic aspiration, has no alternative but to posit an Over Soul as the creator of the material and all of the universe. Accordingly, the theologians of the Christian and Mahomedan persuasions do not hesitate to stifle the voice of their intellect, and profess to believe that matter was created from nothing, at the creative command of their God. Even the more rational Hindu Deism goes the length of saying that, as the spider spins out its web from within its belly, and as the dreamer's mind creates the panorama of the dream-world from within itself, so does the creator

project the material, the frame-work and all of the universe from within himself; and just as the spider withdraws its web within itself, so does the creator re-absorb the whole universe at the end of the 'cosmic day.' This is monism with a vengeance; but it has to be ushered into the world at the cost of rationality. Even the satisfaction which the Hindu doctrine seems to afford is more apparent than real, since it implies an acknowledgment of duality in the 'spider's belly,' in the first instance.

The doctrine that Brahman is the only existence and all else an illusion, or *maya*, to use a technical term of the Vedanta philosophy, likewise, is far from establishing monism, since we are given the duality of Brahman and *maya* to start with. It is permissible to ask whether this *maya* be a thing which actually exists, or not? No other alternative is possible, since nothing can exist and not exist at the same time. Now, if it be said that it is an actuality of existence, then there remains no manner of doubt about the duality of mind and matter; but, if it be urged, on the contrary, that it is not endowed with existence, then it is impossible that that which has no existence whatever should ever be perceived. This is the dilemma from which Vedanta has never been able to extricate itself, except to its own satisfaction.

The "*hama aust*" philosophy, too, meets with no better success. 'All is him,' is certainly a charming formula on account of its simplicity, and, if brevity be the soul of wit, it is entitled to bear away the palm. But the question is, whether brevity is also the soul of wisdom, as it is of wit? Analysis shows that the 'All'

includes not only that which is living and conscious, but also that which is not living and not conscious. Whether we reduce the universe to mind and matter, or to consciousness and its states,—feelings, sense-affections and ideas,—there is no escape from duality, for the ideas and states of consciousness are not conscious themselves, and, therefore, different from consciousness. It is not possible to get over this duality by any manner of means, as long as one does not prove—and we fear it will never be proved—that the ideas and states of consciousness are also endowed with understanding, memory and the capacity to feel pleasure and pain. The analogy of dream is inadmissible here altogether, for while a dream resembles this world in many respects, it does not do so in every particular. It is merely the dramatization of the dreamer's ideas, which are soul-less and unconscious. The proof of this lies in the fact that, while the dreamer, on waking up, remembers what he himself felt, or thought, he is quite unconscious of the feelings and ideas of those others whom he sees in his dreams. If it were a fact that the dreamer's mind had itself become ensouled in the bodies of the dream-phantoms, he would be also aware of the states of consciousness of those phantoms. It is thus clear that the phantoms have no individualities of their own, and merely play the part assigned to them in the drama of thought by the understanding of the dreamer. Hence, the dream-creatures are soul-less* beings, and cannot be compared with men

* There is nothing in the nature of a dream to upset our notions of reality and life. It is merely a pictorial mode of thinking, and differs from waking hallucinations in no important particular. There

into whose ears Vedanta unhesitatingly whispers the divine and vivifying formula of initiation, the "That thou art."

A possible reply to this objection is that we are also unconscious of the feelings and ideas of men in this world; but this is only begging the question, since our unconsciousness of the states of consciousness of

can be no doubting the fact that the primary mode of thought is pictorial, since words only replace images when we become familiar with language. Those born deaf and dumb have also no other method of thinking available to them than the one by means of images. Even the words we utter and hear give rise to images, but as practice enables us to grasp their significance with extreme rapidity, the images which they tend to invoke remain nascent, and, consequently, unperceived. It is only when our feelings are concerned in any particular idea, or train of thought, that mental images become visualised. A tyrant gloating over the downfall of his victim, for instance, can, owing to the intensity of the feeling of triumph, almost perceive the terror, the dismay, and the helplessness of the unfortunate object of his tyranny. And, when we allow ourselves to dwell upon the details of some highly agreeable or painful experience, the persons concerned in the affair seem to stand out before our very eyes, and in the positions which they had occupied at the time when the experience was an actuality. Under such circumstances, we are apt to forget our surroundings and to identify ourselves with the personality of the past, acting like the hero of the tale from the Arabian Nights, who, having built up a vast fortune, in imagination, from the proceeds of a basketful of eggs, and having successfully wooed, likewise in his imagination, the fairy-like daughter of his king, allowed himself to be angry with her, purposely to snub her for her high birth, and actually administered 'her' a kick which sent the basket flying out of the window, shattering his fool's paradise of a happy home along with the hopeful eggs. Our dream personality is exactly like the millionaire-personality of the hero of this tale, and possesses no more *individuality* than that of a memory image visualised into perceptible form by the intensity of feelings and sensations.

other beings in this world might be due either to the fact that our minds are separate, or to their being merely our own thought-forms. So far as the dream-creatures are concerned, we know, for certain, that they are only thought-forms of the dreamer, but unless the possibility of the other alternative be logically excluded, the same statement cannot be made in respect of the living beings in this world. It is not given us to know, or perceive, the thoughts of another under the normal conditions, hence what one perceives cannot be the thoughts or ideas of some one else asleep elsewhere, on some higher plane, and dreaming away. Besides, only living beings are endowed with perception, memory and understanding, which no thought-form ever enjoys. Hence, if one be only a thought-form of an eternal Dreamer, how comes it that one happens to be endowed with all the qualities of consciousness which distinguish a being from a phantom of fancy ?

Unless Idealism can establish beyond doubt the proposition that phantoms of fancy are also endowed with consciousness, it is no use relying upon the analogy of the phenomenon of dreams. Those who maintain that the soul is only a reflection of a conscious reality, are unable also to explain how it happens to be endowed with consciousness. Since a reflected image is never found to possess the qualities of consciousness, memory and the like, and since beings in this world enjoy these very qualities, the question arises as to the nature of the difference between the original and its reflected effect. If it be merely one of the degree of development, it is obviously no difference at all, since all living

beings possess the capacity for the fullest unfoldment of knowledge, as will be shown later on. But if it be one of quality, then there is no proof that there is any other kind of consciousness than our own in existence, and without strict proof nothing can be admitted as established. Besides, if the types were different, it would not be possible for a reflection to become 'That' which is the end in view. It follows, therefore, that the idea that souls are the reflected images of one being is untenable in philosophy. We need only add here that no system of philosophy has a right to be considered consistent which, in one and the same breath, professes to teach that the soul is a reflection, and yet whispers "That thou art" in its ear. Again, if the universe is the dream of Brahman, who is unchanging and immutable, it must be eternal; and if it be eternal, its comparison with one that is transient and passing is not allowed by reason.

Besides, if there be only one soul in existence, and he eternal, omnipresent and blissful, how are the feelings of pain and the longing of the individual souls to escape from the bondage of the *samsâra* to be accounted for? Surely, he who is enjoying the blessedness of freedom and bliss cannot by any possibility be regarded to be identical with those who are suffering the pains of this world or the torments of hell in some other region of the universe. And, yet, if the real soul is only one, the beings whose experiences are only painful must necessarily be either altogether non-existent, or only the one soul. But the latter hypothesis is not only not supported by any single fact of observation, but is also actually

contradicted by experience, inasmuch as no solitary individual can possibly feel himself as many, or undergo different kinds of experience in different parts of the world, at one and the same time; and the former leads to an absurdity, since an absolute non-entity cannot be endowed with feelings, memory and the like, which observation and introspection certainly show to be the properties of the individual souls. Hence, it is repugnant to intellect to say that there is only one soul in existence in the universe.

Furthermore, the significance of the idea of *moksha* can only be the annihilation of the individual, if the speculations of Vedanta, as to the existence of only one being, be accepted as correct, for it has no meaning for one who is always free and blissful,—and, so far as Brahman is concerned, he is described as eternally free and blissful,—and the individual soul, who longs to attain it, is only a bundle of illusion, which is to be destroyed, so that Brahman, the solitary soul, posited by the Advaita Vedanta, might remain the sole and undisputed monarch of all he surveys. Thus for the individual, extinction, rather than emancipation, *i.e.*, the realisation of a life more full and abundant, is the logical consequence of Advaitism. It is this feature of the teaching of the Absolute Monism of Vedanta which has led some of the European Scholars to regard it as a form of pessimism.

Lastly, from the practical side of the question, Vedanta cannot be said to have been proved to be a practical creed, since Brahman has never needed liberation, and the individual souls, being pure, illusory

forms of subjective hallucination, are debarred from its attainment. Hence, no one can be said to have ever been benefited by its teaching; and, since no religion whose doctrines have never been subjected to the test of practicability can be regarded as a practical system of God-realisation, Adwaitism has no right to rank with those that have been proved to be practical. Hence, its authority rests purely on the conjectures of men, and is not supported, in the least degree, by the testimony of any one who may be said to have benefited by its wisdom.

We might now even liken the world to a dream, if we like, but the result cannot be any different, since the termination of a dream only means the extinction, and not the emancipation, of the dream-creatures. Hence, the soul which approaches the Advaita Vedanta, with a view to obtain everlasting happiness, must prepare itself to be wiped out of existence.

It is clear from the above criticism of the doctrine of Idealism that its aspiration to attain to a monistic culmination is foredoomed to failure. The monism of Christianity and Islam fares no better. It is probable that the philosopher who laid down the doctrine of a creation from nothing, used that word, not in its popular, but in its philosophical, sense, which has already been explained in this chapter. If that be so, what he laid down only goes to show a primary duality of matter and mind in the 'Spider's belly.'

It is a remarkable fact that, while the Christian and Muslim theologians are prepared to go the length of saying that matter was created from nothing, they

all the same posit it as a reality in existence. If matter was created from nothing, it must be endowed with a reality born of nothingness ; and since mind or spirit is uncreate, the reality of matter can only be described as imaginary, in comparison with that of spirit. Thus, the immediate and logical result of their belief, about the origin of matter, is the acceptance of the doctrine of Vedanta, which also describes the world as an illusion, i.e., a reality born of nothingness.

As a result of the foregoing discussion, we may say that neither Idealism nor any other system of philosophy can ever hope to succeed in solving the world mystery, without first recognizing the existence of two fundamentally different kinds of substances, the conscious and the unconscious. The difficulty which stares the materialist in the face is, however, even greater than that which the Idealist has to overcome, since materialism cannot possibly aim higher than the attainment of peaceful repose in the grave, together with the extinction of all those high and noble aspirations and hopes of the soul which alone go to make life worth living.

It may be added, however, that the materialist remains entangled in the meshes of illusion only so long as he does not realize the nature of consciousness, and describes it as a product of matter. The moment he comes round to acknowledge consciousness as an independent reality, he will find the veil of matter, which bars his further progress, torn away from before him. He would then throw away his weights, and measures, and scalpel, and other instruments of research in the purely material regions, and find himself face to face with the Living Existence,

and learn the truth. The Idealist, on the contrary, begins to realize the illusive nature of matter from the very commencement, and thus avoids most of the laborious uphill work of the materialist. The latter works in the light of Truth, while the former discards this method, and has necessarily to grope in the darkness of doubt and uncertainty. But the culmination or the crowning point of both the Realistic and the Idealistic philosophy, when carried to the ultimate issue, is the same, namely, "Life is God, and I am IHE;" or, as the Bible says, "I have said, ye are gods."^{*}

We may now take a bird's eye view of the different theories of creation which we have analyzed in the preceding investigation. The following tables will not only show, at a glance, the position and merit of each theory, but will also render the task of comparison an easy one:

(A)—*The Theistic account.*

First Cause.	Nature of the world-process.
God (a spirit).	Creation by the word of command of a real material universe, or a making of something out of nothing.

(B)—*The Hindu theory.*

Causes.	Nature of the world-process.
(1) God (a spirit). (2) Souls (infinite in number), also spirits, and (3) Matter.	Evolution of forms and a successive immanence of souls in material bodies, according to their deeds and the law of <i>Karma</i> .

(C)—*The Materialistic theory.*

Causes.	Nature of the world-process.
(1) Dead, unconscious matter, and (2) Forces of Nature.	Evolution, in the course of which consciousness arises from dead matter, as miraculously as the creation of the world out of nothing.

(D)—*The Vedantic theory.*

Cause.	Nature of the world-process.
Sat-chit-ananda (Consciousness).	Creation is caused by the <i>maya-shakti</i> (the faculty of Imagination), and is consequently possessed of a dream-like reality only.

Of the above, the theistic theory, set out in Table (A), is wrong because it contradicts the daily, human experience that out of nothing nothing comes.

The dualistic theory, given in Table (B), is also defective, for it fails to explain the necessity for the being of God whom it posits as one of the causes of the world-process.

The position of the materialist, as shown in Table (C), is equally untenable. He confines his attention to the purely objective side of things, and loses sight of the subjective aspect with which Haeckel considers modern Monism to be quite compatible, and the logic of which is looked upon as simply irrefragable by Huxley. It is all very well to say that our modern Monism is quite compatible with the subjective side of the problem, but when is effect to be given to that admittedly unanswerable position?

The Vedantic theory has already been dealt with fully, and needs but little comment here. Its monistic aspiration is foredoomed to failure, like that of the modern Monists, who claim to establish their Monism by joining matter and force with a hyphen.

To sum up, consciousness is a reality independent of matter, and in no sense its product. It is eternal, having neither beginning nor end. The universe is eternal, too, and contains material forms which are subject to evolution, in consequence of the *maya-shakti* (will power or imagination) of consciousness, and the forces of nature. Matter is also uncreate and eternal. The materialistic theory, culminating in the grand doctrine of Evolution, is necessarily imperfect, one-sided and undignified. It is imperfect, because it mostly ignores the element of mind ; one-sided, because it confines its survey to the objective side of things ; and undignified, because it insults the Living Reality by treating it as a product of dead matter. The theologian is wrong, because he has no true conception of God, because he ascribes an origin to the soul, and because he insists on the creation of something out of nothing. It is he who is responsible for making religion a butt of ridicule and contempt for the scientific world. When properly understood, religion and science would work hand in hand, without a possibility of friction, which is always the result of unreasonableness on the part of the former, and of a hasty, and, for that reason, necessarily imperfect investigation, on that of the latter.

CHAPTER III.

GOD.

“He who knoweth his own self knoweth God.”—*Sayings of Mahomed.*

“Thou canst not see the seer of seeing, thou canst not hear the hearer of hearing, thou canst not comprehend the comprehender of comprehending, thou canst not know the knower of knowing.”—*Brihadâranyaka Upanishad*, 3. 4. 2.

Sri Ramakrishna Paramahansa used to illustrate the difficulty of God-knowledge by likening God to an infinite mountain of sugar and the sages to ants. Some of these ants came to the mountain of sugar and ate up a few particles and were filled, and they also carried some of it with them. “Sukdeva and other holy sages were at best ants of the largest sorts. If we say that they were able to eat up eight or ten particles of the sugar, we have said enough in their favour. It is just as absurd to say that God the absolute has been known and comprehended by anybody, as it is to say that a mountain of sugar has been carried home by some ants to be eaten up.”

The Hindus have always maintained that God, being the knower, cannot himself be known, because the knowing subject can never become the object of knowledge.* But while it is true that the Infinite God cannot be subjected to the microscope, the scalpel and other similar instruments of scientific investigation in the phenomenal

* See Max Müller's 'Philosophy of Vedanta,' pages 61-71.

world, it is not beyond the human understanding to get a tolerably accurate idea of him and his virtues and methods, by a careful analysis and critical survey of the available facts and material.

The word 'God' is used in several different senses by mankind, though, so far as we are aware, no attempt has been made by any philosopher or theologian to explain its different significances hitherto. Some of these different ideas which the word God is employed to convey may be put down as follows :

(1) The idea of Consciousness in the abstract, taken as an all-pervading Essence, or Existence ;

(2) The idea of a liberated Soul, and collectively of all the liberated Souls, who reside above the realm of illusion, that is, high up above the universe of names and forms, hence the Most High ;

(3) The idea of the creative principle, the '*Kunwat-i-Khayal*', or Imagination ;

(4) The idea of a man-like personal Creator ; and

(5) The idea of the creative *logoi*, that is, thoughts of the all-pervading, unmanifest Essence, the Spirit of God.

Of these, the first two are to be found in almost all systems of religion, though generally hidden behind allegory and metaphor, the third is based on a psychological and metaphysical analysis of the functions of mind, the fourth is a pure dogma of ignorant superstition, and the last is a personification of *ideas*, or the collective aspect of *jnana*. As instances of the first type, we might mention Allah, from *al* and *lah*, 'the secret one,' and Brahman, the unrevealed, as distinguished from

Brahmā, the revealed, Godhead, the Father, who cannot be known unless revealed by the Son (Luke, X. 22). The Biblical *elohim*, and the Arabic *ilah* furnish instances of the second, and Word, Logos, Ishvara and Brahmā of the fifth significance of God. The use of the pronoun 'we' by God has reference to the second class.

As regards the significance of the words *elohim* and *ilah*, we may refer to 'The Encyclopædia of Religion and Ethics' (Vol. VI. p. 248) which points out :

"The word *ilah* (identical with the *eloah* of Job) appears from its form to be originally a plural, and, indeed, of the earlier Semitic *il* (Heb. *el*), on the analogy of *shifah* from *shaf-at*, 'lip' (where the *at* is a feminine affix). Of *ilah* itself the Biblical *elohim* is a further plural, of which, curiously, there appears to be a trace in the Arabic vocative of *Allah*, viz., *illahumma*, which the native grammarians find the greatest difficulty in explaining."

The fact that the word Allah is traceable to two different roots indicates the comprehensive nature of the derivation ; it does not contradict either of the two views which, as will be fully shown, in a later chapter, are the two aspects of truth. As a matter of fact, the primary root of the word seems to be the sound *el*, represented by the letter *l*, the Sanskrit *ल*: which is an epithet of Indra, a poetic personification of Life, the hidden Light, i.e., consciousness. According to Harold Bayley,

"The word *huy*l is equal to *heol*, *haul*, or *houl*, the Celtic name for the Sun. It is seemingly from *heol*, the eternal El, that we derive our adjectives *hale*, whole, and *holy*. The Teutonic for Holy is *hel*, *heli*, *heil*, or *ala*, i.e., Ella, God that has existed for ever, the All and the whole. In apparently all languages the word signifying *holy* has been derived from the divinely honoured sunlight." *

* 'The Lost Language of Symbolism,' Vol. I. p. 329.

El, thus, like *lah*, was a symbol for the hidden light divine. Mr. Bayley has traced many words containing this simple sound, *el* or *lah*, to their primitive roots, of which we need only refer to Israel here.

"It is obvious," writes Mr. Bayley, "that *Jeshurun* or 'Israel' refers frequently to something more than an historic tribe of Semitic demon-worshippers, and that Israel, he or she, is sometimes a personification of the individual soul wandering in the wilderness. I suggest that the name Israel resolves itself naturally into *Is*, 'the light of,' *ra*, 'the eternal Sun which has existed for ever,' *El*, the First Cause, 'the principle or beginning of all things.' The poetic 'Israel' thus appears as an extension of the name *Ezra*, 'Rising of Light,' and as another personification of the Divine Essence, Light, or Colony in the soul." *

Thus, *Allah* is the 'hidden flame,'† the eternal, uncreate, conscious Essence, which is manifested in the *Ilah* or *Elohim*, whether we take the word to be *Al-lah* or a contraction of *Al-ilah*. As it would be premature at this stage to enter into an explanation of the notion of the plurality of gods implied in these words, we reserve it for a more fitting occasion. Meanwhile, we may proceed with our enquiry into the general idea of God.

The etymological significance of the word God is not quite clear, but in Old Norse or Icelandic, the oldest of the Scandinavian group of tongues, we find it applied 'to heathen deities (neuter and almost always plural), and afterwards changed to *gud*, to signify God' (The Imperial Dictionary). Possibly, the word is a compound of the primitive sounds,

* 'The Lost Language of Symbolism,' Vol. I. p. 284.

† A flame itself is the summation of a large number of luminous points.

i. *og*, signifying gigantic, or infinite, as in Gog, Magog, great, etc., and

ii. *od*, meaning brilliant, as in Odin, Diana, Dyaus, and the like.

According to Mr. Bayley*, the letter *g* was understood by the mystics as meaning self-existent, *o* as signifying the Perfect one, and *d* as representing the idea of the brilliant. Hence, philologically, the word God means an eternal, self-existent, but hidden Essence of the nature of Light, *i.e.*, Consciousness, which is the source of inner illumination.

The Persian *Khuda*, is really *Khud-â*, *Khud* implying self and *â*, from '*ayinda*,' comer. The idea is that of a self-subsistent being or substance; and expresses the attribute of sourcelessness. Hence, the Persian conception of God is that of Existence which is its own source; and if we bear in mind the fact that God is pure spirit which is a simple substance endowed with consciousness, the word *Khuda* signifies pure consciousness. The word would have applied to matter and other existing substances as well, had it not been for the fact that consciousness is entitled to precedence over them, on the ground that it is necessary for their perception. Besides, consciousness alone is possessed of the qualities of infinite knowledge, that is, omniscience, infinite activity, *i.e.*, omnipotence, and infinite expansion, *i.e.*, omnipresence.

It is to be observed; however, that the original concept of the Godhead, as disclosed from the etymology of these words, does not contain the idea of a creator within its

* See 'The Lost Language of Symbolism,' Vol. II. pages 364 and 365.

four corners. Nor do we find it consistent with the comparatively modern attribution of a man-like resolving and repenting personality to God. No wonder, then, that modern thinkers, finding the adulterated concept of the present-day theology inconsistent with rational thought, have been led to reject the idea of God altogether.

Apart from the other objections to which the notion of the Supreme Being of modern theology is open, it is unentertainable on the simple ground of being in diametrical opposition to the idea of perfection, which is the essential attribute of the Deity. We have to reason out the consequences of a given state of facts on account of our imperfect knowledge, but he who is Eternal and Omniscient, and to whom the past, the present and the future are like an open book, does not stand in need of thinking out the consequences of thoughts and actions, after the manner of man.

The following from the "Psychic Phenomena" is relevant to the subject under consideration :—

"We are so accustomed to boast of the 'God-like reason' with which man is endowed, that the position that the subjective mind—the soul—of man is incapable of exercising that function, in what we regard as the highest form of reasoning, seems, at first glance, to be a limitation of the intellectual power of the soul, and inconsistent with what we have been accustomed to regard as the highest attributes of human intelligence. But a moment's reflection will develop the fact that this apparent limitation of intellectual power is, in reality, a God-like attribute of mind. God himself cannot reason inductively. Inductive reason pre-supposes an inquiry, a search after knowledge, an effort to arrive at correct conclusions regarding something of which we are ignorant. To suppose God to be an enquirer, a seeker after knowledge, by finite processes of reasoning, is a conception of the Deity which negatives his omniscience, and measures

infinite intelligence by purely finite standard. For our boasted 'God-like reason' is of the earth, earthy. It is the noblest attribute of the finite mind, it is true, but it is essentially finite. It is the outgrowth of an objective existence."

The perfection of God, which must be full in all respects, is, thus, incompatible with the notion of a resolving and repenting deity, creating wretched, ignorant weaklings of humanity, and insisting on their offering him the devotion of their bleeding and unconvinced hearts. The true Godhead, therefore, must consist of a Being, or Beings, who have risen above the weaknesses of the passionate, human nature which modern theology attributes to its Deity.

What, then, is the explanation of the imperfections and sorrow and misery which prevail in our universe? What also, we ask, is the explanation of the differences in the circumstances of the creatures? Why should an Omniscient, Almighty God create an imperfect world where sorrow, sickness and pain abound far more than their antitheses? This is one of those questions which popular theology has failed to answer to the satisfaction of philosophy and science. The controversy has hitherto centred itself round a sort of watch-maker which represents the theological conception of the Creator. Just as by seeing a watch one comes to the conclusion that there is a watch-maker who made it, so by seeing the universe, the theologian jumps to the conclusion that there is a man-like world-maker whose handiwork it must be, and, in his eagerness to support his cause, does not hesitate to deny the evidence of his own senses. It is but poor philosophy and worse theology which has to depend on falsehood, to prove its propositions. We

should fairly admit what is evident to all, and endeavour to get at the truth at all costs, even at that of the long-cherished 'idols' of prejudice.

The first question which arises in connection with the idea of creation is, why should God make the world at all? This has been answered differently by different systems. One system suggests that he wanted to make the world because it pleased him to do so, another that he felt lonely and wanted company, a third that he wanted to create beings who would praise his glory and worship him, a fourth that he does it in sport, and so on. With the exception of the last one, taken in a limited sense, which will become apparent presently, none of these answers is to the point or satisfactory. Why should it please the Creator to create a world where sorrow and pain are the inevitable lot of the majority of his creatures? Why should he not make happier beings to keep him company?

Besides, if God is full and perfect in himself, he cannot have any desires or unsatisfied cravings in him; for blissfulness,* which must be an attribute of the Godhead,

* Those who ascribe anger to their God forget that anger is not an attribute of the Godhead, since God must be presumed to be happy, and anger is the antithesis of happiness, as it only arises when things do not happen as they should, and thereby upset the equilibrium and serenity of mind. Hence, he who is angry cannot be happy at the same time. Now, if it be true that God is present everywhere and sees all things, he must see, every moment of his life, the full panorama of human wickedness and sin, sufficient by its bare description to make one's blood boil with indignation. It would follow that if he be an irritable God, he would hardly ever have a moment's peace of mind, to say nothing of happiness, for himself. But a being who has no moments of happiness in his life can hardly

only means a state of consciousness in which there is not only a knowledge of perfection and fulness in one's own self, but an absence of all desires as well. Hence, if God sought pleasure in the homage of his creatures, he could not be happy in himself, since his happiness would then depend on the being and actions of others.

Moreover, it is a blot on omniscience to say that it could not foresee that happiness could not be had from the company of unhappy mortals. How could an all-wise, omniscient God expect miserable, ignorant wretches, as some of us undoubtedly are, to offer him the devotion of our bleeding hearts, particularly as we know that if he had not created us there would have been no suffering and sorrow for us? These are some of the objections to the replies given by the various systems of theology, and their force is only too evident to be ignored.

The Bhagavad Gita, fully alive to the fact that desire implies a longing for making up some deficiency or filling up a gap in one's mind, and, therefore, unable to attribute even the desire for creation to its Godhead, endeavours to steer clear of the difficulty by making the creative activity a function of the Essence of God.

It makes the Lord say :—

"All beings, O Kaunteya, enter My Lower Nature at the end of a world-age ; at the beginning of a world-age, again, I emanate them. Hidden in nature which is Mine Own, I emanate again and again all this multitude of beings, helpless by the force of Nature.

be of any use to anyone else as a God. Himself in need of happiness, he certainly cannot confer it on others. It follows, therefore, that anger can have no place in the consciousness of God.

Under Me as Supervisor, Nature sends forth the moving and unmoving; because of this the universe revolves. Nor do these works bind Me...enthroned on high, unattached to action."

The Qur'an also declares :--

"His throne is extended over the heavens and the earth, and the care of them burdeneth him not." (*Chap. II.*)

The idea conveyed is that creation is not the outcome of a deliberate effort on the part of God, but results from his functional activity, so that no desire can be attributed to him for world-making. In this sense, world-making may be said to be the sport of the Lord.

Psychologically, the creative power is Imagination, the image-making faculty of Life. There are several reasons which at once fix the creative function on Imagination. Firstly, in dreams, it is the creator of the dream world; secondly, in our waking world, it is the power which enables us to make inventions and improvements; and, thirdly, it is infinite, and defies all human efforts to investigate its nature beyond certain specified limits. Later on, we shall see that thought is a tremendous power at the disposal of man which he has only to understand and utilise, in order to have a mastery over the empire of nature. 'The Secret Doctrine' has it :

"The one source of form—the mysterious power of thought which enables it to produce external, perceptible, phenomenal results by its own inherent energy."

The author of the Gospel of St. John also writes :—

"In the beginning was the Word, and the Word was with God, and the Word was God. All things were made by him; and without him was not anything made which was made. And the Word was made flesh."

Concerning the derivation of the word Brahman, which is the name Vedanta gives to the Absolute, Prof.

Max Müller maintains that it seems to have originally meant that which bursts or breaks forth, whether in the shape of thought and word, or in that of creative power or physical force (*The Vedanta Philosophy*, pages 22 and 142). Thus, even according to Vedanta the Absolute is nothing other than Thought or Consciousness, in its subjective aspect.

Imagination, Mind, or Consciousness, taken in the abstract, then, is the Creator of theology. This conclusion is also borne out by the fact that God is described in almost all the religions of the devotional type as an all-pervading Essence. The following, attributed to the Deity in the Bhagavad Gita, directly supports our views:—

“By Me all this world is pervaded in My unmanifested aspect ; all beings have root in Me, I am not rooted in them. Behold My Sovereign Yoga ! the support of beings, yet not rooted in beings, Myself their efficient cause. As the mighty air moving everywhere is rooted in ether, so all beings rest rooted in Me. Thus know thou.”

To the same effect is the statement in the Holy Bible :

“Behold, the heaven and the heavens of heavens cannot contain thee” (1 Kings, VIII, 27)

It is upon the conception of God as an all-pervading Essence that the doctrine of the One in many and the many in One is founded ; and St. Paul, also, had this idea of divine immanence in his mind, when he said* : —

“In him we live and move and have our being.”

This divine Essence is pure Mind or Imagination, and is endowed with creative activity, as its function which is, however, independent of deliberation.

One of the consequences that logically follow from this doctrine is that the universe must be eternal, since it is the

*See Acts, XVII. 28.

result of the functional and not of the volitional activities of the creative power, and since it is impossible for imagination to be ever in abeyance or idle. Even in profound sleep the functions of imagination do not cease; and it was demonstrated, many years ago, by earlier psychologists that no matter how profound the sleep, dreams do not cease (see 'A Scientific Demonstration of Future Life,' by T. J. Hudson). Thus, the idea that the universe was miraculously created only about 6,000 years ago, entertained by the theologians of the Christian faith, is quite opposed to the teaching of religion. Scientific reasearch has also arrived at the same conclusion. Haeckel sums up the result of scientific enquiry in the following words:—

"To the brilliant progress of modern geology we owe three extremely important results of general import. In the first place, it has excluded from the story of the earth all question of miracle, all question of supernatural agencies, in the building of the mountains and the shaping of the continents. In the second place, our idea of the length of the vast period of time which has been absorbed in their formation has been considerably enlarged. We now know that the huge mountains of the palaeozoic, mesozoic, and cenozoic formations have taken not thousands, but millions of years in their growth. In the third place, we now know that all the countless fossils that are found in those formations are not 'sports of nature,' as was believed 150 years ago, but the petrified remains of organisms that lived in earlier periods of earth's history, and arose by gradual transformation from a long series of ancestors."

We hope to be able to explain the true significance of the 'seven-days' creation, by and by; meanwhile, it is sufficient to say that the theologian's interpretation of the account is not one which can be regarded as satisfactory, in any sense of the word. The science of geology has demonstrated, beyond the possibility of doubt, that the

world we inhabit is not less than hundreds of millions years old, and we have no alternative left but to reject the idea of its coming into being for the first time, some six thousand years ago.

We propose to reserve the explanation of the ideas of creator and creation for a subsequent chapter, since lucidity of thought is not possible on this point, so long as the concept of Godhead is not freed from the impurities which have crept into it. Meanwhile, we may proceed with our investigation on other points of which the place of man in Nature has the first claim on our attention. From what has been already said on the subject, it is clear that he is composed of two elements, the *Âtman* or soul, and the body of matter. All creatures possess these two elements of Reality and illusion, but man differs from the rest of the living beings in respect of the faculty of reason, which is better developed in him. To him it is given to know the greatest secrets of nature and to utilize his knowledge for his further unfoldment, while the other creatures are, at least in their present animal forms, debarred from such knowledge and power. Nothing can withstand him in his onward march towards perfection, if he would but exert himself in the proper way. Not even the gods may thwart his will. To a vast majority of mankind, however, our last statement would appear to be absurd, although it must be quite obvious to any one who takes the trouble to work it out. Man appears a limited, conditioned creature only so long as he identifies himself with the illusory form of his body. The real Man is infinite, formless, unconditioned Existence,

having Consciousness and Joy as his attributes. This is what the Vedantist means when he says that God is the real, in-dwelling *Ātman* in all things in the universe. It is because of the presence of the Living Reality in all things that we find whole nature teeming with life and power. The tiniest seed and the smallest egg have, inherent within their microscopical bodies, the potentiality of an infinite unfoldment and perfection, because of the presence of the *Ātman*, the fountain-head of perfection itself. Whether Mind manifests itself or not, it is there, all the same, everywhere, and in all its fulness. It is a necessity with consciousness, *i.e.*, the self, that it should be present as a whole; no one has yet seen being appear in fragments and parts.

Consciousness is both infinite and simple, and we have to recognise it as a whole, wherever and in whatever form we may come across it. The conclusion to be drawn from the infinite nature of Reality is as astounding as it is true. It means you are the Infinite yourself; it means that the real nature of all creatures and things, in our phenomenal universe, is none other than godly, that is to say, that God is present in each and every one of us in his fulness, although standing behind the veil of illusion, *i.e.*, the names and forms. Vendanta, therefore, unhesitatingly declares that Brahman (pure Consciousness) is the true Reality in this dream-like universe, which appears real only to those who are enveloped in illusion.

Brahman might, for the above reason, be called being and not-being both,—being in the highest sense, that is, as the only living Reality, and not-being, as differing from

all that the world calls a being. Being pure Life, He can only be described as that which *is*. If we were to put these words in the mouth of God, they would become 'I am That am,' that is, 'I am he who is.' Accordingly, we find in all the scriptures of the world God revealing his name as 'I am'.

Sometimes, when emphasis is to be laid on the indefinable nature of Life, the 'I am' becomes 'I am that I am.' In the Zoroastrian faith, one of the most secret names of the Almighty is "*Ahmi*" (I am). So is "*Ahmi yat ahmi*" (I am that I am).*

In the Old Testament, God is said to have revealed his name to Moses saying, "I am that I am," and to have directed Moses to inform the people of Israel: "'I am' hath sent me unto you" (Exodus, III. 14).

So, also, in the Hindu Scriptures, the Absolute is known by the great ineffable name of "*Soham Asmi*" (I am he who is).† The Sanskrit, '*Asmi yad asmi*' is, literally, 'I am That I am.'‡

Jesus Christ, also, used "I am" in reference to the Self when he said, "Before Abraham was I am," meaning "'I am' was before Abraham.' Surely this is much more than an accidental concurrence of thought and expression, and betrays a substratum of sound philosophy underlying all rational systems of Religion, and, in all probability, a common origin as well. Now, in all philosophical search after truth, we have to take the existence of the 'Knower' for

* Isis Unveiled, Vol. ii, page 221 ; Avesta, XVII 4 and 6.

† Isavasya Upanishad, 16.

‡ See 'The Fountain-Head of Religion' by Ganga Prasad.

granted. It is impossible to take even a single step forward without assuming this self-evident truth. If there be no Thinker or Knower, who could think or know? As Shankara says :—

“The self is not contingent in the case of any person ; for it is self-evident. The self is not established by the proofs of the existence of self. Nor is it possible to deny such a reality, for it is the very essence of him who would deny it.”

In knowing anything, one knows oneself first. As a well-known philosopher maintains :

“I think, therefore, I am.”

Or, as Max Müller puts it,

“I am, therefore, I think.”

One cannot think unless one have a being. We have already had occasion to see who the real ‘Knower’ is. The materialist’s error lies in maintaining that consciousness is the outcome of matter. You cannot get blood out of stones, neither can you have consciousness out of dead matter. However far we might go in search of the origin of consciousness, we can never get behind it; for it is its own source. It defies our instruments and other appliances, because in its case the object of knowledge is the knowing Subject itself. The Subject of knowledge can be known only in so far as it is mirrored in its own self. The question, ‘do I exist?’ does not arise; for it is illogical to require proof of that which has been taken for granted, as a postulate, and is a self-evident truth. No one has a right to open his lips to utter this question, unless he admit, at the very commencement, that he who puts the question is some one.

A question which is frequently asked is: Whence came the ‘I am,’ or God? Philosophically, of course, the

question itself is absurd, for God is existence itself, and, as such, is his own source. Besides, if we go on tracing the cause from its effect, we must ultimately halt at some existent substance; otherwise the process would be unending, or would have to depend on the creation of substances, miraculously, from the womb of nought. This self-subsistent substance is consciousness, on whose functioning depends the perception of all other substances and things.

How little do they, who imagine that it would be more satisfactory to their reason to presume the existence of Nothing in the first instance, and, then, to demand an explanation of the process whereby that nothing, in due course of time, evolved out into the universe, think of the nature of the contradiction which their statement involves, is apparent from the very sense of the word 'nothing' itself. They would like to employ this 'nothing' in the sense of an absolute negation of all existence, and yet would have it in existence! How can that which has no existence as its attribute ever exist for a moment? But the moment we recognize that, in order to be posited at the beginning, our Nothing must be invested with existence, it becomes the Absolute, *i.e.*, the Brahman of Vedanta, which is truly no thing, *i.e.*, sense object.

Moreover, since it is impossible to believe that all the variety of visible phenomena could possibly come out of one and the same 'nothing,' it follows that there must be differences even in the constitution of 'nought.' We thus have the existence of differences in a thing, which has no existence itself. It is thus clear that the attempt to posit nothing, as the antithesis of existence,

in existence, is like the effort of a man who tries to jump on his own shoulders. Perhaps it is not possible to excel certain ancient researchers in their investigation into the nature of Reality or Life, underlying all appearances of matter. We can only admire their untiring zeal and critical, dispassionate judgment. They have shown the atom of physical matter, not to be the minutest fragment, incapable of further splitting up, but to consist of still minuter fragments, and these, again, to be not simple, but complex combinations of still minuter particles. When we get to what might appear to be the smallest unit or atom of physical matter, we are not at the end of our search, for, to our utter bewilderment at that point, the atom breaks up and reveals within itself a kind of finer matter, known to the occultists as the matter of the Astral world. By continuing the process of breaking up in the Astral world, we get to its unit of matter or atom, only to find that there is another world of indescribable beauty within it. In this manner, we pass through what are known as the '*Mental*,' the '*Buddhic*,' the '*Nirvanic*,' the '*Paranirvanic*' and the '*Mahaparanirvanic*' worlds, each of which is composed of matter of a quality finer than that of the one preceding it. Life, however, manifests itself on all these planes, which are described as interpenetrating one another. No particular kind of matter could the ancients discover as the cause of consciousness, and even today no one has been able to point out the particular kind of atoms from which it could be distilled or extracted. Such is the problem of Life, when we investigate into its source from the standpoint of materialism. However

far we might push our enquiries into the nature of consciousness, the mystery only deepens, and we are brought face to face with the enigma of being, with all its tantalizing charm of elusiveness and insolubility, and must bow to its power of baffling our best endeavours to get at truth, by means of purely materialistic methods of research. It is for this reason that Vedanta teaches that the Subject can never become the object of knowledge. Yet we do know that the 'knower' is present in each and everything, on all the planes of existence. Thus, we can never hope to gain true salvation by the pursuit of matter, or its atoms, through the numerous planes of existence. When the 'knower' is known, all knowledge will come of its own accord. Of what avail, then, is the time spent in futile research, which is not directed to knowing the Knower?

But the question which the average mind persists in asking is: "Who is this 'Knower' and where and how can we come across and know him?" Numerous have been the answers given to this question by great and eminent thinkers, and the subject of enquiry has been described by various words, such as 'Will,' 'Ego,' 'Thought,' 'Reality,' and the like. The subject has been well and ably discussed by several writers, notably among whom stands Professor William James, who sums up the result of his investigation as follows :—

"The consciousness of Self involves a stream of thought, each part of which as 'I' can (1) remember those which went before, and know the things they knew; and (2) emphasize and care paramountly for certain ones among them as 'me' and appropriate to these the rest. The nucleus of the 'me' is always the bodily existence felt to be present at the time. This 'me' is an empirical aggregate of

things objectively known. The 'I' which knows them cannot itself be an aggregate, neither for psychological purposes need it be considered an unchanging metaphysical entity like the Soul, or a principle like the pure Ego, viewed as out of time. It is a Thought at each moment, different from that of the last moment, but appropriative of the latter, together with all that the latter called its own." *

Prof. James thinks that personality implies

"the incessant presence of two elements, an objective person, known by a passing subjective Thought and recognized as continuing in time."

But the question is, what is this so-called subjective Thought, and where are we to look for it? The answer to this is not to be found in the books of Materialism, but in Religious philosophy, and, in the language of Swami Abhedananda, may be expressed thus:—

"Again, this Prana or life-force is inseparable from intelligence; we cannot separate intelligence from the force which makes every thing of the universe move. The Self has two powers, which express themselves as intelligence and as the activity of the Prana or life-force. Intelligence is that which is the source of consciousness. The life-force or Mukhya Prana is something independent of the sense-powers, but the sense-powers are dependent upon the life-giving Prana. Where life-force is unmanifest, the sense-organs may remain perfect, but there will not be any expression of the sense-powers in the form of the perception of sensation. The eye of a dead man may be perfect, the optic nerve may be in good condition, the brain cells may be in a normal state, but as the life-force is not working in that body, the sense-organs must remain dead, without performing their functions, without producing any sensation. Thus we can see that all the sense-organs remain active in the body, because Prana, the source of all activity, is there, and because the life-force governs and regulates all the senses."—(*Self-Knowledge*, pp. 72, 73, 76 and 77).

According to Theosophists, "Consciousness and life are identical, two names for one thing, as regarded

* See 'The Principles of Psychology,' Vol. I, p. 400.

from within and from without. There is no life without consciousness; there is no consciousness without life. When we vaguely separate them in thought and analyze what we have done, we find that we have called consciousness turned inward by the name of life, and life turned outwards by the name of consciousness. When our attention is fixed on unity, we say life; when it is fixed upon multiplicity, we say consciousness; and we forget that the multiplicity is due to, is the essence of, matter, the reflecting surface, in which the one becomes the many. When it is said that life is 'more or less conscious,' it is not the abstraction life that is thought of, but 'a living thing,' more or less aware of its surroundings" ('A Study in Consciousness,' by Annie Besant, p. 32).

The issue between Materialism and religious philosophy is: Whether consciousness is a product of brain or not? In the chapter on Creation, we came to the conclusion that consciousness is a substance by itself, and in no way the product of matter. We shall not repeat what was said there, but let Prof. James put his case before the reader, from the standpoint of the immortality of soul. Says the learned Professor:—

"When the physiologist who thinks that his science cuts off all hope of immortality pronounces the phrase, 'Thought is a function of the brain,' he thinks of the matter just as he thinks when he says, 'Steam is a function of the tea-kettle,' 'light is a function of the electric circuit,' 'Power is a function of the moving waterfall.' In these latter cases the several material objects have the function of inwardly creating or engendering their effects, and their function must be called *productive* function. Just so, he thinks, it must be with the brain. Engendering consciousness in its interior, much as it engenders cholesterolin and creatin, and carbonic acid, its relation to our soul's life must also be called productive function.....But in the

world of physical nature, productive function of this sort is not the only kind of function with which we are familiar.....In the case of a coloured glass, a prism, or a refracting lens, we have transmissive function. The energy of light, no matter how produced, is by the glass sifted and limited in colour, and by the lens or prism determined to a certain path and shape. Similarly, the keys of an organ have only a transmissive function. They open successively the various pipes and let the wind in the air-chest escape in various ways. The voices of the various pipes are constituted by the columns of air trembling as they emerge. But the air is not engendered in the organ. The organ proper, as distinguished from its air-chest, is only an apparatus for letting portions of it loose upon the world in these peculiarly limited shapes. My thesis now is this : that, when we think of the law that thought is a function of the brain, we are not required to think of productive function only ; we are entitled also to consider permissive or transmissive function. And this the ordinary psycho-physiologist leaves out of his account..... As the air now comes through my glottis determined and limited in its force and quality of its vibrations by the peculiarities of those vocal chords which form its gate of egress and shape it into my personal voice, even so the genuine matter of reality, the life of souls, as it is in its fulness, will break through our several brains into this world in all sorts of restricted forms, and with all the imperfections and queernesses that characterize our finite individualities here below."—*Human Immortality*, pp. 28-36.

The truth is that Life, or Intelligence, is a self-subsistent reality, and quite independent of matter and its forms ; and Materialism has taken a great leap in the dark in regarding it as a product of matter.

It is this living intelligence, the subjective aspect of Thought, which declares, 'I think, therefore, I am,' or, equally correctly, as has been pointed out before, 'I am, therefore, I think.'

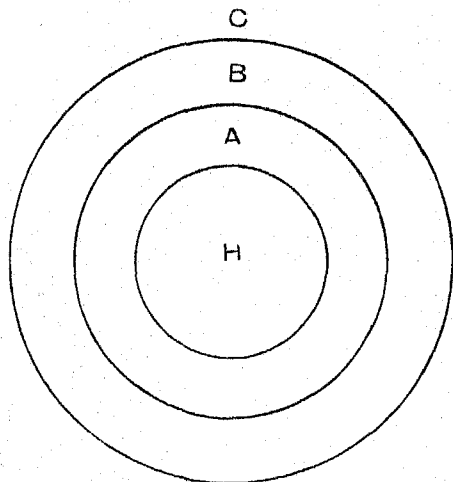
We may now proceed further with our inquiry concerning the place of Man in Nature. It is obvious that, apart from the body, or the form of illusion, which

constitutes the apparent man, the real Man is none other than Brahman Itself. The illusory body is the cause of error, for it prevents man from looking within himself, by keeping his attention fixed all the time upon his apparent, outward form. When he comes round to recognize the illusion, he would find himself none other than God whose nature is Sat-Chit-Ananda, that is, Existence, Consciousness and Bliss. This is why all the ancient systems of thought concur in the injunction, "*Man know thyself.*"

That the real nature of man is divine can also be easily seen by a study of the nature of the soul. It has already been shown that the soul is a spiritual substance, uncreate and incorruptible, *i.e.*, immortal, and it will be shown more fully later on that it is also endowed with the capacity to acquire perfect knowledge, in every sense of the word. Hence, in respect of Existence and Consciousness, there is no difference between man and God, except that in the former, knowledge is obstructed by the veil of matter, or illusion, and in the latter, fully developed. The substance of existence being the same in the two, there can be no difference between them in respect of its natural functions. Hence, in respect of power and omniscience also, God and man (the soul or *Jiva*) are alike, their difference being merely that which exists between a full-blown flower and a bud. But the greatest feature of distinction between God and man lies in respect of bliss, which the former always enjoys and which the latter is still hankering after.

To what this difference is due will be the subject

of enquiry in the next chapter ; here it is only necessary to say that it is due to the element of desire which is the essential characteristic of man, but from which He who enjoys the status of God must be perfectly free. The following diagram will serve to illustrate our meaning :



Let H represent happiness and each of the circles A, B and C, surrounding it, the different kinds of desires which men cling to. There are many such circles round H, but in the diagram only three are shown. H is hidden behind these circles, and must break through them in order to shine forth in its true splendour. Putting the same thing in other words, so long as there are desires surrounding the unit of happiness, it cannot manifest itself, but it does so the moment the desires are gone. There is another way of looking at the subject. Let happiness be=1. Then

happiness subjected to desires would be $\frac{\text{happiness}}{\text{desires}}$. Now, if we keep on increasing the denominator, 1 may be reduced to an infinitesimal fraction, but if we go on reducing it, the quotient will increase till it again becomes 1, which is equal to Happiness. Thus, man's real nature is blissful, but as he has buried himself beneath a heap of desires he is feeling unhappy. When he understands his own Self, he will give up desires to realize the bliss which is the nature of his soul.

Thus, God is man *minus* desires, and man is God *plus* desires. This is all the difference between them.

The inner, though fear-smothered, longing of man to become God is, thus, not only natural, but one which can be easily gratified by the renunciation of desires. It is the veil of illusory matter which constitutes the bondage of man, and leads him to identify himself with his body. Vedanta, therefore, proclaims him to be none other than the Sat-Chit-Ananda—the Living Reality.

Of course, if pain were an essential part of the nature of man, vain would be his attempt to acquire happiness, but that it is not, is proved by its cessation in deep sleep, when the idea of the physical personality is less intensely present in the mind. Besides, pleasure and pain are extraneous conditions and antagonistic to one another, for which reason neither can be an attribute of the Self.

If we wish to understand the nature of Bliss which is the attribute of Brahman, we must analyze the idea of joy first, as it differs from bliss only in degree.*

* Feelings, of course, cannot differ from one another quantitatively, since they are psychic in their nature and cannot be measured like magnitudes. They differ from one another in point of intensity, as

To begin with, we must distinguish between pleasure and joy. The former is merely a gratification of the senses, thus, fleeting and short-lived, some delight lasting for a time and then ceasing (Imperial Dictionary). The word pleasure, when unqualified, expresses less excitement, or happiness, than delight, or joy. Pleasure, thus, is an affair of the senses, and its actual experience is confined to the time during which they are in contact with their objects, *e.g.*, food is pleasing only so long as the glands of taste are in actual contact with it, but not when the act of eating is over and it has passed into the stomach. Joy, on the contrary, is an emotion and has the element of freedom in it. It is a state of gladness or exultation, and indicates exhilaration of spirits. In religious terminology, it signifies a state of being at once glorious and triumphant, as in the passage :

"Who for the joy that was set before him endured the cross." (*Heb. XII*, 2).

In order to have a full grasp over the idea of joy, we

the shades of a particular colour, *i.e.*, qualitatively. The intensity of a particular feeling depends on the greater or less exclusion of all other sensations, ideas, and feelings, for the time being, from consciousness, and on the persistence with which mind dwells on the details of the idea connected therewith. The muscular affections and contractions which are the expression of the mental states in the physical body, no doubt, vary with different feelings and sensations, and, by the greater or less extent of the physical area involved, give rise to the notion of magnitude, that is to say, of a quantitative estimation of the inner psychical states ; but this is the work of pure intellect which interprets all phenomena in terms of magnitudes, in the use of which alone it is an expert. The best way to be convinced of this is to try to find out by how much does anger weigh more than love, or by how much is virtue longer than vice, and so forth, without calling in aid their effects on material bodies.

must consider some actual instance in which it arises; for then alone we shall be able to see its proper significance.

A school-boy, who has appeared in his annual examination and is anxiously awaiting the result, hears of his success suddenly, and feels joy at the news. The question is, what changes his previous state of anxiety into that of joy? What, in different language, occasions the exhilaration of spirits in him? If we analyze the mental change, effected by the news, we should find that it is not the news itself, nor the news of the success, but the certainty thereof which is clearly the occasion of his emotion. For if the news be not authentic, the proper feeling of exultation cannot be invoked, notwithstanding the highly agreeable nature of the information. Joy, then, is a state of the mind which has its roots in mental conviction, in other words, in faith. Pleasure, it will be seen, at a glance, does not depend on faith at all, for it is not an emotion and does not spring from a mental conviction.

Again, the boy feels joyous solely and simply because something lasting has been achieved, for he is assured that he shall not have to appear for that particular examination any more in the future. His bondage, in so far, at least, as that particular task was concerned, is now over for ever. Joy, thus, is an emotion which is manifested in consequence of some lasting and permanent good, *i.e.*, by the removal of some fetters from the soul. The idea of pleasure cannot here keep pace, in any sense, with that of joy; for, while true joy is the sense of a permanent freedm

from some irksome liability or limitation, and, for that reason an emotion, pleasure is only temporary, and conveys no idea of freedom in its unqualified import.

Whether we apply this principle to the case of the merchant who accumulates a vast fortune, to that of the field-marshal who, laden with the booty and the honours of war, retraces his steps homewards, to that of the lover who hears the softly-whispered 'yes' from the lips of his beloved, or to any other case of success, the result is the same. In each and every instance, the emotion of joy springs up in consequence of the belief that never again need the same thing be striven for. The sense of freedom from future straining and striving, therefore, is the direct cause of joy.

Man in the world is like a big school-boy in a big school, and has to pass many examinations in his life. At each examination which he passes successfully, some fetters are removed from his soul, and so he feels joy at the idea of his increasing freedom. As the school-boy puts his books aside on leaving his school, so would he put aside his discriminative intellect on leaving the world, if he has been successful in his trials.

Can we then possibly form a correct estimate of the intensity of joy which our 'school-boy' would feel, when he acquires not only all the learning that there is to be taught in our worldly schools, but, exhausting all the categories of the discriminative intellect, masters that very faculty itself? Who can gauge the depth of the feeling, or rather, the emotion of freedom which such an one, who has mastered all knowledge and annihilated all doubts, will feel in his emancipated

state? That state surely is beyond intellect, for it is emotional, and intellect does not pretend to deal with emotions. It can only be described feebly by language which avowedly follows the intellect, and clothes its concepts in words. Hence, the utmost that can be said in describing bliss is, that it is a beatific state of being in which joy wells up in the soul, as wave upon wave of pure ecstasy, in unceasing succession, which, yet, is no succession, in the sense in which that word is commonly used by us for our worldly expression.

From the foregoing analysis it is obvious that pure joy is a state which is not created temporarily by the absorption of any external material, but which is inherent in the very nature of the soul, and comes into manifestation by the removal of fetters from it. Now, the permanent success of man, in some particular enterprise, removes an idea of want from the soul and lifts it up, as it were, from the slough of despond into which it was thrown by virtue of the desire for that particular thing. Its fetters, thus, consist of the ideas of want, *i.e.*, desires, which it has collected about itself; and, as each idea of want or desire is replaced by one of fulness and success, it rises triumphant and exultant in its real inherent glory, and leaps for pure joy. Desires owe their origin to ignorance. Led by ignorance, the soul seeks joy in the things of the world, whereas the emotion of bliss is its birthright and own nature, which is realizable and realized only when the darkness of ignorance is dispelled.

The word delight itself, if analyzed, conveys a fairly accurate idea of the feeling of joy. It is a compound

word, made up of the Latin prefix 'de', employed to denote the idea of an increase or intensity, and of 'light', used in contradistinction to 'heavy'; and means a state of feeling which is opposed to the care-laden, *i.e.*, worried, or sorrowful, attitude of the soul. Thus, delight signifies mental ease, *i.e.*, freedom from cares, the state of buoyancy and light-heartedness which is a necessary concomitant of release from anxiety. The word 'release' itself only means liberation or discharge from some sort of confinement or bondage, or from care, pain, or burden of some kind, or from some obligation, responsibility, or penalty, and also signifies acquittance. The idea conveyed is that of the removal of some sort of fetters, hence, of the realisation of the natural state of freedom, not of the acquisition or attainment of anything new. When a judge pronounces judgment of acquittal in favour of a prisoner, the delight of the latter is great, because he instantly realizes, or begins to realize, a complete cessation of all the mental worries which were weighing him down, on the score of the accusation levelled against him; but the fact of his acquittal adds nothing positive to his body, mind or soul, and merely leads him to feel the *status quo ante* when the troubles, the pain and the anxieties, consequent on his accusation, arrest and trial, had not imposed their fetters on him. True, he did not feel so light-hearted before his accusation as he does afterwards, but the difference is due to the manifestation of joy which pushes aside, for the time being, all other cares and worries as well. The difference, therefore, between the old and the new states of liberty is that while, in the former condition, its

enjoyment was marred by other cares and worries, in the latter, it is emphasised by the release from all such worries and cares, at least for the time being. Thus, delight simply means the natural state of freedom of the soul.

Amongst the men and women of the world, however, delight itself is a short-lived condition, inasmuch as their desires, ideals and pursuits seldom leave them time enough to enjoy the feeling of joy itself; on the contrary, no sooner than is any particular burden removed from the soul, they manage to impose two more on it, in its place, by their ignorant and unnatural living. Thus it is, that they find it difficult to realize that the real nature of their souls is none other than blissfulness itself. But in the course of spiritual progress on the path of Self-realization, the fetters imposed on the soul are removed one after another, by the conscious exertion of will, and the individual, shortly after entering the path, is led to experience the delights of freedom and joy as earnest or foretaste of redemption, and soon learns the glorious nature of his Self. Thus, when all the fetters drop off the soul, it stands revealed to the ecstatic vision of the saved one as identical with Brahman, who is the enjoyer of perfect freedom, absolute power, and unchanging bliss. The difference between the joys and delights of the mortals and the feeling of pure bliss is only one of degree, for they all express the freedom of the soul; but in the hands of the ordinary, ignorant mortals their expression is soon pushed below the surface of consciousness, by perverse thinking. Thus, they come into express manifestation only when some weight is

lifted up from consciousness, and then only for so long as an old or additional weight is not forced on it

From the foregoing explanation it is obvious that what gives us delight is necessarily that which removes our worries, and, thus, lightens the burden with which the soul is weighted down. Now, since we feel anxiety only when our personal interests are in some way concerned, it follows that anything which diverts our attention from our personality or its mediate or immediate concerns, for the time being, is a source of joy. The sight of beautiful landscapes, of majestic mountains, of works of art, and the like, are among such objects. But their disadvantage is that they only afford temporary respite. The delight of a child at the possession of a new toy is nothing as compared to the 'leaping' emotion of the scientist, who suddenly succeeds in discovering some hidden law of nature, and even the latter's emotion kicks the beam in comparison to the pure joy of the mystic who catches a fleeting glimpse of the lustre of his effulgent soul. The degree of permanence of freedom gained, thus, determines the intensity and duration of the emotion of Joy. He who realizes himself to be the all-knowing, the ever free and the ever blissful, therefore, must necessarily enjoy bliss; for, for him, there is an end of all anxieties and bondage.

If our analysis is correct, grief is a condition foreign to the nature of the soul, as it is caused by the imposition of some sort of restraint or obligation, hence, strain or fetters on it. We might go further and add that grief, with all its kindred feelings, such as sorrow, anguish, and the like arises only in consequence of the

conjunction of the body and the soul; for it is only in connection with the requirements of the body that the idea of duty or obligation takes possession of consciousness. There can be no imposing of fetters on the soul itself, but it is vulnerable through the object with which it is associated, for the time being. Taken separately, neither the body nor the soul is capable of feeling pain or pleasure, as sensations, or grief, etc., as emotions. For the body has no feelings, and the natural feeling of the soul is that of joyousness. In proof of the former proposition, we may adduce the fact that, if the mind is deeply engrossed elsewhere, pain is not felt in the body. This is also borne out by the fact that in deep sleep, when the conjunction of the soul and body is less complete, i.e., when the soul's interest in the body and its relations with other bodies is less intense than in waking hours, the feeling of pain is absent from the soul, although the causes of it may still be in existence in the body itself, and may give rise to it again on waking up. The latter proposition needs no further proof, and is obvious from our analysis of the nature of Joy. These facts entitle us to say that pleasure, and pain, and all anti-joyous emotions arise in the soul only when its attention is directed to the physical body, and becomes engrossed in its concerns. Hence, if the consciousness of the soul be purged of the idea of the physical body with which it erroneously identifies itself, it would enjoy its own natural feeling, that is, pure bliss.

From what has been said before, it is obvious that there are four states of consciousness open to the experience of soul. The first is our waking consciousness, in

the world of men, which is characterized by the sense of a close identity between the body and the soul. The second is the dreaming state of consciousness in which mind reacts upon and reproduces the impressions of the past; the third is that of deep-sleep which is characterised by the absence of pleasure and pain, and which would be joyous but for the fact that the soul then *believes* itself to be asleep; and the fourth is the state of God-consciousness, called *turiya* in Sanskrit terminology. In this last-named state, pure bliss is enjoyed, for it is the conscious realization of pure delight, arising out of the knowledge and certainty of freedom from all obligations, duties, and fetters of every kind whatsoever. Sleep is inconsistent with consciousness, because of its nature, which is awareness. Hence, he who is the Enjoyer of the Divine Status does not sleep, but perpetually enjoys the bliss of being, arising from the knowledge of the Self as the most glorious, the all-powerful, the all-wise, and the eternally free.

CHAPTER IV.

THE FALL.

"Whoever associateth *any other* with God is like that which falleth from heaven...This is so."—*Al Koran, Chap. XXII.*

It is now well-known that thought is a force of tremendous potency and has the power to materialize all mental beliefs and affections in the body of flesh. This principle is so well-known and established that it would be but a waste of time to enter into the nature of proof available in its support. The sceptic would do well to study the works of Dr. J. H. Hudson and others, where he would find ample proof of our statement. It suffices for our present purpose to point out that cell is the unit of animal life and is an intelligent entity. It is moved by mental impulses and actuated by mental stimuli. The microscope reveals all this, and it reveals the structural lines of communication between cell and cell and between the central controlling intelligence and each particular cell (Hudson). These cells are controlled by the subjective mind of the creature, which has full control over the functions, sensations and conditions of the body. The subjective mind is, in its turn, amenable to control by "suggestion," which has been defined by hypnotists as "the insinuation of a belief or impulse into the mind by any means, as by words or gestures, usually, by emphatic declarations." It is not possible to deny these facts, or the conclusions

they lead to, any longer. The law of suggestion is the grandest discovery for the nations of the West though well-known to the orientals. The subjective mind obeys the suggestion given to it and imparts it to the multitude of cells under its control, and these intelligent little entities carry out the orders of their chief faithfully and to the letter, so far as it is possible to do so. The suggestion may come from outside, as from a hypnotist to his subject, or it may be what is called an auto-suggestion, which means a suggestion given by a person to himself. The subjective mind does not enquire into the truth or falsehood of the suggestion, but accepts it as correct without any investigation. Hence, it will assume any attitude, however false, which might be suggested to it. Thus, if it is suggested to a hypnotized subject that he is a dog, he would instantly assume the attitude and perform the acts of a dog, so far as it is physically possible to do so. In short, any character suggested, be it that of a fool or a philosopher, an angel or a devil, an orator or an auctioneer, will be personated with marvellous fidelity to the original, just so far as the subject's knowledge extends. The wonderful histrionic ability displayed by hypnotized subjects in personated, suggested characters has been often remarked. But it is not acting a part. It is much more than acting, for the subject believes himself to be the actual personality suggested. A suggestion that is known by the subject in his normal condition to be absolutely false will always excite, at least, a momentary opposition; for suggestion acts most effectively on the lines of least resistance. But repetition overcomes all resistance, and,

when the subjective mind is confronted by two opposing suggestions, the stronger one must necessarily prevail. It is a necessary corollary from these facts that suggestion becomes most effective when the subject is induced to believe in its truth, in his normal condition. There is no difficulty, now, in our laying down the two following propositions, namely :—

(1) As one thinks so one becomes, and

(2) Faith is the greatest factor in facilitating the materialization, or manifestation, of the suggested condition.

All mental processes, thus, are forces of tremendous power, and when set in motion must produce their appropriate results, unless countermanded by similar processes of a higher and subtler quality. There is nothing strange in this, for, as Mrs. Besant holds, all round us we see habits of thought moulding the dense matter of our material bodies and stamping character on the face of the race ; virtue causing health and beauty to come into expression, and vice furrowing the features with lines of disease and ugliness. It is pointed out :

"This is a fact so common that it makes on us no impression, and yet is significant enough ; for if the dense body of matter be thus moulded by the forces of thought, what is incredible, or even strange, in the idea that the subtler forms of matter should be equally plastic, and should submissively take the shapes into which they are moulded by the deft fingers of the immortal Artist, thinking Man."

Even Western thought is slowly coming round to recognize this fact. Professor William James writes :

"Mental states occasion also changes in the calibre of the blood-vessels, or alteration in the heart-beats, or processes more subtle still, in glands and viscera. If these are taken into account, as well as acts which follow at some remote period, because the mental

state was once there, it will be safe to lay down the general law that no mental modification ever occurs which is not accompanied or followed by a bodily change."

Thought has to be recognized as a creative force. The principle of creation is that, in order to be materialized in the external world as a visible, perceptible, phenomenal object, the mental image of the object should possess intense vividness and be projected by a mind firmly balanced in the state of one-pointedness. When one is in that state, there is no limit to one's power. Herein lies the great value of faith, for the intensity of the picture depends actually on the degree of belief in the potency of thought itself. The rule with faith is that whatever one believes one becomes. It is easy to understand now why Jesus and the other Teachers of our race always insisted on Faith. Without faith you may go on forming mental images for ever, but they will never be productive of any result; for faith is necessary to impart stability to thought, which is a condition precedent to the materialisation of beliefs. This, briefly, is the law of mental influence. When one comes to think that the only difference between a living person and a corpse is that of mind, one cannot wonder much at this seemingly incredible account of its power given above. But it should always be borne in mind that faith is the chief agent in the production of phenomena. Without faith no result is possible. Christ declared that if one had as much faith in his teachings as can be thought of in connection with the grain of a mustard-seed, he could transplant trees from one place to another. The most

reverend or holy cleric is incapable of doing it to-day. Indeed, one man was good enough to say that this promise was meant only for past ages, conceding by implication that the word of the Saviour had exhausted itself in at least one particular, and was no longer of any value. We remember another occasion when the subject of discussion happened to be the contents of the 16-20 verses of Chapter XVI of the Gospel of St. Mark. The reader will recollect that there is a promise of power contained in the passage just referred to. Well, the reply given us was that the original Bible not being in English, there was no guarantee of the accuracy of the translation. A faint attempt was also made to suggest that the promise referred only to the twelve disciples of the Saviour. But we reply that the word of the Saviour is neither untrue, nor a mistranslation, nor a misprint, but a real living truth, possessing as much vitality now as it did at the time of its formulation ; we do not understand it, and have lost all faith in its truth on account of our ignorance of the science of the mental forces, which we have hitherto considered "immaterial, airy metaphysics," and, therefore, beneath the dignity of any learned or scientific man to study. The only "material metaphysics." with us are mammon, long robes, high places, hypocritical salutes, and crocodile tears, which Christ used to comment upon unceasingly. How, then, can there be any manifestation of the truth of the word of the Saviour in our midst? Understand what Christ meant by Faith, and rest not till you have found it, for it is the one mysterious power which brings about the realization of the Kingdom of God from within. Take it

to heart. What faith can do, nothing else can. In the sacred literature of all religions, Faith has been considered the most essential element, or requisite, for success. No disciples were made, unless they passed the period of probation (usually this was a number of years) successfully,—which meant that they had developed a capacity for Faith. For the great virtue of faith is that it secures freedom from mental agitation, and furnishes a stable basis for our thought. Faith has nothing in common with the wordy, windy protestations of the present-day man, and indicates a complete saturation of mind with a principle, or idea; it is a state of belief equalling conviction. If you have Faith in a thing, your mind should be utterly incapable of entertaining the condition to the contrary. Faith pre-supposes conviction, and, if destroyed, must be acquired afresh by wisdom. Such is the fundamental doctrine of Faith, the failure to observe which has caused all the wickedness, godlessness and sin in the world.

We shall now enquire into what is meant by the fall of man, and how and why it came about. A very graphic and instructive account of it is given in the first book of Moses, called the Genesis, with which many of us are already familiar. Those who have read the account will readily confess that they were not much impressed with it, and simply remember it as a sort of nursery tale in which Adam, the hero of the tale, was punished (might be a little too harshly) by the Lord God, for a seemingly trivial and insignificant act of disobedience, to which considerable importance was attached. This, however, is exactly the reverse of what

is actually meant by the author. We ought not to pass by this legend in this summary fashion. Remember, there is a gateway somewhere in this maze, through which the powers of darkness crept in once to the ruin of our race, and left a legacy of hereditary sin. What took place then, might be repeated now. You will realize the importance of the subject, if you think for a moment on the tremendous amount of importance which the Almighty God himself attached to it. Not content with punishing the guilty, with a degree of severity which appears, at first sight, to be out of all proportion to the trivial nature of the fault committed by them, he actually condemned their whole progeny, for all eternity, to a life of suffering and sorrow on earth. Such a subject cannot be considered a nursery tale by any means, and deserves the utmost attention on our part. The failure to see that the whole secret of human wretchedness and sin lay concealed in this apparently meaningless and mythical account of the Fall of Adam, has been the cause which has delayed the discovery of truth so long, and, each day, augmented the estrangement between man and happiness.

The circumstances surrounding the tragedy need not be gone into in detail. Briefly put, Adam, by the favour of the Almighty God, was residing in the Garden of Eden with his Consort Eve. Now, the Garden of Eden contained, among other trees, two varieties which are of special interest for our purpose. One of these, which stood in the midst of the Garden, was called the Tree of Life, and the other the Tree of the Knowledge of Good and Evil. It is the latter tree, round which the

interest mainly centred in this little drama. The Lord God had commanded Adam, saying :—

“Of every tree in the garden thou mayest freely eat : but of the tree of the knowledge of good and evil thou shalt not eat of it ; for in the day that thou eatest thereof thou shalt surely die.”

For a long time, neither Adam nor Eve thought of eating of the forbidden tree, and the legend adds :—

“And they were both naked, the man and his wife, and were not ashamed.”

Then came the temptation. The Serpent approached the woman and tempted her to eat of the tree in question. She at first refused, saying :—

“God hath said, Ye shall not eat of it, neither shall ye touch it lest ye die.”

With more persuasion she yielded, because she saw that it was good for food and pleasant to the eye, and a tree to be *desired to make one wise*. The immediate result of the transgression was that their eyes were opened. They knew that they were naked, and, fearing to appear in nakedness before God, hid themselves. The result was that when God came to know of it, he punished all the three, the man, the woman and the serpent. To Adam, he said, “In the sweat of thy face shalt thou eat bread till thou return into the ground ; for out of it wast thou taken : for dust thou art and unto dust shalt thou return.” And to himself the Lord God said, “Behold the man has become as one of us to know good and evil ;” and, thinking “lest he put forth his hand, and take also of the tree of life, and eat, and live for ever,” drove him out of the Garden of Eden, and made provision for guarding the approaches to the Tree of Life by placing cherubim

and a flaming sword, which turned in every direction, round it. This, briefly, is the account of the catastrophe. We can best interpret it by observing the results which are said to have ensued from the act of transgression. Adam ate the fruit of the Tree of Knowledge of good and evil, but became ignorant ! That was one result. Another result was that he felt his nudity for the first time, after the eating of the forbidden fruit. It was not the tree of sight, but the transgressors felt as if their eyes had been opened, and observed their nudity for the first time in their lives. Yet another result, which ensued from the act of transgression, was fear. Adam used to walk in the company of the Lord God, fearlessly and like a friend, but felt afraid to appear before him for the first time, after the act of disobedience. The most fatal consequence of all, however, was the loss of immortality. Man was not forbidden to eat of the Tree of Life till the commission of sin, but after that he was simply denied admission in the Garden where that Tree stood.

Now, ordinarily, it is impossible to connect the transgression with the results that are said to have ensued from it. How strange that you eat knowledge and become ignorant, and lose your immortality also, into the bargain ! The true interpretation of the narrative must, therefore, be different from its apparent sense. When we dive beneath the surface of the words, the whole thing becomes clear and intelligible at once. This is what is actually meant by the story : Adam was happy and immortal so long as he believed himself to be one with God, the state of at-one-ment with the Lord leaving

no room in his heart to feel his imaginary nudity. The overflowing joy, consequent on a feeling of being at one with his true self, had preserved him in a state of godlike innocence, and prevented all notions of phenomenal duality and differentiation from obscuring his clear vision. Notions of nudity and inferiority had not sullied the purity of his heart till then. Then, the serpent, the emblem of darkness, that is, of learning which leads to ignorance, appeared before him and tempted him, through his wife, and led him to believe that the forbidden fruit was '*a tree to be desired to make one wise.*' The inevitable consequence of this change in the mental attitude of Adam was that his faith in his previous state of happiness, which he had enjoyed on account of being in tune with the Infinite, was lost, and he felt that he would be happier with the additional knowledge which would be acquired by eating of the tree of knowledge of good and evil. This attitude implied that he no longer believed in his own happiness and wisdom. It was a confession of being ignorant and unhappy, for there was the desire to become like the gods. By virtue of the unchanging, immutable laws which govern the forces on the mental plane, the state of his inner conviction of unhappiness and ignorance was materialized in the external, phenomenal, material world. Man would like to eat of the fruit of the tree of knowledge of good and evil, but he must pay its price first. The mere circumstance that there is in you a desire for knowledge is a clear admission of your ignorance. This admission expresses your condition, in your own words, and the law of Faith, which materializes mental

impressions, is at once set in motion, and works out the rest. This is why man became ignorant to begin with ; this is why the immediate result of the eating of a little from the tree of knowledge of good and evil was ignorance.

We have already seen that the true state of happiness for man can be none other than the consciousness of being the Sat-chit-ananda himself, that is, of Godhood. This was the condition of Adam till he ate of the fruit of the forbidden tree. His confession of ignorance at once threw him down on a lower plane of existence, since the Sat-chit-ananda state does not admit ignorance within it. It was truly a fall from Godhood to wretchedness and misery. Adam felt that he was not God, and believed that by eating of the tree he would become intelligent and rise to the status of gods. He mentally put himself much below the gods and, thus, ceased to be their companion. The abode of the gods was not the proper place for the residence of those who did not believe themselves to be gods, and the genius of Adam's mind threw him down below with the quickness of thought. This is why Adam felt naked, for the first time, after the eating of the forbidden fruit, and felt afraid. The metamorphosis was not what he had expected it to be. He instinctively felt that some tremendous blunder had been made somewhere, but could not see where and in what it lay. Fear, the creature of ignorance and the cause and forerunner of Death, came into existence. Man in one stroke lost his Godhood and immortality, and became mortal.

We now see why it was that the Lord God had forbidden man to eat of the fruit of the tree of the

knowledge of good and evil. It was not a whimsical or capricious order, but one, the disobedience to which, he knew, would have such dire consequences for the race. Why do you want to distinguish between good and evil? What is there to distinguish at all? There is nothing but Existence—Infinite, Boundless, Eternal Existence—everywhere; all the rest is an illusion of names and forms. Life alone is everlasting and eternal; and it is Life which counts. What is the use of your knowledge of good and evil, when there is neither good nor evil? Thus, the prohibition was one of great moment to man; the God within had pointed out the most fatal belief that could be entertained—the notion of the body being the man. Life is self-sufficient and blissful; it is above both good and evil, and has no idea of nakedness or dress. Nudity is felt only when you put limitations on the Self, confine it within the four corners of the body, and consider yourself to be other than God. When you forget the reality of the Self and begin to distinguish and differentiate between the outward shapes and appearances of things, losing sight of your inner Reality, you feel as if you had been stripped of your robes, as if your glory had departed from you, or as if you had been picked out of the ocean of Love, and, with a rude hand, cast away into a dreary, waterless wilderness, where there are lamentations and gnashing of the teeth. These dire consequences must inevitably follow a sense of separation from Life, for it is the Law. It is said:—

“As water falling down on an inaccessible mountain-top quickly runs down, thus, seeing qualities of the Lord as separate, a man runs down to darkness.”—(*Kathu Upanishad*, IV. 14.)

To put the same thing in different words, the failure to realize that the Atman or the individual soul is the true God, is the cause of our 'nakedness.' We have left our Godhood, and set up the little body of illusory matter in its stead. What is an ocean, now regards itself as a drop, and must remain a drop till he begins to think himself to be the whole ocean, because the law is : 'what a man thinks he becomes.'

The coats of skin, which the Lord God is said to have made for Adam and Eve, signify the limits put on their sense of individuality which they regarded as extending to their outer skin, but no further. In consequence of this sense of limitation, man regards himself identical with the physical body, enveloped by the skin ; the real man, however, is limitless and immortal. It is this false and erroneous sense of individuality which is at the root of all notions of duality, and is the selfish, grasping, appropriating, copy-righting self—the apparent man.

As regards fear, we have already observed that it came into existence with ignorance. The calamitous metamorphosis, brought about by the loss of God-consciousness, consequent on the fatal desire to become like the gods, could not but carry conviction of their utter helplessness and degradation to the minds of the transgressors. They had hoped to acquire the wisdom of the gods, but the very first thing they became conscious of was not wisdom, but its antithesis, that is, ignorance. Fear took hold of their souls, and made them tremble for their safety against the forces of nature, as yet but dimly understood. Belief in immortality was gone, and

its place taken by a sense of powerlessness and terror. The false ego was the child of ignorance and desire, and God declined to foster him up. Man had no alternative left but to nurse it himself. Thenceforth, its bringing up and preservation from harm became the sole care of man, and brought him all sorts of conceivable worry.

It only remains to point out the physiological effect of fear. It paralyses healthy action, generates worry, and is exceedingly pernicious to life. Worry corrodes and pulls down the organism; fear and worry will finally tear the body to pieces. Fear is the antithesis of faith, and the cause of cowardice and terror. Under the influence of fear the countenance becomes pallid, the face is pulled down, and the chest drawn in. It paralyses the muscles and consumes the vital force. When one remembers that the fear of death is a constant terror with mankind, what wonder is there that death should actually supervene?

As to the effect of the emotion of fear, Darwin observes ('The Expression of Emotions in Man and Animals,' pp., 306 to 309):—

"The frightened man at first stands like a statue motionless and breathless, or crouches down as if instinctively to escape observation. The heart beats quickly and violently, so that it palpitates or knocks against the ribs ... the skin instantly becomes pale, as during incipient faintness. ... The hairs also on the skin stand erect, and the superficial muscles shiver. In connection with this disturbed action of the heart, the breathing is hurried. The salivary glands act imperfectly; the mouth becomes dry, and is often opened and shut... One of the best marked symptoms is the trembling of all the muscles of the body; and this is often seen in the lips. From this cause and from the dryness of the mouth, the voice

becomes husky or indistinct, or may altogether fail. As fear increases into an agony of terror, we behold, as under all violent emotions, diversified results. The heart beats wildly, or may fail to act, and faintness ensues; there is a death-like pallor; the breathing is laboured; the wings of the nostrils are widely dilated; 'there is a gasping and convulsive motion of the lips, a tremor on the hollow cheek, a gulping and catching of the throat.' ... All the muscles of the body may become rigid, or may be thrown into convulsive movements. ... As fear rises to an extreme pitch, the dreadful scream of terror is heard. Great beads of sweat stand on the skin. All the muscles of the body are relaxed. Utter prostration soon follows, and the mental powers fail. The intestines are affected. The sphincter muscles cease to act, and no longer retain the contents of the body."

That death should result from a constant fear of it gnawing at the vitals, and constantly interfering with the healthy activity of the body, is not strange at all; indeed, what is strange, in the life of man, is that he should live even as long as three score years or so. M. Jean Finot, analyzing the causes of death, in 'The Philosophy of Long Life' (pages 106 and 107) observes:—

"We do not die even centenarians. Why this premature death? Why do we die? This is the eternal debate which has already given us so many explanatory treatises explaining nothing whatever. To attempt to give a *résumé* of the reasons which have been given us by writers from theologians to biologists would be a task demanding hundreds of volumes, besides being completely useless. ... Let us, then, put aside the thousand and one causes quoted by our predecessors, and let us give one which deserves more honour than is generally accorded to it. This despised cause is the fear of death. Man, arrived at a certain age, or even at a certain mental state, undergoes a sort of auto-suggestion of death. He then believes himself to have reached the end of his days, and feeds as much on the fear of death as on bodily foods. From this moment onward death fascinates him. He hears its call with terror everywhere and always. The philosophic and salutary consciousness of a hereafter gives place to a cowardly and nervous fear of separation from life.

The victim feeds upon this fear, intoxicates himself with it, and dies of it. The man possessed by this thought eats badly and digests even worse. His nervous system is disorganised, and his organism remains deaf to the stimulus of the outer life. Regrets for the life which he believes to be fading away make him waste the vital resources of his organism in a limitless sorrow and nameless maladies."

No need to cite further authorities on this simple matter, which any one can observe by studying the effects of the emotion on himself and on others with whom he comes in contact ; suffice it to say that the culmination is reached when the individual will is completely paralyzed and the organism left at the mercy of its natural enemies, which soon bring about its dissolution. We shall deal with the action of will on the body, and the effect of such action, in dealing with the question of immortality later on, when we come to discuss the theory of *karma*. Meanwhile, let us conclude our explanation of the 'Fall.'

The curse pronounced on the erring couple and the tempter by the Lord God, after the transgression, is full of psychological import. If we would study ourselves, we would observe that we are endowed with two powers, or psychical faculties, the will and the intellect, which unite in the *ahankâra* (the ego, or the self), making it a complete whole. We would also notice that neither the ego nor the intellect deals directly with the outside world, and that the *manas*, the central organ of sensation and activity, is the instrument, or the vehicle, through which they come in contact with it. In the allegory of the Fall, Adam represents the *ahankâra*, i.e., the ego, or the individualized will ; Eve symbolizes the intellect (the Sanskrit, *buddhi*) ;

and the serpent stands for the *Manas* (the lower, or the objective mind). Now, intellect is the handmaid or servant of will, and, at the same time, its preceptor. It is the servant, because it has no other function than to discover, determine and adjust the relations of will as individualized in its objective expression, the body, with other bodies, and, also, with its higher, *i.e.*, the divine aspect; and it is its preceptor, in so far as it controls and directs its activity into the proper channels, and, by educating it, leads it to the realization of Self, in the highest degree, which is the final goal of education. In the first instance, however, intellect only leads to duality, since it is meant to deal with forms, which it spins out of the raw material of sensations furnished by the mind (*manas*). Hence, the word 'woman,' from the Saxon *wifman* (*wif* in Saxon, and *weib* in German, from *weben*, to weave), signifies the one who weaves, and is, therefore, fully symbolical of the faculty of intellect. *Manas*, also, never comes directly in contact with the *ahankâra*, but influences it through the intellect; hence, in the allegory of the fall, Eve is first tempted by the serpent, and then, in her turn, tempts the *ahankâra*, *i.e.*, the ego. Thus the allegory depicts the evolution of the mental faculties with which the ego is endowed. When the free will, in consequence of its nature, evolves out the intellect, it promptly enters the domain of discriminative reason, and, in consequence of the multiplicity of forms which intellect presents to it, forthwith becomes entangled in trying to understand and adjust their relations *inter se*, as well as, with its own objectification, *i.e.*, the particular body with which it happens to be

associated for the time being. It thus becomes absorbed in intellectual pursuits, and loses its freedom of activity.

This is the Fall in itself. Henceforth the ego begins to dance to the piping of intellect, which now assumes the rôle of its tutor. The compiler of the Pentateuch, struck with the more intimate connection between the ego and the intellect than is represented by the relation subsisting between a child and its governess, likened it to that of husband and wife. The ego loves the intellect as a husband loves his wife, and the latter studies its wants and comforts, and clings to it as a woman does to her husband. It is now perfectly easy to follow the details of the awful curse pronounced by God on the transgressors. Adam, being accused of disobedience, by the 'still small voice' of intuition, at once throws the blame on the woman, *i.e.*, the intellect; and she, in her turn, points to the serpent as the cause of error and temptation. The anger of the Lord flashes first of all against the *manas* (serpent), and the terrible curse is uttered: "Upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life." Hence, *manas* 'goes on its belly', *i.e.*, lives and moves in dust, or, in other words, is confined to the phenomenal, or chained to matter. The food of *manas* is vibrations which reach it through the media of the senses, therefore, it is doomed to eat vibrations, which are, at last, now recognized to be the irreducible units of matter, hence dust. The enmity put between the woman and the serpent, psychologically, symbolizes the relation between the intellect and the *manas*. The latter loves to wander from place

to place, and is in its element when roving about; but the former needs rest for its higher work of forming concepts and judgments, and, therefore, tries to check its fiery nature and hold it on to a point. Hence, the *manas* bites the heels of intellect to make it dance, and the latter crushes its head to stop its prancing. This is still more pronounced in the case of the seed of intellect, which is judgment and, in the highest sense, Wisdom. Wisdom, the child of intellect, conceived in an immaculate manner, tries to break away from the *manas*, to regain his 'lost' Godhead, but the *manas*, so long as its head is not crushed, bites his heel to drag him down to the world of senses, each time that he endeavours to soar above it, for Self-realization. This is best illustrated by the story of the Child Krishna subduing the Serpent-King, Kaliya, by crushing its head, in the river Jamuna (allegorically, the mind-stuff). The lesson to be learnt from the story is that, in order to attain nirvana, or, in Christian terminology, to be redeemed, or saved, one must subdue the 'fiery serpent' of one's mind, *i.e.*, the desiring *manas*, at an early date, in life.

The curse pronounced on the woman, also, refers to the nature of Intellect of which she is the earthly symbol. Conception and sorrow are her lot, whether we take them in their literal or their psychological sense, for intellect is noted for its prolific production of concepts, as well as, for sorrow, that is, worry, in developing, *i.e.*, forming and delivering judgments. She is the hand-maid of the ego, her husband, and, consequently, must surrender herself to him, at his sweet will and pleasure, and *conceive* for him. The identity between

Eve and Intellect is put beyond doubt by Genesis, III. 20. Adam called his wife Eve, because she was the mother of *all living*. This description cannot possibly refer to the human female, because she cannot be regarded as 'the mother of all living', in any sense; but it is fully applicable and appropriate to the Intellect, on whose functioning depends the perception, hence, the existence, of all forms.

The punishment of Adam also is equally natural for the ego who exclusively employs his intellect to discriminate between the good and evil of phenomena. Since, the pursuit of the phenomenal gives rise to the notion of duality, *i.e.*, separation between God and man, and creates fear and worry, the fallen ego, personified as Adam, has necessarily to eat his bread in the sweat of his brow. Thistle and thorns, and sorrow and tears are his lot, for, as the Hindu Scriptures teach: from intellect arises duality; from duality arises desire; from desire arises misery; from misery arises fear; and from fear man dies. Hence, the curse uttered by the Lord foreshadows the perishable nature of *ahankāra*. Yet it is not the death of the *ahankāra*, but of the body alone, which takes place; the ego erroneously imagines it to be his own death, on account of having identified himself most intimately with the body. But this is a point for the future.

The story of the Fall of Brahmā, in the Hindu Puranas, which covers a larger field than the Biblical myth, is also an allegorical account of the functions of Mind. It is, however, too long to be reproduced here in its entirety, but the student of mythology would find

its interpretation easy, if he would bear in mind the numerous psychological aspects in which Reality appears in conjunction with matter, and which are personified as gods and goddesses in the Puranas. In order, however, to explain the true nature of intellect, we shall give the ending of the legend in a somewhat abridged form. The Biblical account of the 'Fall,' based, as it is, on the Vedantic view of things, stops short with the utterance of the curse, and is, therefore, likely to mislead one as regards the true position of intellect, which is depicted there in its worst aspect. As a matter of fact, its evolution is not altogether without purpose. Man passes through three different stages of unfoldment in the course of evolution. Firstly, that of the unstable equilibrium in which he has the option of identifying himself with his body, or with the Living Divinity within. Secondly, that of the 'Fall,' characterized by all sorts of doubts, fears, worries, and the liability to birth and death, which arise from the knowledge of good and evil; and, thirdly, that of Redemption, or Nirvana, in which perfect knowledge of the Self, after the elimination of the element of duality, is enjoyed, and God-consciousness attained. Now, since the only faculty which can lead to knowledge, in the condition of the 'fall,' is the intellect itself, and, since redemption depends on Self-knowledge, it is inconceivable how Nirvana can be attained without its guidance.

But the weakness of intellect lies in the fact that it has no will of its own, and may not refuse to serve the ego in any way he pleases to employ it. For this reason, the Biblical legend makes the woman eat the

forbidden fruit only at the will of her husband, though she had an opportunity of doing so earlier by herself. It is thus clear that it is not the intellect which is the mischief-maker in the world, but the power of choice which determines the nature of the work the intellect is required to perform for will. As the faculty of discrimination, its function is only to impart knowledge to will, but the kind of knowledge which it is required to impart is to be selected not by itself, but by will. As we might use a lantern to light our footsteps to a place of worship or a gambling den, so might we employ our intellect to impart us the wisdom which leads to bliss, or instruct us in sciences whose knowledge is fraught only with suffering and pain. As a matter of fact, whenever and wherever the intellect has been employed in the right direction, it has never failed to lead the ego to the highest heights of glory and power, and, finally, also to Nirvana. Its influence is pernicious and harmful only when the ego employs it exclusively to define and determine the relations of its body with the other bodies in the world. Hence, the lesson to be learnt from the profound teaching of the Bible is that, if the error of setting up the body in place of the real Man be avoided, and the intellect employed to further the progress of evolution, rather than to pander to desires, the evil consequences attendant on its evolution can be made to lose their sting, and the state of blessedness and bliss prevented from becoming estranged from the soul. Intellect would then speedily discover the truth by its power of discrimination, and replace doubt and uncertainty with faith. It is worth any amount of trouble

to understand that faith cannot possibly be acquired without a proper use of intellect, since nothing but Reason is capable of destroying our doubts. It is true that testimony is also capable of affording a temporary sort of satisfaction ; but, since it is impossible for it to cover all possible points, and since its worth, reliability and interpretation have to be determined before its acceptance, it is not within its pale to remove all doubts. Hence, he who depends on testimony is like the man who builds his house on sand. It is for this reason that schisms arise endlessly when people begin to rely on the word of mouth of the founders of their faith, to the exclusion of rational thought. Besides, the satisfaction which testimony seems to afford is more apparent than real, because knowledge is like food, which must be digested in order to become ours. It is no use to us if somebody else eats the food, not even when it is done Brahmana-like,—in the name of and for the benefit of another. Just so with knowledge. Testimony is not only incapable of affording a solid foundation for truth, but also goes to make the confusion worse confounded, since it at once opens the door to a whole host of questions as to the possible interpretation and explanation of the statements made, to say nothing of the reliability and trustworthiness of the witnesses from whom they emanate. And, since it is not possible to settle the differences of opinions conclusively, without the discovery of the nature of things and the laws of Nature, intellect, and intellect alone, is the final judge and the sole arbitrator of the disputes of men.

We can now follow the Puranic legend without

difficulty. The story goes that Brhamâ, desirous of performing a sacrifice, once upon a time, proceeded to Pushkara, and made the necessary preparations. But his divine consort, Sâvitri, delayed in coming, and though the hour for the *yajna* approached nigh, she was not to be found by the side of her Lord. Incensed at her conduct, the god asked Indra to find him another bride, and the latter promptly brought the lovely milkmaid, Gâyatri by name, who carried a jar of butter in her hand. Brahmâ called her the Mother of Vedas, and was united to her. Just then Sâvitri appeared on the scene, and enraged at the sight of her smiling rival, pronounced diverse curses on the gods who had taken part in the ceremony. She then walked away, leaving the gods in a state of consternation. The young bride, thereupon, herself modified the curses of her divine rival, and promised all kinds of blessings, including final absorption into him, to all the worshippers of her Lord. Finally, Vishnu and Lakshmi brought back the angry Sâvitri, and Gâyatri threw herself at her feet. Upon this Sâvitri, having raised and embraced her, said,

"Since the virtuous wife will do nothing to displease her husband, therefore let us both be attached to Brahmâ."

Gâyatri, too, bashfully murmured in reply :

"Thy orders will I always obey, and esteem thy friendship precious as my life ; thy daughter am I, O goddess ! deign to protect me."

The explanation of this legend lies in the psychological functions of will, personified as gods and goddesses in the Puranas. There are two tendencies in will which appear as intuition and intellect. As Bergson says :

"The two tendencies, at first implied in each other, had to separate in order to grow. They both went to seek their fortune in

the world, and turned out to be instinct and intelligence.....Life, that is to say, consciousness launched into matter, fixed its attention either on its own movements or on the matter it was passing through; and it has thus been turned either in the direction of intuition, or in that of intellect " (*Creative Evolution*).

Intuition is the sense which gives rise to immediate self-awareness, but intellect is the faculty which deals with forms. In the Puranas the former is personified as the goddess, and the latter as the milkmaid. The jar of butter which Gâyatri carries in her hands indicates her nature, for intellect extracts principles out of experience as one extracts butter out of milk. Being the two distinct tendencies of will (personified as Brahâmâ), they are described as the two wives of the god. But, since intuition has the preference over intellect, therefore, Gâyatri is made to fall at the feet of Sâvitri. However, since intellect is the only means of the knowledge of things which have forms, its personification is described as the Mother of Vedas (literally, knowledge).

Again, inasmuch as intellect alone establishes the divinity of the soul, and thereby leads it to Self-realization, and since Self-realization means the freedom of the soul from bondage and pain, therefore, intellect itself is said to have modified the curses of its rival.

We give below the curses pronounced by Sâvitri on some of those who took part in the marriage ceremony, and their modifications as made by her rival, together with their interpretation. The reader would find these interpretations quite easy to follow, if he would read them after he has gone through chapters IX, X, XI and XIII.

Name of the god or goddess cursed.	Nature of the curse.	Nature of the modification.	Interpretation.
Brahmā ...	Not to be worshipped in temple or sacred place.	Brahmā may cease to be worshipped, but his worshippers shall obtain all kinds of blessings, including final absorption into him.	Brahmā is the revealed aspect of that which is the unmanifested, hence the personification of individuality, or soul, which is endowed with the faculties of Intuition and Intellect. Hence, Savitri, <i>i.e.</i> , Intuitive wisdom, and Gāyatri, <i>i.e.</i> , Reason, are the two wives of Brahmā. Reason at first debars one from intuitive <i>Jnana</i> , and, thus is the cause of the fall. Brahmā cannot, therefore, be worshipped as a world-God; but, since the soul is the true Redeemer itself, those who worship their own Self obtain all kinds of blessings, including the final release from the <i>samsāra</i> .
Indra ...	To be bound in chains by his enemies, and to be confined in a strange country. He is also to lose his city and station.	Shall not remain in bondage for ever, and shall be released by his son.	Indra is life, which waxes and wanes in power, according to circumstances and beliefs. Its enemies are the different kinds of karmic forces, or desires. The strange country is the realm of matter; and the loss of city and station signify the state of bondage. The Liberator of the soul, <i>i.e.</i> , Life or <i>Jiva</i> , is Wisdom, personified as the son of the god.
Agni ...	To be a devourer of all things, clean and unclean.	The unclean things shall become pure at his mere touch.	Agni is the personification of Fire which devours and purifies all things. Hence, the curse and its modification.
Vishnu ...	To be born amongst men, and also to endure the agony of having his wife ravished from him by his enemies.	He shall regain his wife eventually.	Vishnu is the personification of the subjective aspect of <i>Jnana</i> , which incarnates amongst men. His enemy is ignorance who steals away his wife (<i>Jnana</i> , in its objective aspect), through the door-ways of the senses. But, since an actual separation between the Knower and Knowledge is not possible in reality, Vishnu is to recover his wife eventually.

Name of the good or goddess cursed.	Nature of the curse.	Nature of the modification.	Interpretation.
Shiva ...	To be deprived of his manhood.	The loss of manhood shall not interfere with the worship of the <i>Lingum</i> , as the symbol of the god.	Shiva represents Will, the Thing in itself, which is free and irresistible by nature. Its entry into matter deprives it of its freedom and irresistibility to a considerable extent; hence, the God is to lose his manhood. The <i>Lingum</i> is the symbol of the creative power, which is the function of Will; hence its worship by men.
Lakshmi ...	Not to remain stationary in one place; and to constantly abide by the vile, the inconstant, the contemptible, the simple, the cruel, the foolish and the barbarian.	...	The goddess personifies prosperity or wealth, and her nature is only too well-defined in the curse of Sāvitrī to need any further explanation.
The wives of gods collectively.	To remain barren, and never to enjoy the pleasure of having children.	No regret is to be felt for the inability to bear children.	The goddesses are the personifications of the objective aspects of the psychic qualities, powers and virtues of the soul, and, as such, neither capable of begetting offspring nor of grieving for their barrenness.

The above explanation of the significance of the mythological account of the marriage and the consequent 'fall' of Brahmā, it is to be observed, furnishes a complete explanation of the nature of the faculty of intellect, and describes how *moksha* cannot be attained without it.

The allegorical account of the sons of Adam, given in the fourth chapter of the Book of Genesis, also makes it perfectly clear that emancipation cannot be attained, except through the agency of intellect. Eve, *i.e.*, intellect, conceives and brings forth Cain and Abel who are incompatible by nature, so much so that Cain ultimately murders his brother, Abel. Now, Cain is reason which deals with inert matter by the dissecting, analysing and classifying processes of induction; hence he is described as the tiller of soil which is a symbol for matter. Abel is Faith which is directed towards Life itself; hence, he is described as the keeper of sheep, the symbol of live stock, *i.e.*, life. The Lord loves faith, but is less inclined towards inductive reason, which can only offer him the produce of matter as an offering. Hence, the offering of Abel is acceptable to the Lord in preference to that of Cain. This upsets Reason, which makes short work of Faith and destroys it. The curse, pronounced by the all-knowing God, describes the principal features of Reason as distinguished from intuitive Faith. The riddle of the universe is a source of worry to Reason, hence Ground is not to yield her strength unto it. Another characteristic of induction is a constant wandering in search of experience, hence is Cain to become a fugitive. Again, because all the mischief that exists in the world is the outcome of inductive Reason, it is called a vagabond too. And, finally, because Reason alone is affected by sleep, it is said to become a dweller in the "Land of Nod."

Cain's supplication to the Lord is also symbolical of the nature of Reason. Its punishment is more than

it can bear. Every one who discovers its real nature is likely to abhor it, since it leads to trouble and bondage, and entangles one in the cycle of births and deaths. It, therefore, fears to be destroyed. Hence, Cain is made to say: "And it shall come to pass, that every one that findeth me shall slay me." But, inasmuch as after the Fall and the consequent destruction of intuitive Faith, Reason, if rightly employed, is alone capable of re-establishing the state of at-one-ment between man and God, by establishing the illusory nature of the universe and the reality of Life, he who refuses to be guided by Reason, in the condition of Fall, must remain ignorant of his true nature and entangled in the cycle of births and deaths. Hence, the Lord is made to say: "Therefore, whosoever slayeth Cain, vengeance shall be taken on him sevenfold."

The third son of Adam is Seth, which means appointed, that is, he who was appointed to take the place of the murdered Abel, hence, wisdom. Seth figures as the Messiah in later Jewish tradition (Encyclo. Brit. 11th Ed., Art. Seth); and Enos (Man) is the son of Seth who calls himself (by the name of) the Lord.*

Let us pause for a moment to explain the significance of the expression, 'the knowledge of good and evil,' as used in the Bible. Every one knows that good and evil † are only comparative terms, neither of which signifies anything in particular in itself, but, when taken

* See the marginal note to Genesis, IV. 26.

† Cf. "It is things out of place that are bad; not things in themselves. All evil is relative, and its relation is with higher forms of goodness."—"Reason and Belief," by Sir Oliver Lodge, p. 140.

in relation to some specific thing, they convey the idea of utility, benefit or advantage, in one case, and of uselessness, harm, or disadvantage, in the other. That which determines the good or evil of any particular thing, at any particular time, is, in the first instance, our own body, or personality, so that when a thing acts, or is likely to act, on our personality, or body, in a beneficial, or advantageous, manner, we call it good, and, in the converse case, evil. Hence, 'knowledge of good and evil' means the knowledge of the relations in which our body, or personality, stands to the remaining bodies in the world; in other words, the knowledge of the phenomenal. And, since the knowledge of the phenomenal is possible only through the sense-organs, the knowledge of good and evil, in its ultimate analysis, only amounts to sensual experiences of pleasure or pain. As said in the Mundaka Upanishad, 'two sciences must be known, the highest and the lesser'; of these, the highest is the science of the Supreme Spirit, and the lesser, the science whose object is to show the cause of virtue and vice and their consequences (Shankara.) It would be now obvious that the Bible does not condemn the intellect itself, but only its exclusive employment for the gratification of the sensual lust. The third and fourth chapters of the book of Genesis, taken together, cover the entire field of the Puranic legend given above, and point to the power of intellect itself, when rightly employed, to raise up the fallen humanity.

The lesson to be learnt from the doctrine of the "fall" is that those who aspire to attain the status of

God, to enjoy ever-lasting bliss, must make up their minds to control the fiery serpent of their desiring *manas*. They must also see that they do not make their intellect spend all its energy in pandering to the vanities, passions and tastes of the physical body, the seat of false personality, but should apply it to study the requirements of the soul, the real, *i.e.*, the immortal man.

Man alone, of all beings, is endowed with the capacity, and enjoys the opportunity, to think on his destiny. He alone has the power of shaping his future, for weal or woe, as he pleases. But this capacity is so hopelessly crippled by his wrong desires, the worst of which is the desire for the sensual knowledge of the good and evil of the phenomenal objects, that unless he can crush the head of the hydra of his desiring *manas*, he has no right to hope for early salvation.

Man's physical concerns may, and, indeed, do come to an end with the physical death; but the continuity of the soul, after death, requires that the physical concerns alone should not be allowed to occupy the uppermost position in his thoughts. Sir Oliver Lodge is the first European to get a partial inkling of the truth of the doctrine of the "fall"; but he seems to place the emphasis on the "management of the world" rather than on 'self-conquest.' Concerning the origin of self-consciousness, he observes:—

"How it all arose is a legitimate problem for genetic psychology, but to the plain man it is a puzzle; our ancestors invented legends to account for it—legends of apples and serpents and the like; but the fact is there, however it be accounted for. The truth embedded

in that old Genesis legend is deep ; it is the legend of man's awakening from a merely animal life to consciousness of good and evil, no longer obeying his primal instincts in a state of thoughtlessness and innocence—a state in which deliberate vice was impossible and therefore higher and purposed goodness also impossible,—it was the introduction of a new sense into the world, the sense of conscience, the power of deliberate choice ; the power also of conscious guidance, the management of things and people external to himself, for preconceived ends. Man was beginning to cease to be merely a passenger on the planet, controlled by outside forces ; it is as if the reins were then for the first time being placed in his hands, as if he was allowed to begin to steer, to govern his own fate and destiny, and to take over some considerable part of the management of the world." (*Life and Matter.*)

No doubt, a man brought up in an atmosphere full of worldly politics cannot but lay stress on the "management of the world," but religion only accepts those who are prepared to give up worldly politics for the sake of self-conquest. For the less advanced souls, religion does not altogether forbid political activity, but only makes its laws subordinate to those of spiritual evolution, so that the world-conquest may not interfere with the conquest of the lower self. It is no use denying the fact that our so-called taking part in the management of the world has hitherto been a very unsatisfactory affair, and whatever we may say in our own praise, or in that of our civilization, it is abundantly clear that no such praise is merited, even if we do not deserve a strong condemnation for our behaviour towards the animals and, in many instances, towards our own race. It is true that we can point out our material accomplishments to Mother Nature with a modest pride in our achievements, but she can always retort by directing our attention to those natural forces and means of which we

are almost wholly ignorant, even in the twentieth century of our civilization. What are our railways and telegraphs to the faculties of telepathy and clairvoyance lying dormant within our souls? What *happiness* have they brought to the race, or to any one at all? All our vaunted boasts get ultimately reduced to this, that we have succeeded, at times, as individuals, and, more generally, as nations, in amassing large fortunes, and in devising various means for squandering them at expensive hotels and card-tables, and on sickening carcasses of animals and intoxicating drinks, to say nothing of other degenerate forms of living, only too nauseating to be specifically mentioned. And yet Christians profess to have the highest veneration for the life which the founder of their faith lived, and Buddhists declare that the highest civilization consists in walking in the footsteps of Buddha! It is by a mere perversity of sense and language that one can assert that the modern European civilization is the outcome of the Sermon on the Mount. In very truth, it is the violation, in every essential, of the Master's philosophy which has brought about the culmination of the modern times, which it pleases us to call civilization. Without violating in letter, as well as in spirit, the messianic command, "But whosoever shall smite thee on the right cheek, turn to him the other also," no one could have ever dreamt of subjugating the nations of the world; nor without trampling down the equally forcible mandate, "Lay not up for yourselves treasures upon earth," could any one become rich. The truth is that man's power of speech enables him to disguise his true

feelings, not only from his fellow-beings, but, quite as often, from himself. Failing to realize the ideal set before the world by such masters as Buddha, Christ and others, the modern man seeks to hide the cancer of unhappiness in his heart, by impotent sentimentality and self-deceiving ideas of his own importance and morality. The richest nation on earth may possess the most enormous amount of wealth, its country may be very beautiful to look at, and it may boast of all the luxuries of life, which the ingenuity of man has ever put at the disposal of wealth, yet the question arises and must be asked, what individual happiness has been conferred upon the people constituting it? The answer in the negative is so self-evident that one need not take the trouble of recording it. Of course, no one denies the great advantages of such institutions as the school, the hospital and the poor-house, but, in very truth, these very institutions furnish evidence condemnatory of our civilization. Our schools impart education, it is true, but it is also true that the education they impart tends not to advance the cause of individual happiness, but leads to atheism, impiety and godlessness. The increasing necessity for hospitals and poor-houses goes to indicate that people do not live in harmony with Nature, and, consequently, suffer from poverty and disease. The greatest defect of materialism is that it prevents us from the realization of our divine nature, by unduly developing the objective and sensual sides of life. The following comparative table, taken from Hudson's 'Divine Pedigree of Man,' will be found sufficient to show the godly nature of the subjective side of Life, from the

realization of which we are at present debarred by our ungodly materialism :—

Objective Mind.		Subjective Mind.	
Pure Intellect.	{ Inductive reasoning. Deductive reasoning (imperfect). Memory (imperfect). Brain memories of emotional experiences.	1	Instinct or intuition.
		2	Controlled by suggestion.
		3	} Limitations.
		4	
		5	
		6	Seat of emotions.
		7	Telepathic powers.
		8	Telekinetic energy.

Some writers on New Psychology would add an additional faculty to the subjective mind, namely, that of clairvoyance; but Hudson does not assign it a separate place in the table, holding that its phenomena are only telepathic in reality. Whether clairvoyance be regarded as a separate faculty of the subjective mind or not, the list in the table is sufficient to convince any one, at a glance, that the powers of the subjective mind are essentially divine. To facilitate such an examination, the following table, also taken from 'The Divine Pedigree of Man,' is given below :—

God.		Man.
Omniscience	...	{ Instinct or intuition. Deductive powers (potentially perfect). Memory (potentially perfect).
Omnipotence	...	
Omnipresence	...	
Infinite love	...	Telekinetic energy.
		Telepathy.
		Natural emotions.

These comparative tables leave no doubt about the human soul being the repository of all godly virtues, which only need unfoldment to bloom into perfection. By far a vast majority of mankind, however, are quite unconscious of these godly powers of their souls, and, therefore, unable to attain the perfection which is within their reach, since conscious exertion is necessary for spiritual evolution, and since conscious exertion can only be made in the case of things which are known. Our ignorance of these great powers and virtues of the soul is again to be attributed to the employment of intellect to pander to sensual lusts. Reason being the tenure by which man holds his free moral agency, and the power which enables him to train his soul, for weal or woe, it is not difficult to see why its employment as a procuress to the will has been described in the old Genesis legend as a 'fall.' Those who deride the ancient Indian civilization should remember that that much derided civilization was founded upon the spiritual requirements and necessities of human life and society, and was calculated, on the one hand, not only to offer no resistance to the human soul in its spiritual evolution, but, also, to actually advance and facilitate its progress, and, on the other, to secure the greatest good of the greatest numbers, even in respect of material peace and prosperity, in so far as these are consistent with the spiritual aspirations of the soul. The same statement cannot be made in respect of modern civilization, which, if anything, is anti-spiritual in its tendency.

It is not possible to minimise the pernicious and harmful nature of the influence which the present-day

civilisation is exerting on the souls of men, since it tends to make them disregard the teaching of religion which alone is the path of what has been described as entering into life. What with its fashions and conventions, its countless drinking saloons and beer-shops, its niceties and novelties in food, dress, and the like, to say nothing of the thousand and one other forms of the anti-spiritual occupations and pursuits which it provides for its votaries, the modern civilisation is calculated only to encourage sensualism, at the cost of the spiritual nourishment of the soul. The one most marked feature of distinction between the two forms of civilisation, the ancient and the modern, is in respect of the cost of living, which is going up daily, and which the majority of men find it hard to meet in spite of devoting their whole-time labour to its procurement. Such being the case, it is not surprising that people should have neither time nor inclination for the study of religion, not to mention the practising of those methods and means which alone lead to the attainment of the ideal of their souls. The path of sensualism,—another, though less repulsive name for animalism,—is directly opposed to that of spiritualism, and it requires no great familiarity with the canons of Logic to predict that if the latter be the only means of the attainment of the perfection of Gods, the former cannot possibly lead to aught but suffering and pain. The ancients could undoubtedly have given us a civilisation equal to our own, but they very well knew that the moment prominence was given to the comforts of the body, the cart would necessarily come to occupy the place of the horse, and, therefore,

wisely kept down all those sensual tendencies of men which constantly try to break loose in the name of civilisation and culture. We might refine sensualism as much as we like, but it would never become anything else. As black takes no other hue, so does sensualism maintain its loathsomeness, notwithstanding all the veneer of cultured refinement under which we constantly try to conceal it.

It may be pointed out here that the legend of the 'fall' is not an historical record of the actual doings of a primitive pair of human progenitors, but an illustration of the operation of certain important psychic laws, which no one, desirous of attaining immortality and bliss, can afford to ignore. The object of the ancient teacher, who took pains to leave the record of his views behind, was not to amuse us with a nursery tale, nor yet to furnish us with an opportunity to smile at his 'crude and childish simplicity,' but to bequeath to us some of the most valuable secrets of Religion, the Science of all sciences. The thirst for happiness is a natural craving with all living beings ; and the man or animal who does not long for the joy of the Gods has yet to be born. The ancient seer knew this full well, and left a record of his views on the subject, for our benefit. What we have been accustomed to look upon as an historical narrative of Adam's disobedience and God's anger is, thus, a recipe for the general complaint of suffering and pain, from which all are anxious to escape. This remedy, as has been demonstrated in this chapter, lies in the great formula of faith, the '*Aham Brahman Asmi*' (I am Brahman), of Vedanta.

A word about the nature of the flaming sword and the cherubim that bar man's way to the Tree of Life, and we shall pass on to a consideration of the doctrine of Redemption. The former represents the lower mind, or the centre, through which the sensations from the external world are received. As restlessness is a characteristic of this mind, which is also the seat of desires, it is described as turning in every direction. It should be borne in mind that mind is a clumsy word to be employed for the idea which is intended to be conveyed. The Sanskrit *manas* is the most appropriate word for expressing the sense. It means that organ which prevents knowledge from being acquired simultaneously, and which acts as a gate-keeper* at a show, who lets

* The nearest equivalent to *manas* in English is attention, which limits our perception of things to one at a time only, that is to say, that it prevents our taking cognizance of things simultaneously. If we study ourselves in the attitude of attention, we shall observe that our senses do not work simultaneously and together, so that when the mind is linked to a particular sense-organ, it ceases to work through the remaining channels of sensation. The same is the case with thinking, which also requires exclusive attention being paid to its object; and even the experiences of pleasure and pain are no exception to this rule. Attention, then, is the instrument of exclusion of knowledge. The soul is like a mirror which reflects all things which exist at the same time; but it is attention which debars us from taking cognizance of them all at once, and confines the perceptive function to that in which we happen to be the most interested for the time being. It follows from this that our interests alone determine the functioning of our perception, and prevent us from being all-knowing. Hence the Perfected Soul, who has eliminated all ties and bonds of interest, alone can be all-knowing, since freedom from attention only means the perfection of knowledge.

We have said that attention signifies interest, but interest itself is nothing other than desire, since we are only interested in things

in only one at a time. The cherubim stand for, and represent, sense attractions. It is, thus, the Manas and the attractions of the sense-objects which are mounting guard over the priceless Tree of Life. Immortality is the reward of him who overpowers them both, and reaches the Life-giving Tree.

which we have a desire to acquire or enjoy. The force of desires, then, is what is meant by attention, *i.e.*, *manas*.

It is also easy to see that desires are only different kinds of forces, since they drag us after their objects, and often against our better judgment. They cannot be immaterial altogether, for not only is the conception of a non-entity operating on the soul, and dragging it in certain directions, thus, crippling its perception, and narrowing down its horizon, a self-contradictory idea, but we also become aware of the movements of a small inner centre, with the changes of attention. It is as if the soul were possessed of a perceiving instrument, or rod,—a kind of psychic binocle—to survey the world with. This mental binocle is the *manas*; and, since it is only the sharp end of desires, its material shape may be likened to a pencil of rays, thinned and sharpened into a point. Attention, then, signifies the current of different kinds of forces of desire, brought to a point and focused on the object of enquiry. For this reason it is, that it has been described as a serpent in the book of Genesis. Hence, he who would acquire omniscience must curb down his desires, so that his soul may put aside its knowledge-obstructing instrument of perception of which it is enamoured at present.

CHAPTER V.

THE REDEMPTION.

"On the knowledge and acknowledgment of God depends the salvation of every one."—*Swedenborg*.

"This great, unborn, undecaying, immortal, fearless soul is Brahman: Brahman is verily fearless: he who thus knows, becomes the fearless Brahman."—*Bri. Up. IV. 4. 25*.

In a community dominated by the deistic thought, which separates God and man by an impassable gulf, it is not surprising that the conception of salvation should be no broader, or fuller, than that of the forgiveness of sin by the favour of some one nearer and dearer to the Lord than man. The Christian conception of salvation is typical of this form of belief. Whatever it may be taken to represent, whether the purchase of God's favour, by the suffering and death of Christ, or the ransom and deliverance of sinners from the bondage of sin, and the consequent liability to punishment for the violation of the laws of God, by the atonement of Jesus, the idea of redemption in the modern Church does not aspire higher than the securing of heaven for man, by the favour, compassion and mercy of an agency outside his own self, and, consequently, not only leaves man as finite, and limited, and dependent on the will of another, as ever, but is, also, utterly incompatible with the true sense of the words, salvation and redemption, employed to give it expression. If the blood of Jesus, which was spilt some two thousand years ago, be the sole channel and the

means of salvation, those for whom it was shed, and also those who claim the benefit of its having been shed, ought to enjoy the status of the redeemed from the moment they make up their minds to acknowledge his agency. Yet, none, but a madman, may urge that claim on behalf of the adherents of the orthodox clerical views on the subject.

The fact is that the true conception of redemption, in religion, is not exhausted with the remission of sin, or the escape from the liability to punishment, but contains within its four corners the additional idea of an enlargement of the spiritual personality, by the restoration of the powers and attributes hitherto held in 'pledge.' Necessarily, then, must the conception of redemption include the idea of a life fuller and more glorious and abundant than that which is the lot of man in the state of sin. The word salvation, in its true significance, is precisely such a concept, meaning, as it does, health, safety, and wholeness.

It is not difficult to observe how lame and impoverished has the true teaching of the Saviour become in the hands of his followers. Unable to form a clear idea of the state of consciousness which is denominated blissful, the followers of Jesus have reduced his conception of heaven to that of a locality, where, after the death of the physical body, men shall rise, in the bodies of flesh, and pass their *remaining* days in the enjoyment of Olympian luxuries. They fail to observe that the highest flights of their theological speculation do not rise higher than the idea of sense gratification, which is all that can be had from external surroundings and effects. Let the heaven of

the preachers of the Church be never so elegant and pretty, let its grandeur be never so imposing, let its residents be never so ravishing,—let it be all this and more,—yet can it be conceived, or, in any way, imagined, that true joy can accrue to the soul from an abode in Olympus? All that comes from outside the soul can only pass in through the media of the senses, and, for that reason, can never be anything more or less than sensation. But, since sensations are not always pleasant, and since the most agreeable of them become sickening and tormenting when too often repeated, the state of the physical man, on his resurrection, in the heaven-world, would not secure for him even freedom from the liability to experience pain. Bliss is an emotion, which, as we have already shown, is the feeling of freedom from all desires, arising from the consciousness of fulness and perfection and joy in one's own being, and quite independently of all considerations of surroundings, environment and locality. Hence, no outside agency, whether spiritual or material, can confer it on the soul, if it happen to be devoid of the right emotion in itself.

From the practical side of the question, also, it being obvious that the word of the theologian is not entitled to any greater credit than that of any other thinking being, there arises the most important question of all as to the proof of the interpretation of the doctrine of redemption, as preached by the Church. When a man pays off the pledge, he becomes immediately entitled to the possession and enjoyment of the thing pledged, and may insist on its being restored to him at once. The same ought to be the case with the redemption

of the soul, in the spiritual sense of the word. If the theological interpretation of the doctrine is correct, why is it that the enjoyment of the benefits arising out of the acknowledgment of Jesus must be postponed to an indefinite point of time in the future? Why is it, we repeat, that we do not immediately come into the realization of the redeemed bliss, here and now? As Tennyson says,—

“’Tis life, not death, for which we pant;
More life and fuller that we want.”

Moreover, common sense shows that redemption is possible only by paying off the pledge, not by the acknowledgment of the pledgee or his son, as a world-saviour; and where the liability to be discharged consists in refraining from abandoning oneself to the knowledge of good and evil of the phenomenal things, in other words, from sensual lusts, it is absolutely inconceivable how any one else but the pledgor himself can ever acquit him of the debt. The truth is that the Church has no idea of the true significance of the doctrines of ‘fall’ and ‘redemption,’ and is, consequently, unable to give us a foretaste of the bliss of being saved which every practical religion should be in a position to do.

The explanation of the mystery of the ‘fall’ has practically qualified us for a comprehension of the doctrine of redemption. For, just as the fall signifies mortality, imperfection and unhappiness for the human race, so is redemption the door to perfection and immortality and joy. The former indicates a condition of existence in which the true attributes of the divinity residing in the temple of the body are suppressed on account

of an all-absorbing sense of identity between the immortal 'tenant' and his tenement, the mortal tabernacle of flesh, and the latter a state in which the 'tenant' knows himself as not only different from his tenement, but also as the Perfect Parmâtman,—Omniscient, Immortal and Blissful. As a consequence of being involved in the state of fall, man lays all the stress, he can, on his physical body—a perishable compound of matter—and ignores the God within, thus forcing the Infinite to vacate its throne, and placing the finite, bodily puppet in its place. Redemption implies a change of this weakening, mental attitude to enable the soul to evolve out its divine attributes in fulness and perfection.

Now, the soul is the Thinker, or Knower, and the substance of which it is made is pure Thought, so that it instantly becomes what it actually *believes* itself to be. It follows, therefore, that if it replaces the sense of its identity with the body with one in its own Godhood, it will actually become God, as soon as the right kind of belief becomes fully established in its consciousness. The main thing, then, is to acquire the belief in one's own divinity. But this is not an easy matter by any means. In order to achieve this result, one must have faith in what has been said above. That really means that one should have absolutely no doubt about the doctrine, and that the conviction of its truth must saturate the mind through and through, for the least doubt creeping in will neutralize whatever little faith may have been acquired by the soul. We must hold the idea of the self being the Parmâtman constantly before the mind, and should, in every possible manner, try to strengthen it by word,

thought and deed, in daily life. You will gain courage and cheerfulness very soon, for nowhere is the law that God helps those who help themselves more rapid in operation than on the mental plane. When you try to establish your oneness with God, he will also do the same, and just in the degree that you show your earnestness in the matter, will he also evince earnestness on his side. Making Mahomed his mouthpiece, he declared :—

“Whoso seeketh to approach me one span, I seek to approach him one cubit ; and whoso seeketh to approach me one cubit, I seek to approach him two fathoms ; and whoso walketh towards me, I run towards him” (‘Sayings of Muhammad’).

Invisible hands will lead you by the hand over impassable and rocky foot-paths, invisible minds will lend you their experience and put their knowledge at your service, auspicious signs and tokens will be in evidence on all sides ; and you will find whole Nature ready and eager to acknowledge the return of her Master from bondage, and proclaim him to the world mid joy and celebrations. You must not, however, falter. It is merely a question of the attitude of mind on your part. Determine to be free, resolve to shake off the bonds forged by Ignorance, and your Inner Glory will shine forth as soon as you cease to stand in its way. The difficulty is felt only so long as you are entangled in the world of men, where Mammon is the object of worship, and you feel like a prisoner with all sorts of ties and bonds. The moment you rise above the world, the moment you think that you are not the little, miserable, limited man, but the real living Existence, the Sat-Chit-Ananda, you will experience delights which are beyond the most extravagant expectations of men. Power after power will be added

unto you, till you feel yourself absolutely at one with your true Self.

Perfection is the goal of evolution. You are the perfect God yourself, though entangled in the meshes of illusion, and your natural perfection is struggling from within to manifest itself. The moment you cease obstructing its path, it will begin to shine forth in all its glory and splendour. Your onward progress will then be resplendent with Light and Love, and drawing nearer and nearer your goal every day, you will finally pass away into *mukti*, liberated and free, and with the full consciousness of being the *Sat-Chit-Ananda*.

This is the true idea of Redemption. Just as by the inherent virtue of a desire to taste the fruit of good and evil, man is deprived of his Godhood, so by the return of faith in his Godhood, would he rise to power again. The cause of our downfall is the belief in a state of separation from the Lord ; the idea of mine and thine is at the root of the trouble. If you wish to avoid pain and suffering, if you wish to come into your own, and realize your divine nature, you must give up your evil beliefs and desires. As Swami Rama Tirtha says :

"If you bring your faith to believe that you.....(are) saved, you are the saviour of the universe. If you believe that you never were the body, that you never were in thralldom, if you be as grown up boys, and not as silly children, if you realize with Vedanta that you are the saving energy, then you are the Saviour of the whole world.Be no longer children. Realize yourself to be saved, and saved you are.....In you, oh man, there is something which is pure, which is not contaminated by faults, sins and weaknesses of the body ; in this world of sinfulness and sloth it remains pure.....Within you is the purest of the pure, within you is the sinless One, the Atman which makes its existence felt, which cannot be destroyed, which cannot

be dispensed with, which cannot be done away with. It is there, however faulty, however sinful the body may be, the real Self, the sinlessness of the real Self must be there; it must make itself felt; it is there, it cannot be destroyed.....In you is present the divine God, and in you is present the worthless body; but you have misplaced the things.....You have done things upside down; in a topsy turvy way have you put them. You have put the cart before the horse; and that is how you make this world a hell for you. ... The only ... way to really stamp out all misery from the world,—long faces and gloomy, sad tempers will not mend matters,—the only way to escape from all sins, the only way to stand above all temptations is to realize the true Self.”—‘In the Woods of God-Realization,’ Vol. I.

The idea of redemption, thus, from whichever point of view one might study it, is that of fulness and perfection, which are not the characteristics of the bodily man, but the essence of the true Self. The same is the case with bliss. Hence, it is simply impossible for any outside agency to confer true bliss on the soul, for that can only arise from *within*. Immortality also falls in the category of things which cannot be had from outside, since every soul is immortal by nature.

It is, therefore, clear that our begging for Life and Joy—and all our prayers, only refer to one or the other of them, in some form or other—from the ‘Heavenly Father’ is a process not only devoid of sense, but also degrading and harmful to the soul. Hence, he who promises to reward us with a residence in heaven, with the companionship of beautiful nymphs, and all other pleasure-giving things after death, in lieu of devotion to himself, can be no friend of the soul, whose inner divinity cannot possibly shine forth, so long as it remains engrossed in the enjoyment of sensual attractions, be they of this or of the heavenly world. Redemption, then, is the

doctrine of Perfection, not of remission of sin by another ; and the true Redeemer is the individual soul, not any outside agency, however great or sublime.

We must now turn to the Bible itself to see what it teaches us about redemption ; but we shall begin our enquiry with a study of the life of the founder of the Christian faith whose life and teachings constitute the major portion of the new Testament.

The very first question which arises in connection with the Bible has reference to its authenticity as a true narrative of events that happened in the past. So far as the Old Testament is concerned, it has been made apparent, at least in respect of the third and fourth chapters of the book of Genesis that the facts recorded are not the events of history, but those invented by the imagination of man to clothe some of its most abstruse conclusions of a psychological nature. Philo (30 B. C.—50 A. D.) and Origen (185—254 A. D.) seem to have taken a similar view. The following from 'The History of the New Testament Criticism' is an admirable summing up of the latter's case against an historical interpretation of the Bible :—

"He premises, firstly, that the Old Testament is divinely inspired, because its prophecies foreshadow Christ ; and, secondly that there is not either in the Old or New Testament a single syllable void of divine meaning and import. But how, he asks, can we conciliate with this tenet of their entire inspiration the existence in the Bible of such tales as that of Lot and his daughters, of Abraham prostituting first one wife and then another, of a succession of at least three days and nights before the sun was created ? Who, he asks, will be found idiot enough to believe that God planted trees in Paradise like any husbandman ; that he set up in it visible and palpable tree-trunks, labelled the one 'Tree of Life,' and the

other 'Tree of Knowledge of Good and Evil' both bearing real fruit that might be masticated with corporeal teeth; that he went and walked about the garden; that Adam hid under a tree; that Cain fled from the face of God? The wise reader, he remarks, may well ask what the face of God is, and how anyone could get away from it? Nor, he continues, is the Old Testament only full of such incidents, as no one regardful of good sense and reason can suppose to have really taken place or to be sober history. In the Gospels equally, he declares, such narratives abound; and as an example he instances the story of Devil plumping Jesus down on the top of a lofty mountain, from which he showed him all the kingdoms of the earth and their glory. How, he asks, can it be literally true, how a historical fact, that from a single mountain top with fleshly eyes all the realms of Persia, of Scythia, and of India could be seen adjacent and at once? The careful reader will, he says, find in the Gospels any number of cases similar to the above."

Origen nevertheless believed that a major portion of the Bible could be relied upon as history. He said:—

"The passages in Scripture which bear a spiritual sense and no other are considerably outnumbered by those which stand good as history. Let no one suspect us of asserting that we think none of the Scriptural narratives to be historically true, because we suspect that some of the events related never really happened."

The truth, however, seems to be that history plays no important part in the teaching of religion proper, since it is only the record of the events in the life of a nation, and since religion deals not with nations but individuals alone. To a limited extent, of course, history is a valuable guide, inasmuch as it enables us to observe the errors of the statesmen and politicians of the past, and to avoid them ourselves; but it is biography which is the more valuable of the two, since with its aid we can perceive the effect of the religious training on the souls of men, and determine the degree of spiritual unfoldment attained by the saints and prophets.

Hence, religion incorporates only so much of history and biography as is likely to be useful to us in the study of spiritualism.

Even were we to treat the Old Testament as wholly or partially in the nature of history, the difficulties which arise are such as cannot be easily brushed aside. Its earliest parts are now shown to have been compiled not earlier than 444 B. C., and are, therefore, not the work of men who were eye-witnesses to the events recorded. Besides, its compilers never allowed the feeling of regard, or reverence, for history to prevent them from making additions of their own to the bare narratives of fact, whenever they felt inclined to do so. As the *Encyclopædia Britannica* points out (see Art. Bible):

"The historical books of the Old Testament form two series; one, consisting of books from Genesis to 2 Kings (exclusive of Ruth) embracing the period from the Creation to the destruction of Jerusalem by the Chaldeans in 586 B. C.; the other comprising the books of Chronicles, Ezra and Nehemiah, beginning with Adam and ending with the second visit of Nehemiah to Jerusalem in 482 B. C. These two series differ from one another materially in scope and point of view, but in one respect they are both constructed on a similar plan; no entire book in the either series consists of a single, original work; but older writings, or sources, have been combined by a compiler—or sometimes, in stages, by a succession of compilers—in such a manner that the points of juncture are often clearly discernible, and the sources are in consequence capable of being separated from one another. The authors of the Hebrew historical books, as we now have them, do not, as a rule, as a modern author would do, *re-write* the matter in their own language; they excerpt from pre-existing documents such passages as are suitable to their purpose, and incorporate them in their work, sometimes adding at the same time matter of their own..... Sometimes, for instance, the excerpts from the older documents form long and complete narratives; in other cases (as in the account of the flood) they consist of a number of short passages, taken alternately from two older

narratives, and dove-tailed together to make a continuous story; in the books of Judges and Kings the compiler has fitted together a series of older narratives in a frame-work supplied by himself: the Pentateuch and book of Joshua (which form a literary whole, and are now often spoken of together as the Hexateuch) have passed through more stages than the books just mentioned, and their literary structure is more complex."

The question which now arises is: Why did the ancient chroniclers act in this manner at all? No one who has read the Old Testament even casually can be impressed with the idea that the narrators were only anxious to chronicle historical events with the historian's veracity. There is a set purpose discernible in their writings, and it seems to be to draw upon history only in so far as it can be useful for the requirements of mythology and mysticism, which had apparently become the recognised language of religion in their age. If this surmise be correct, it would follow that the records of the Old Testament contain mostly the hidden and secret canons of mysticism, given out in the garb of history, so that their purport be clear to those who have been initiated into the mysteries of the Spiritual science, but remain unknown to others.

The same is the case with the New Testament, whose different portions are no less discrepant with and contradictory of one another than those of the older Bible. None of the Gospels was apparently the work of the apostles; those according to Matthew and Luke seem to be elaborated versions of Mark, which itself was probably based on an unknown and simpler document, designated 'Q' by the modern critics. The date of Mark has been put somewhere after A. D. 70; and

Matthew and Luke may be said to have been published between 80 and 100 A. D. The fourth Gospel is now frankly admitted to be anything but history; and Matthew and Luke are both acknowledged to have largely drawn upon their imaginations concerning the events which they record.

"The evidence which convicts the third evangelist," writes Prof. F. C. Burkitt in 'The Encyclopædia of Religion and Ethics' (Art. Gospels) "of having used the *Antiquities* (not always with complete accuracy) is very well brought together by Schmiedel..... The main points are (1) the mention of Theudas in Gamaliel's speech (Acts 5th) is not only an anachronism, but further it is inexplicable if the author of the Acts drew his information from Josephus; (2) the introduction of Lysanias of Abilene in Luke 3rd as contemporary with the 15th year of Tiberius (A. D. 29) appears to be due to a similarly inaccurate use of Ant. XX. vii. 1."

Some of the many Epistles incorporated in the New Testament have also come to be reckoned as pure forgeries. The Encyclopædia Britannica concedes (Art. Bible) :

"It seems on the whole most probable that 2 Peter is not a genuine work, but that it came from the same factory of pseudonymous Petrine writings as the Apocalypse which bears the same name, though the one has, and the other has not, obtained a place within the Canon. This epistle was questioned from the first, and only gained its place with much hesitation, and rather through slackness of opposition than any conclusiveness of proof.....Even in the case of the two more important epistles, 1 Peter and James, we have to add the qualification 'if genuine'."

We may also refer to Dr. Raimond Van Marle, who sums up the result of a hundred years' scientific criticism, in 'The Theosophist' Vol. xxxv. p. 396, as follows :—

"The Gospels constantly contradict each other, and *S. John's* is so different from the other three that a division has been made by all

scholars between it and what are called the three synoptic Gospels. Nevertheless at the end of the second century *S. John* was pronounced to be authentic at the same time as the three others. Apart from the fact that *S. John's* way of speaking of the Christ is very different from that we find in the synoptics, he does not mention the Lord's Supper, he gives a different day for the Lord's death, speaks of three feasts of the Passover where the others speak but of one, and relates almost all the incidents of the life of Christ as taking place at Jerusalem, whereas, according to the synoptics, only the end of His life was spent there. In *S. John's* version the character of John the Baptist loses almost all its importance; the miracles are quite different, becoming more astonishing and, at the same time, more symbolical; the whole character of Jesus is much more divine and more like an aspect of the LOGOS than in the synoptics; but at the same time he speaks of Jesus as the son of Joseph, and does not mention the birth from a Virgin. There are two passages in *S. John* which clearly show that the author was not a personal witness of the life of Christ, namely xix. 35, where he says: 'And he that saw it bare witness,' etc., and xxi. 24: 'This is the disciple which testifieth of these things.....and we know that his testimony is true.' To several scholars it has appeared probable that the author of the *Gospel according to S. John* was a Jew of the school of Philo of Alexandria, who knew the Gospels but introduced the Alexandrian philosophy into the story told by them.

"But neither do the so-called synoptics agree together. To begin with, the date of the birth of Jesus is fixed by Matthew as occurring four years before our era at the very latest (under Herod). Luke makes it ten years later (during the enrolment), or in the year 6 A.D., yet states, further on, that in the fifteenth year of Tiberius—our year 29 A. D.—Christ was about thirty years old. The dates in *S. John* are in absolute contradiction with these two and make the death of Jesus much later. The miraculous birth is not related by *S. Mark*; *S. Matthew* and *S. Luke* give two quite different genealogies for Christ's descent, through Joseph from King David, but these, though fulfilling the Jewish traditions that the Messiah should be a descendant of David (*Mark*, xii. 35) are in contradiction with the story of His birth from a Virgin. Had Mary and Joseph known of the miraculous birth, would they have been astonished when Christ spoke in the Temple of His Father's business (*Luke* ii. 50)? The miracles related

by the synoptics are much alike, but the circumstances under which they are stated to have occurred are very different, and might show that only the facts, and nothing more, were known to the authors. The greatest miracle—the raising of Lazarus—is related only by S. John. The other miracles are healing, exorcism and often allegories (the multiplication of loaves, the changing of water into wine, etc). The names of the persons at the foot of the Cross are not given alike in two places. On the subject of Resurrection the synoptics differ considerably. What Mark says in xvi. 9-20, is an appendix added afterwards. Luke undertakes in his preface to give a historical version of the life of Christ, but fails to give a single date, contenting himself continually with such indications as 'on the Sabbath,' 'at the same time,' etc. His historical indications are false. Herod was never king, but a governor. Cyrenius, whom he brings into his history of Jesus, governed from the year 7 to 11 A.D., and had consequently nothing to do with the story. He also mentions the name of Lysanias, although he had died thirty-four years before Jesus was born. . . . The Gospel writers cannot have been familiar with the customs of the Jews in Palestine, when they speak of baptising in a river, and especially in the Jordan, where even bathing was prohibited. In *Luke* we find two High Priests, Caiphas and Annas, existing at the same time which is impossible. We find Jesus teaching in the Temple where only sacrifices took place, the synagogue serving for preaching. Through Josephus (*Antiq.* XVIII, ii. 2) we know that on the night of the Passover it was the custom for the priests to open the doors of the Temple a little after midnight, when everybody gathered in the Temple, so that the arrest of Christ at that time must have caused a great scandal, which the Jewish priests did not desire (else why arrest Him at night?). There was never any question of witnesses, who appear at once at the judgment of Christ, as predicted in *Psalms* xxviii, 12. Executed criminals were thrown into a common trench, so that the story of the tomb which was found empty after the Resurrection seems very improbable. . . . If we compare the Jewish Legal Code with the Gospel stories we come across very strange contradictions. It was strictly prohibited to hold judicial proceedings on days of religious feasts, so Jesus can never have been judged on the day of the Passover. It was also forbidden to carry arms on such days, so that the chief priests would

never have sent the Temple Guard to arrest Christ, and Peter would certainly not have worn a sword."

Dr. Marle's observations embody the expression of opinions of men like Schleiermacher, Strauss, Bauer, Renan, Loisy, and others; and many of the advanced theologians of the English and the German schools are also in entire agreement with him. Under the circumstances the conclusion is irresistible that if the New Testament writings narrate only that which occurred, really and truly, in the physical world, their authors must have been discharged from some bedlam to write such discrepant tales. We fancy, however, that these discrepancies are the outcome of a deliberate effort, rather than of a spirit of falsehood or exaggeration.

It is not possible to lay too much stress on, or to exaggerate, the importance of a symbolical interpretation of that which is opposed to the order of nature in an historical sense. The reader should constantly endeavour to impress on his mind the fact that the ancients would never have mutilated history purposelessly and without reason. Whoever has lost sight of this fact has invariably ended by discovering the Scriptural text to be the out-pouring of the immature mind of the race, whereas, in reality, the truth lies the other way. As a matter of fact, the authors of our Scriptures were highly intellectual men, and possessed a more profound knowledge of things of which we are almost wholly ignorant, in spite of our much lauded methods of research. When the modern scientist smiles at the crass ignorance and the crude, superstitious faith of the Hindu who maintains that the universe rests on the back of a tortoise,

he simply smiles at his own ignorance, although quite unconscious of the fact. The truth is, that it was never intended that this statement should be understood in its literal sense. The tortoise is the symbol of Life, which manifests itself or works through the five sense-holes, *i. e.*, the organs of sensation, just as a tortoise extends its limbs through the holes in its shield. Besides this, both the tortoise and Life possess the power of expansion and contraction. Struck with the similarity between the functions of Life, and the holes in the bony covering of the tortoise, the propounder of the text in question employed the animal as a symbol for the soul. Thus, what is intended by the statement is not that the world, *i. e.*, our little globe, actually rests on the back of a giant tortoise, but that the universe of matter and form is supported by the substratum of Life. Similarly, the passage (Matt. XXVII. 51 and 52):

"The veil of the temple was rent in twain from top to bottom, and the graves were opened, and many bodies of the saints which slept arose and came out of the graves and appeared unto many [after the resurrection of Jesus],"

was not intended to be read in its ordinary sense. The veil which was torn from top to bottom was not the veil of a material edifice made of stone, mortar, or lime, but the veil which obstructs the higher vision; and the graves that were opened were not the graves in a burial ground of men, but in the cemetery of memory. If it were an historical fact that the graves gave up their carcasses on the occasion, it would have led a vast majority of those who witnessed the spectacle to rush to the fold of Christianity, and would not have escaped

the contemporary historian. What is intended is the recovery of the memories of the past lives of the soul (Jesus), and not the appearance of some rotten and worm-eaten bodies of the dead. The nature of the mechanism of memory shall be explained in a later chapter; meanwhile it is clear that the Biblical text is not likely to yield anything but confusion and contradiction to the modern methods of historical research.

In the following pages we shall endeavour to present to the reader a re-constructed version of the life of Jesus from the standpoint of religion, and shall also point out the causes of discrepancies, which, as stated above, are due to a deliberate effort to contradict the historical interpretation.

Jesus of Nazareth had a mission in life, just as every one who acquires knowledge has. It has been considered the greatest sin to know the truth and not to spread it to others. The Hindu Scriptures have it:—

"They who follow after Avidya (ignorance) enter into gloomy darkness; into undoubtedly greater darkness than that go they, who are devoted to Vidya (knowledge) only, that is, who do not correct the wrong notions of others."—(*Isa Vasya Upanishad*).

It has ever been so with mankind. It is a part of the nature of man to enlighten his surroundings by sharing his knowledge with his neighbours. He is compelled to do so by the force of his instinct, which is but another way of saying that it is his inner nature. It is this which distinguishes him from a dog, on the point of temperament. Man's nature compels him to

help all those who are in distress ; he is made to share his happiness with the rest of the creation ; but the dog likes to eat up what he gets himself, and, even if the food be more than he requires, he will not allow any one else to take it from him. To the dog it does not matter whether his surroundings are happy or miserable, beautiful or ugly, in health or diseased ; so long as he is all right individually he is happy, and wishes not to be bothered by, or worried about, others. But man does not find happiness in ugly, diseased or unhealthy surroundings. He cannot fly away from a bad or nauseating scene ; for what may be hid from his physical eye cannot be so easily dismissed from his mind. Since all unhealthy pictures create a feeling of repulsion in man, it becomes necessary for him to remove the causes of disgust. There was a time when there was no exception to this rule, when people were anxious to impart knowledge to all, provided the recipients were found deserving of it, but now, since Mammon has held greater sway over the hearts of men, we do, now and then, come across men who insist on turning everything—including knowledge—into gold and silver. Barring these persons of the latter class, the spreading of the light of knowledge has always been regarded by humanity as a divine Mission. Jesus was no exception to the rule. Like Buddha, Mahavira, and all the other saviours of the race, he conceived it to be the one purpose of his life to dispel the darkness of ignorance by flooding the scene with Light, and to exorcise the demon of superstition by the Word of Power, the Gospel of Faith. People paid

little heed, however, to what he said, but were guided by what he performed. There was not room enough for goodness in their hearts and the seed which would have yielded a harvest, thirty- , sixty- or a hundred-fold, had it been sown on good soil, fell by the wayside, or on stony ground, and failed to fructify. The philosophy of the Saviour's doctrine fell unheeded on the ears of his congregation, who cared nothing for the doctrine, but were ready and anxious to worship the man who healed the sick, revived the dead, and performed other miracles. Ever since the commencement of the *Panchama Kāla*, which began about 2,500 years ago, the idea of securing salvation through the virtue of some one else has become world-wide. To work out one's own salvation, by one's own exertion, leaves no time for the worship of Mammon, and it is certainly convenient to believe that, through some one else's grace, to be secured by flattery or hollow praise, the same object can be achieved with ease. The doctrine of salvation by 'blind-worship' gave rise to this wrong notion. The doctrine is perfectly sound in itself, but the error lies in its interpretation. Salvation is possible by this method, only when "worship" becomes the sole purpose of the devotee's life, when, like Mejnun (the hero of an oriental love story), he banishes all ideas from his heart other than that of the beloved Leila (the heroine in the said story), in other words, when he loses his own personality and merges it in that of the beloved. This was the real meaning of the doctrine of Salvation by the "Bhakti-yoga," which is the same thing as "worship."

People had, however, no time for all this, for if they attended to it, Mammon would be neglected ; but, from a worldly point of view, the displeasure of Mammon would be a greater calamity than even the displeasure of the Living Self. Just in the degree that the love of money and other worldly things took hold of the hearts of men, the strictness of the true principle of worship lost in force, till about the time that Jesus appeared in the world the majority of people had come to look upon the doctrine of Salvation by worship to mean merely the saying of prayers, about once a day or so, and a little hollow praise of the Lord, if time permitted, and an occasional offering to prevent him from getting angry. In truth, the doctrine of Worship had degenerated into a common belief, shared in by almost the whole race, that it was sufficient to do something to prevent the God of Theology from feeling neglected, so that if a man offered him prayers and food, and flattered him occasionally, the Lord God could not, in justice and reason, feel aggrieved or complain. Thus it was that Jesus found his congregations unable to understand or follow him. Even his chosen disciples oftener failed to grasp his meaning than otherwise. Like the rest of those who came in contact with him, they had ears and eyes only for the wonderful things done by him, and took not the least interest in the philosophy underlying his teachings. They wanted cheap salvation, and the doctrine of ' Sonship ' seemed to provide the shortest cut to Heaven without individual exertion or labour. They were thus quite content to be in Jesus' company, for the sake of

the miracles he wrought, and felt no interest in disputing, or comprehending, his claim to the sonship of God. It has always been the case with the illiterate masses that they ask not for the *who* or the *why* of religion, but for a sign, and when they are shown something out of the common they blindly tender their homage. On the other hand, the educated classes have tied themselves down to the letter of the Law as it was handed down to them from their ancestors. It is also customary with mankind to regard all the dead ancestors as infallible, and so great is the prejudice against innovation and reform that we readily lay violent hands on the stranger who points out our errors. We can now understand why Jesus was loved by the publicans and sinners, but despised and hated by the Pharisees and Doctors of Law. The former found in him a friend, a comforter, a god, who could heal their infirmities and provide them with material for wonderment and adoration, while the latter saw in him only a breaker of laws and a destroyer of the traditions which they had been fondly cherishing in their hearts. One of these fondly-cherished traditions was the observance of the Sabbath day which was regarded as a meritorious deed. The point of merit had, however, been lost sight of long before the advent of Jesus, and from being an occasion for spiritual *rest*, the Sabbath had come to be observed as a day for physical idleness. As Jesus did not conform to their mode of its observance, the Jews felt angry with him, and asked him as to why he had transgressed their Law. He did not, however, argue the point with them, but simply referred to David's eating of the forbidden shewbread, adding,

"Therefore the Son of man is Lord also of the Sabbath." His inference was that the Sabbath was meant for man, not man for the Sabbath. They were convicted, as it were, out of their own mouths, and, it is recorded, did not entertain any very amiable sentiments towards him. Who was this man to talk to the learned Doctors of Law of Israel in this fashion? How dared he, a person of low birth and common origin, think of arrogating to himself the right to correct them? Were not his sisters among them? Was he not the son of a carpenter? The sin of Jesus appeared all the more unpardonable as they reflected on his social status. With people of that type who are blinded by their conceit and prejudices, the conclusion is always one, namely, the offender must be put to death. There is no penalty, short of death, suitable for a man who offends against the dignity of the whole body of the Doctors and Custodians of Law in this irreverent fashion. Hence, the Pharisees sought to kill him if they got an opportunity. The attitude of Jesus, on the other hand, was very different. Having failed to gain sympathy from the learned classes, he put himself in the position of a fault-finder and seemed to delight in nonplussing them in argument. Most of the true philosophy of the Saviour remained unexplained by him, for while the publicans and sinners were happy to believe him for the work's sake, and cared not to know or understand the why and the wherefore of his system, the only section of the public which could have asked for a doctrine became estranged from him in sympathy. They cared not for his system, and were always at loggerheads with him; whereas had their attitude

towards him been that of eager questioners, the real philosophy of his faith would not have been so difficult to get at. Each party, it seems, took delight in beating the other, but the power of working miracles always decided the issue in favour of Jesus. He used to delight in violating the traditions of the Pharisees as to eating with unwashen hands, doing work on the Sabbath, non-observance of fasting, etc., and his replies to their unfavourable comment on his and his disciple's actions contain many truisms of unequalled merit and worth. What does it matter if you do not wash your hands when you sit down to eat? It is not the things from without, but those from within that defile a man. If the heart is pure and brave, the food could not be affected with the unwashen hands, nor mind with the food. But where the heart is corrupt and unclean, it is idle to talk of the outward cleanliness of the hands. About fasting, however, his real views were those which he gave to his disciples when, having failed to exorcise an evil spirit, which he was finally called upon to expel, they asked him as to why they had failed to exorcise it. He then said :—

"This kind can come forth by nothing but by prayer and fasting."

He did consider fasting necessary for certain powers, but defended its non-observance by his disciples on the ground of its not being necessary so long as he himself was with them. Christ, it is recorded, observed fasting himself. Thus, the help one can get from the observations of Jesus, which he made in the course of his discourses with the Pharisees and others, can be fragmentary only. Nevertheless, these observations are, in

one sense, of immense help to us, for they enable us to test the accuracy of the conclusions to be drawn from other available material, and, in some places, are full and clear enough to be used as material itself.

Another source of help from which one would naturally expect much light on the teaching of the Master proves, on examination, to be of little value. His disciples were men of a very inferior order of intelligence, and seem to have had a pronounced capacity for misunderstanding their master. We find Christ often commenting on their want of intelligence and faith. The chosen twelve were happy in the idea of being the elect, and their sole object, at least, during the time that Jesus was with them, seems to have been the enjoyment of their position as such.

So engrossed were they with this sense of power that they actually wanted to settle who was the greatest among them, and quarrelled about it. The matter had to be referred to Christ, who seems to have satisfied them with a little philosophic discourse. One of the twelve was the betrayer. Peter had not the moral courage to acknowledge his master in the hour of need, and deliberately lied to preserve his own precious skin intact. In short, a perusal of the Bible makes one painfully conscious of the fact that the twelve disciples of Jesus were constantly found wanting in intelligent understanding and faith. Their position, so far as the doctrine of the New Faith was concerned, was little better than that of a faithful servant on whom certain powers have been conferred by the master. One can hardly expect much help from this quarter, under the circumstances.

When we add to this lack of material, the deplorable attitude of the human mind to clothe the object of its worship in false and exaggerated glory, to add interpolations and passages to his utterances to increase their value, to leave out and remove quotations which seem misplaced, unnecessary, or objectionable, and even to support by testimony that which either is a pure invention of imagination, or has, at best, a very small fragment of truth in it, the task of building up a theory out of such scanty material becomes immensely difficult.

The next difficulty lies in the mental attitude of the reader. Those who are not of the faith are always ready and eager to believe in anything which can be said against it, without waiting to verify for themselves the truth of the statements made, while those who belong to it generally resent all endeavours to get at the truth, and feel in duty bound to refute every charge howsoever well-founded. The correct attitude to assume in respect to these matters is, that we should all suspend our judgment till we have searched for, and found, the truth for ourselves. We must, therefore, rise above our sectarian jealousies and petty prejudices of the type of "unwashed hands," and apply and exert ourselves to understand the basic principles of religion itself. We should not forget that the true aim of religion is to bring the highest form of happiness within the reach of its votaries, not to make general or wholesale conversions. Those who are the real teachers of humanity care not for converting any one to any particular form of religious belief, but only to spread light and happiness, for "the hour cometh, and now is, when the true

worshippers shall worship the father in spirit and in truth." It is only the man who is prepared to reject that which is not good and sound who will learn anything ; prejudice and bigotry never did and never shall acquire the truth.

We shall now take up the main features of Christ's personality and teachings one by one and test for ourselves the merit and worth of each one separately, as well as, in a cumulative sense. To begin with the personality of Jesus, the point round which the entire interest of his followers is centered, is the mystery which is said to surround his birth. No need of repeating the story here ; it is well known. The matter has been fully investigated by some of the leading scholars and scientists of European fame. The conclusions which have been arrived at cannot be lightly brushed aside ; and it is a remarkable fact that, although these conclusions have been before the world for a long time, no one has yet been able to show their fallacy. The evidence is all one way and is against the belief in an immaculate conception. Professor Haeckel has summed up his conclusions, on this point, in Chapter XVII of 'The Riddle of the Universe,' in his usually terse and forcible style. We need only quote the following from his book here :—

"We have no authority in support of the gospel-narratives until more than a century after the death of Christ. No one who is acquainted with the growth of legends in an Oriental atmosphere can place the least reliance on documents of so late a date.....The most cherished beliefs of Christian tradition are being totally abandoned. The story of the miraculous birth of Christ is rejected by the leading Christian scholars of Germany, and by an increasing number of scholars in England, as belonging to the latest and least

reliable strata of Biblical narrative—in other words, as a late and worthless interpolation. The resurrection and the ascension are now meeting the same fate. The New Testament is being broken up like the Old Testament, and the figure of Jesus is rapidly dissolving."

We are, however, not bound to accept every word of what Prof. Haeckel thinks on the subject. But when the vast majority of the cultured writers of every civilized country share his belief, when we find it to be held in common with him by some of the leading Christian clergy themselves, when men like Dr. Loofs* hold frankly the natural human parentage of Jesus, and when the advanced theologians of the Christian creed angrily resent the imputation of a belief in the miracle of Virgin-birth, there can be no doubt that the story of the immaculate conception of Jesus is either a mystic teaching of great value, given out in the garb of history, or a late and worthless interpolation, as Haeckel calls it, made by a man who thought that it would cast an additional halo of sanctity on the central figure of the creed. One finds such stories current in several other religions of the world. Even Hinduism is not free from the influence of such legends. Luke, however, makes no secret about it, and says:—

"And Jesus himself began to be about thirty years of age, being (as was supposed) the son of Joseph, which was the son of Heli" (Luke, III. 23).

Luke here distinctly contradicts the earlier parts of the third gospel, and must be taken to have done so deliberately, if we are to avoid calling him a forger, since common sense is opposed to the idea of the Virgin-birth. "In no one apostolic Epistle," writes Mr. Evanson,

* See 'The Riddle Vindicated.'

a curate, whose candid criticism of the pagan fable of the miraculous conception of Jesus ultimately brought him into conflict with the Church, "in no one discourse recorded in the Acts of the Apostles, is the miraculous conception, or any circumstance of the history of Jesus previous to John's baptism, hinted at even in the most distant manner—on the contrary, that baptism is repeatedly referred to and mentioned as the proper commencement of evangelical instruction; and when the eleven Apostles proceeded to elect a twelfth, to supply the place of Judas, the only qualification made essentially requisite in the candidates was their having been eye-witnesses of our Lord's ministry from the baptism of John to his Ascension. These two (the first two) chapters of Luke are the daring fiction of some of the *easy-working* interpolators as Origen calls them, of the beginning of the second century, from among the pagan converts, who, to do honour as they deemed it to the author of their newly embraced religion, were willing that his birth should, at least, equal that of the pagan heroes and demigods, Bacchus and Hercules, in its wonderful circumstances and high descent; and thereby laid the foundation of the succeeding orthodox deification of the man Jesus, which in degree of blasphemous absurdity, exceeds even the gross fables of pagan superstition." ('The History of the New Testament Criticism,' pages 91-92).

Jesus nowhere claimed an immaculate birth for his physical body; on the contrary, he said to his opponents:—

"Ye judge after the flesh; I judge no man."

Once certain Jews attempted to irritate him into a reply, saying :—

“We be not born of fornication ; we have one father, even God.”

Here was the opportunity for Jesus to assert his miraculous birth, but he merely replied :—

“If God were your father ye would love me ; for I proceeded forth and came from God ; neither came I of myself but He sent me. Why do ye not understand my speech ?”

It is noticeable that he did not tell them that he alone was the son of God ; nor did he take any notice of the suggestion of illegitimacy thrown out by the Jews. He simply told them that the matter required understanding. In plain language, he meant : ‘If you believe God to be your father, you must recognize him to be the father of every one, including even a child of fornication. The so-called child of fornication does not force himself out into the world, but is sent there. It is only because you do not understand me that you object to my calling myself the son of God.’ The true significance of the virgin birth, however, is very different from what it has been supposed to be. It refers to the second birth, or the baptism of Spirit, but we shall reserve this point for future consideration.

If it were a fact that there was a violation of some of the laws of nature on the occasion of the birth of Jesus, we should have found some historical proof of the event. Besides, one is struck with a total absence of all reference to it in the sayings of Christ himself. If it were a fact that the wise men of the East had taken the trouble to travel all the way from their native land to pay homage to the ‘Divine Baby,’ we should have

heard more of them. But they never took any further interest in Christ or his doings, and seem to have evaporated into thin air, as if they had never existed before. Surely an historical fact (if it had been one), like that of Herod putting all the children to death for fear of Christ destroying his kingdom, could not have been ignored by the contemporary historian. These are some of the circumstances which render a belief in the legend utterly impossible. The advance of civilization and the immense progress made by the Natural Sciences have rendered it imperative for man to build his religion on the rock of knowledge. The older method of superstition and mystic rites, though at times impressive and of great service in strengthening faith, must undergo thorough overhauling and modification on scientific and philosophical lines. The tendency of the modern man is to know the reason why, before embarking on any enterprise; and who can say that he is wrong in insisting on the point. How unreasonable we are in matters religious, becomes apparent at once when we compare our attitude towards religion with that towards "business." No one ever invests even a small sum of money in any concern without satisfying himself as to the safety and stability of the business. Yet, the same man never troubles himself to find out whether there is any security of the concern in which he invests his whole spiritual well-being. It is impossible to go further into the details of the argument against the miraculous birth of Jesus within the short space at our disposal. It seems that the account has been borrowed from the legend about the birth of

one of the incarnations of Vishnu in Hinduism. Even the original of John the Baptist is to be found in the cousin and future disciple of Buddha, and, it seems, that the account of the greeting between the unborn babes, Jesus and John, has also been plagiarised from that of a similar meeting between Sakya Muni and Anand (Isis Unveiled, vol. II., page 555). The point is not an immaterial or an unnecessary one either, for so long as we believe in superstitions and myths we stand in the way of Truth, and prevent its shining out in the world. The proper question for the enquiring mind should be, not who or what was Jesus or Buddha, or any one else, nor even what did they teach, but what is the Truth? When we proceed to work out our salvation with a firm determination to get at truth, all differences of caste and creed, superstition and myth, and sentiment and prejudice vanish from our path, and the so-called Natural Sciences, instead of standing sneering by, become our torch-bearers and light our way. The criterion of truth is that it must produce immediate, certain and unchanging results. So with religion. A religion which fails to give perceptible and immediate results is not the true religion in any sense.

As regards the account of Christ's doings, as recorded in the four Gospels, there is little doubt that much of it has to be rejected to avoid contradictions. For instance, the accounts in Matthew IV. 18 to 20, and John I. 35 to 42, cannot both be correct. Similarly, there is a lot of confusion about the meeting of Jesus and John, and about John's opinion of

Jesus. The several accounts which we refer to are to be found in

Matthew, ...	...	III, 13, 14 & 15.
Do. ...	...	XI, 2 & 3.
Luke, ...	...	I, 41 to 44.
John, ...	...	I, 29 to 36.
Do. ...	...	III, 25 to 35.

"Now it seems absolutely impossible," writes Evan-son "that John, after being from his earliest infancy personally acquainted with Jesus, and not only in possession of all the information respecting him, which he must have learnt from the two families, but so miraculously impressed with affection and reverence for him as to exult with joy, though but an embryo in the womb, at the mere sound of his mother's voice, could at any time have entertained the least doubt of Jesus being the messiah."—('The History of the New Testament Criticism,' page 91).

Even words have been put into the mouth of Jesus which, in all probability, he never uttered. Here is a sample which, if literally interpreted, is capable of a lot of mischief:—

"And one of the malefactors which were hanged railed on him, saying if thou be Christ save thyself and us. But the other answering rebuked him, saying dost thou not fear God seeing thou art in the same condemnation? And we indeed justly for we receive the due reward of our deeds; but this man hath done nothing amiss. And he said unto Jesus, Lord remember me when thou comest into thy kingdom. And Jesus said unto him, verily I say unto thee to-day shalt thou be with me in paradise."—Luke, XXIII, 39 to 42.

The *italics* are ours. No other gospel gives this account. On the contrary, Mark says:—

"And they that were crucified with him reviled him."

Matthew, too, says that the *thieves* also cast the same in his teeth which was uttered by the Jews. Now, if both the thieves had reviled him, it is strange that he should have promised anything to one of them. It will be noticed that the number used by Matthew and Mark is plural, which clearly applies to both the thieves. A statement like the above which has been put into the mouth of Jesus is likely to do a lot of harm, for it is liable to mislead one in the interpretation of his teachings. There are other items which are open to similar objections, but as it is not the object here to point out the contradictions but to see what Jesus taught, we must leave the reader to find them out for himself.

In interpreting the gospels, it is important to bear in mind that the evangelists who chronicled the events of the life of Jesus and recorded his sayings, all, more or less, introduced their own personalities and ideas into their records. In many places it would be seen that the narratives are not the records of events as they happened, but of events as they should have happened. For instance, John records that Jesus carried his own cross (John, XIX. 17), while the remaining three evangelists unanimously declare that one Simon, a Cyrenian, carried it for him (Luke, XXIII. 26 ; Mark, XV. 21 ; Matthew, XXVII. 32). In all probability, John was a mystic, and he departed from the fact under the belief that it behoved the Christ to bear his cross himself, but the other three merely recorded the fact as it had occurred, uninfluenced by his belief. Matthew and Luke, it seems, were given to mythology which they both tried to incorporate into their writings. The student of comparative mythology

is aware that the 'Virgin Birth,' the 'Baptism,' the 'Eucharist,' the 'rending of the veil of the temple,' and other such ideas prevailed in the older religions of the world, long before the appearance of Jesus in the Holy Land. These matters are not to be taken as historical facts, but as allegories and metaphors under which lie the most valuable doctrines of faith hidden from the vulgar view. Under the circumstances, the records of the life of Jesus would naturally receive some colouring from the views of the writers themselves, many of whom must have been in close touch with the teachings of the numerous occult institutions, such as the Lodges of the Essenes, the Nazarenes, and the like, which appear to have flourished in the land at the time.

CHAPTER VI.

THE KINGDOM OF GOD.

"Hari Om! Now, within this habitation of Brahman (the human body, *i.e.*, Brahmanpura) there is a small lotus-like chamber, and within it a minute vacuity (antarakasa.) That which is within the vacuity is worthy of search : that, verily, should be enquired after."—*Chhand. Up. VIII. 1. 1.*

"Here in the heart is a cavity, wherein he resides, the Lord of the universe, the Ruler of the universe, the Chief of the universe."
———*Bri. Up. IV. 4. 22.*

Precision and consistency of thought are necessary for philosophy ; and it is in respect of them that the disciples of Jesus were constantly found wanting, notwithstanding the fact that they were fully familiar with the principles and tenets of mysticism, which they have freely introduced into their writings. Ernest Renan observes :—

"The evangelists themselves, who have bequeathed us the image of Jesus, are so much beneath him of whom they speak that they constantly disfigure him from their inability to attain to his heights. Their writings are full of errors and misconceptions. We feel in each line a discourse of divine beauty, transcribed by narrators who do not understand it, and who substitute their own ideas for those which they have only half understood. On the whole, the character of Jesus, far from having been embellished by his biographers, has been lowered by them. Criticism, in order to find what he was needs to discard a series of misconceptions arising from the inferiority of the disciples. These painted him as they understood him, and often in thinking to raise him they have in reality lowered him."—
———(*Life of Jesus*).

The fact is that, while they lived with their master, the disciples of Jesus neither understood nor cared

to understand the doctrine of the 'New Faith,' and, after their separation from him, it was too much for them to read between the lines of his fragmentary aphorisms, to sort and classify his various sayings, and to reduce them to a uniform system of philosophical theology. They were not only not desirous of doing it, but had not the capacity for the work in them. Their ambition, he it said to their credit, never soared above their intelligence, and, thus, what in the hands of people accustomed to follow cultivated thought would have been cleared up at once, became buried in obscurity and lost in confusion. The latter-day biographers tried to remove the cobwebs of superstition and search out the real truth ; but they failed for want of comprehension and faith in the kind of material of which the Saviour's teachings are composed. Thus, failing to reconcile the higher truths of Spirituality (God-Realization) with their limited knowledge of the material Universe, they lost their mental balance and ended by seeing only rustic simplicity and unsophisticated candour in the utterances of the founder of the 'New Faith.' The clerics, on the other hand, could never bring impartial judgment to bear on the point, and insisted on people believing the black to be white. Thus, all sources of information are deceptive and misleading, and the seeker after the truth of the Saviour's teachings has no alternative but to proceed direct to the primary source of information, that is, the utterances themselves. These, however, have to be taken subject to the observations made in the previous chapter.

We refuse to believe that there was nothing in Jesus

to distinguish him from a simple child, a visionary of God, or a dreamer of fanciful dreams of a future Kingdom of heaven. We, likewise, refuse to credit that his Kingdom of God had anything in common with the idea of a poor-house, a leper-asylum or a general dispensary. We consider it impossible to hold that a day-dreamer, however eloquent he might be, could ever succeed in founding a faith. Nor is a child-like simplicity, even when coupled with a tinge of ineffable sweetness, which a false sense of poetry revels in, capable of converting the hearts of the people and of making them give up their religions. We shall not permit hollow adjectives and wordy bubbles to mar our vision. Most of the biographies of Christ simply end by impressing us with the fact that the author would have done better had he abstained from writing the book at all. Some of these books are masterpieces of flowery style and beautiful diction, and are appreciated by a thoughtless public for their literary merit, but, as throwing any light on the 'true, the beautiful, and the good' in the life of the person, whose biography they contain, they are utterly worthless and positively misleading.

Let us now proceed to see what could be the significance of the expression, "The kingdom of God." The Saviour must have had a definite idea of the Kingdom he was preaching. He was not illiterate. He was found at a very early age sitting in the midst of the doctors, both hearing and questioning them, to the astonishment of all present at his understanding and speech. The Bible assures us that he was a wise man. Luke declares :—

"And Jesus increased in wisdom."

That he could write is obvious from the four gospels. Once or twice he is said to have written something on the ground before giving a reply to the questions put to him. It might be that it was merely a ruse for gaining time, but one not accustomed to write would hardly think of it. Luke (IV. 16-20) bears testimony to his reading the book of Isaiah, and thus puts the matter beyond controversy. Besides, Jesus had travelled over a considerable portion of the surrounding countries and had actually lived for some years in Egypt, albeit as a child. What he did with himself during the period intervening between the twelfth and the thirtieth year of his life is shrouded in mystery. According to some thinkers, cogent evidence exists and has been discovered of his having visited Tibet and India. It is also said that there is a grave of his in Kashmere which he visited in his youth, and where he settled down after the 'resurrection'. Swami Rama Tirtha and other travellers have discovered a remarkable similarity between the names of certain places in Kashmere and of those in Palestine (see Proceedings of the Convention of Religions for 1909, pp. 197-201). Even an old manuscript has been recovered from a Tibetan monastery in which the important events of the life of Jesus, as a traveller from Palestine are chronicled. Add to this long array of facts the most important one of all that his teachings are undoubtedly based on a well-grounded fabric of Hindu philosophy and are the result of a carefully sifted and well assimilated knowledge of all the different views then prevailing among the numerous sects and schools in India. His retirement into forest for a period of forty days to observe fasting

and other forms of austerities was in itself an event unheard of amongst the Israelites, but a common occurrence (indeed, one of the *ashramas*, or periods, into which the span of earthly life has been divided for the three regenerate classes of the Hindus) in India, enjoined by the scriptures, particularly those of the Jaina and the yoga schools of thought. Not only are his teachings almost word for word the same as are to be found in Vedanta and other religions of India, but, also, is his whole life, as the Messiah, the same as is enjoined on an emancipated Yogi, for which no parallel is to be found in the whole of the Old Testament anywhere. These are matters of great importance and require careful treatment. It would be wrong to deny their weight on account of any pre-existing bias, which, in the orthodox mind, must naturally be very strong against the idea of Jesus having learnt his wisdom from the Hindus. It is not to be supposed that we are here concerned in claiming any superiority for Hinduism, or the Indian Philosophy in general, over Christianity, or any other creed. The grave may be a myth, the similarity of local names, an accident, and the book, a forgery; we have no time to waste over them, but are merely anxious to find out the truth, whether it comes from the Hindus or from any other source. It is, therefore, quite immaterial whether Jesus learnt from the Indians what he afterwards preached, or *vice versa*, or independently.

To revert to the point under consideration, the numerous parables ascribed to Jesus all bear testimony to the resourceful nature of his intelligence. We regard it as

impossible, except for a man of wisdom and learning, to be able to strengthen his argument by the use of parables. Just sit down and see how many parables you can manufacture or cite yourself! Besides, the method of illustration and explanation by means of parables is not to be found in the Biblical writings of a period prior to the advent of Christ. It is essentially an Indian one, and is in vogue up to the present day. A reference to Swami Rama Tirtha's works will give the reader many such stories illustrative of the little truths of philosophy. Christ must have had a goodly stock of such anecdotes and fables, in order to be able to keep up an intelligent and well-jointed system of what may be described as parabolic teaching. His dialogues had nothing of pedantry in them; he talked in short simple sentences which, however, are remarkably crisp on account of their inherent emphasis and rhetoric. Neither his eloquence, nor his speech, nor his repartee had anything of the vulgar about them; on the contrary, there is a pronounced fragrance of refined wit and intelligence emanating from them.

We find ourselves utterly unable to endorse the statement of some of his biographers that he was more of a simple ignorant villager than anything else. A man who could not only hold his own against the best wits of the day, but who could also give them points on their own ground, who could see through the subtle traps and logical snares which the best brains of the day were constantly laying out to catch him in, and who could meet them with answers, which shut up opposition as well as evaded the snare, and strengthened, or

illustrated his own doctrine, could not, in reason, be said to have had no knowledge of the general state of the world, or to have been merely a young villager who saw the world through the prism of his simplicity. Christ very well understood the difference between a doctrine and the commandments of man. He burst into righteous indignation whenever he was asked to observe the traditions of the elders, just as if the traditions, or rules of social convenience, could over-ride the fundamental doctrines of faith. We feel bound to conclude that the evidence here is all one way, and that it establishes, beyond doubt, the fact that Jesus was a man of more than ordinary learning and wisdom.

It being established that Jesus was one of the wisest men the world has hitherto had, the next point to consider is his system, in which the foremost place is occupied by the doctrine of the kingdom of God. What did he mean by the kingdom of Heaven which he constantly preached and referred to in his sayings? Did he mean a kingdom of the sort which we are familiar with among the nations of men? His disciples, like many other men, at the time thought that he spoke of the kingdom of Israel under the patronage and suzerainty of God, and so deeply was this idea engraven on their minds that they asked him even after resurrection, "Lord, wilt thou at this time restore again the kingdom of Israel"? But Jesus never encouraged such notions, and on one occasion himself explained what he meant by the Kingdom of Heaven. He said:—

"The kingdom of God cometh not with observation: neither shall they say, Lo here! or, lo there! for behold, the kingdom of God is within you."

These words distinctly go to negative all such ideas as were held by the disciples. The kingdom, which Jesus was preaching, was not one that was to come with observation ; it was not, and was not to be, an historical event, the coming of which could be observed by the people at large. Nor was it to be an affair confined to any particular locality, for no one could point it out as existing here, or there, or anywhere in the world. It was an affair strictly confined to the 'within' of men. On another occasion, Jesus likened it to a mustard seed, which is infinitesimal in size yet capable of an infinite amount of expansion and growth. It is something which increases like yeast or ferment. "To him who has, more shall be given, but from him who has little, even that little shall be taken away." Yet, again, Jesus likened it unto a man who had cast the seed into ground and gone to sleep, and the seed sprang up and grew, and the man knew not how. What is this expanding and increasing, and, withal, an incipient, infinitesimal empire within us which cannot be seen or perceived by the senses, but, which, if we sow its seed, will multiply like a small measure of yeast till it permeate the whole system, and from which even the outsiders (the birds of the air) can derive shelter and benefit?

When we look at ourselves from a physical or physiological point of view, we come across only the blood, the bones, the kidneys etc., in which it would be the height of absurdity to look for the promised kingdom of Heaven. But when we look from the standpoint of Reality, we come across, not only the promised kingdom, but, also, the real King, God himself, within us. The

"Kingdom within us" of the Saviour, therefore, must mean the Spark of Divinity, the germ of Godhead, the presence of the Real, the Absolute, the Blessed one, within us. We now see what the Saviour meant by the Gospel of the "Kingdom of Heaven." 'Go, preach the gospel of the kingdom to the world,' is as much a commandment to-day as it was two thousand years ago. What a noble mission it now appears to be. Go, tell the people that the God, they have been searching in vain everywhere, is not far from them, nor non-existent, but actually present within them. It is, indeed, glad tidings. Tell them that His kingdom is within their sanctum, for where God is there must also be His kingdom. Look not for an external heaven, for the heaven of heavens, the source of all bliss and blessedness, is within, nay is none other than the real Self of each and every one of us. If you want to dwell in heaven, where you can enjoy undisturbed bliss, you must help in its evolution from within. All you have to do is to sow the tiny little seed of faith, and, then, like the man in the parable, you may go to sleep and rise up to find it in full bloom. This, indeed, is good tidings worthy of a Messiah.

Psychologically, the kingdom of heaven is a mental attitude, *i.e.*, an emotion. If the mental emotion be a happy and blessed one, everything will adjust itself to contribute its share of bliss to the man who puts himself in that attitude. The true nature of the Subjective Mind is blissful, but it is lying buried beneath a large heap of filth and rubbish of human passions and desires, so that one has not to go out anywhere in search of happiness, but has merely to remove the filth and rubbish of duality

from the the top of the precious Gem already lying within, to perceive its glory.

Belief in one's inner Divine nature will counteract the poison of the suggestion of limited and miserable nature, and gradually establish a reign of desirelessness and dispassion which will bring peace and tranquillity of mind. Emotions of misery and fear are due to the wrong suggestions which have been accepted and acted upon by us. We must now determine to cure ourselves by auto-suggestions of a counter nature. Faith is the little seed which is to be sown, and it will do the rest; for belief translates itself into action without fail. It is the faith in the presence of God in each and every one of us, that will do the work of redemption; belief in the existence of God, as a being sitting on high, in the heavens, will be of no avail; for the suggestion of inferiority will still remain before the Subjective Mind and produce its evil effect. Man must approach God from within, not from without.

Such is the interpretation of the Kingdom of God which Jesus preached. Christians, generally, consider it to be an affair of the other world, where there is said to be a geographical heaven, into which all those who worship the Almighty will be admitted, on the Judgment Day, after this earth shall have passed away. How far this harmonizes with the promise of Jesus himself can be seen by a reference to another of his great sayings:—

"Blessed are the meek : for they shall inherit the earth."*

* Cf. Deut. IV. 40, where the promise includes "thou mayest prolong thy days upon the earth, which the Lord thy God giveth thee for ever." See also Psalm XXXVII. 11.

If the earth is to pass away before the day of final judgment, what shall the meek inherit? The truth is that, being incompetent to understand and realize the blessedness of the Kingdom of God and the blessings which a belief in their Godhood can confer upon men, *here and now*, the ignorant interpreters of the word of the Saviour ascribed its fulfilment to an unseen, future world, strengthened, in their conceit, by the notion that from that misty ground, at least, they cannot be easily dislodged.

Even in the promised heaven of a post-mundane type, there will be much to mar our enjoyment, if we are to be admitted there with all our mental emotions, and feelings, and all the rest which we call our personality. Many of us are so narrow-minded and supercilious that they would rather give up their own immortality than believe that all the hosts of niggers and coloured people that have ever been, and shall ever be, should share it with them, on terms of equality, in paradise. And yet there is no escape from the niggers, if they happen to adopt the faith which leads to heaven. Even here it becomes obvious that happiness depends not on any particular locality for its growth, but is a plant which has its roots in the soil of hearts well-manured and dressed by the emotions of purity and love.

The kingdom of heaven is not necessarily an event of the future; it is already within us, for Jesus assures us:—

“If I with the finger of God cast out devils, no doubt the Kingdom of God is come upon you.

This is fatal to all notions of futurity, subsequent to the Judgment Day. Nor do the expressions,

“The kingdom of Heaven is at hand (within reach).”

"The law and the prophets were until John; since that time the kingdom of God is being preached, and every man presseth into it."

"From the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent (assiduous) take it by (will) force."

lend any support to the theory of heaven as propounded by Christian theologians.

The idea of heaven, as the place of enjoyment, and of hell, as that of suffering and pain, is not a new one, having been known to humanity from the earliest time when religion was first established among men. But it was never intended that the sojourn of the soul in either of these regions was to be eternal, or to take place, subsequent to a general rising of the *dead* on an universal Day of Judgment. The eternity of hell is sufficiently refuted by the Psalmist when he sings:

"Thou wilt not leave my soul in hell."—(Ps. XVI. 10);

and the idea of a bodily resurrection is not supported by authority or reason. The following passage which is generally relied on in support of the idea of a bodily resurrection, is, if anything, opposed to that view:

"Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire. And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire."

Concerning the interpretation of this particular passage, Mr. B. F. Barret observes (Lectures on new Dispensation, pp. 260-261):—

"Mention is here made, it is said, of the *whole body* being cast into hell. But if we are to understand it in its literal sense, that

is, as denoting the *material* body, then we must also understand *literally* what is said of the *right eye* and the *right hand*. And are we to believe that literally plucking out a right eye, or cutting off a right hand, can facilitate any one's admission into heaven? And that some actually go to heaven maimed, halt, and with only one eye, as would appear from the parallel passage in Mark (IX. 43, 45, 47)? For this is the conclusion to which we are brought, if we interpret this Scripture in its strictly literal sense, and understand the *whole body* to mean the *material* body. No: The whole body means the whole man—the real, spiritual man. The offending eye and hand here mentioned, denote certain perverse propensities of the human mind, which govern the whole man. Consequently, unless these propensities be rejected or subdued, (which is what is meant by *plucking out the eye* and *cutting off the hand*) the whole mind, that is, the entire and real man, is finally brought into an infernal state. This is what is meant by the whole body being cast into hell."

'Entering into life' means acquiring immortality without which even heaven, however attractive it might otherwise be, will, for ever, remain but little better than the mother earth with all the woes and miseries which are the lot of humanity on her surface. The word 'hell,' in addition to its accepted significance, also indicates a state of suffering, a wretched, miserable condition of the mind, death, and the grave. Sin is the hell begun. In the East there is a common saying that heaven and hell are both on this earth: according to one's deeds does one live in either of them, here and now, in this life. Even in the Bible, the word is more frequently than otherwise used in the sense of grave and death.

The true sense of the passage, under consideration, which becomes clear after the wrong notions about heaven and hell have been eliminated, obviously, is, that blissful immortality is the reward of those who lead

the life of blessed righteousness, but misery and suffering of those who are offensive; and, since the real man is not the bodily or the apparent man, the former's happiness should not be allowed to be marred by the latter's offensive eyes and hands, which should be plucked out or cut off, if not amenable to control and correction otherwise. Immortality must begin here and now in this world, if it is to be had at all; its postponement to an indefinite and vague future, the very notion of which involves more than one contradiction in its definition, is merely begging the question. Many pious Christians themselves have now come to regard 'hell' as a relic of crude barbarism, and maintain, and we think wisely, that a merciful, loving God ought no longer to be blasphemed by the imputation to Him of unrighteous and blood-thirsty vengeance such as that which will lead Him to cast His own ignorant, though erring, creatures into the everlasting fires of hell. There is nothing in the passage in question to suggest that the cut-off limb shall ever be restored to its body, which fact would render even heaven a place where one might come across, not only that which is good, and pleasing, and beautiful, but, also, that which is ugly and maimed, and halt. H. P. Blavatsky in *Isis Unveiled*, vol. ii, page 338, shows that the idea contained in Mark, IX. 43 had been prevalent amongst the Pythagoreans and other "Heathens." It is, therefore, mere waste of time and energy to comment upon it any further, for it is evidently a plagiarism, pure and simple, and must be interpreted, not on the lines laid down by the Christian clergy, but on those of the parent creed.

In what sense are injunctions such as those enjoined in the passage in question understood by the great ascetic brotherhood of the Yogis, will clearly appear from the following account, which need not necessarily be read as historical, though there is nothing inherently impossible in its truth. It is said of one of them that, while going round the town, in search of food, he, one day, came across a beautiful lady who admired his eyes beyond the limits of propriety and asked him to take his food every day at hers. The next day this great ascetic went round to her house feeling his way with his staff and with his eyes plucked out from their sockets; and when the beautiful lady came out of her apartments to offer him food, he made her a present of his plucked out eyes, saying: "Here are the things you admired most." In his eyes, they had been the cause of misleading a fellow-being, and so he promptly pulled them out. Nor was there any pain or sense of ugliness felt by him. Pain is felt only so long as one identifies his Self with his body, never after the real Self is realized. Martyrs have no idea of pain left in them, and suffer all sorts of diabolical and fiendish treatment at the hands of their persecutors, without evincing the least terror or moving a muscle. And, so far as the sense of ugliness is concerned, it does not worry the Yogis who know the Real Self to be the most beautiful and glorious object, compared with which the most attractive-looking physical body is a mere bundle of ugliness. They fully understand the nature of the soul and know it to be different from the body. Even when the limbs are amputated, the real Man is not

affected by the amputation, as many who are living with amputated limbs will testify to. Vanity makes one locate one's happiness in the beauty of the body, whereas, in reality, it is only in the Gem of the Sat-Chit-Ananda, which is within the body, that it has its centre. If the bodily limbs offer opposition to its manifestation, they must be removed. Where Sat-Chit-Ananda shines, there is bliss and 'entering into life,' that is, heaven; where He is not shining, there is darkness and suffering, that is hell.

It must be further borne in mind that, unless happiness be the nature of man, it would be impossible for him to enjoy it eternally, because otherwise it would be subject to the law of action and re-action, like the pleasures of the material world. Jesus expressed this idea when he said :—

"And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven" (John, III. 13).

One can have absolutely no idea of a mental emotion, and certainly no hankering after it, unless its realization be possible. The emotion of bliss is no exception to this rule, and the constant craving of the soul for happiness testifies to the fact that it is capable of realizing and enjoying bliss for itself. Man's search for happiness, thus, is a search for a hidden article, not for anything new. However much we may deceive ourselves with false ideas and learning, however much we may drown our real, natural instincts in the intoxication of the transient pleasures of the world, there is no man who does not feel the poignant craving for

unalloyed bliss whenever he gets a moment to himself, for sober thinking. Whence did he get this idea of pure bliss, if not from the innermost recesses of the real blissful Self, lying hidden beneath the illusion of the physical body? It is this inner or the real Man which is in heaven, that is, in the state of blessedness and bliss, and which actuates the apparent one to seek happiness. Even if we apply the expression, the 'Son of man,' exclusively to Jesus, in this instance, we come to the same conclusion, for it does not refer to the bodily Jesus, who, we know, stood in the Holy land, and not in heaven, at the time when he uttered this great truth. Therefore, the conclusion we arrive at, even from this point of view, is the same, that is to say, that while the bodily or physical Jesus was, at the time, in this world, the real Jesus was all the time enjoying the blessedness of heaven, in other words, was in heaven. The very word Redemption signifies that much. It is the redeeming of a thing which belongs to us from one to whom it has been pledged, not the purchasing of a new article. According the Bible, man was given the freedom of choice between the knowledge of the Self by intuition, and that of the phenomenal, unreal world by sensual discrimination, but, unfortunately, he elected to follow the latter course, little thinking of the consequences that ensue from pursuing that path, although warned against it in clear terms. The result was that he fell from the state of bliss, and lost his immortality in the bargain. But God, in his supreme mercy, still holds these lost treasures in trust for him, and is ready to restore them to him

the moment he gives up the pursuit of the wrong path which leads to ignorance, darkness and death. Such is the true significance of Redemption.

Christ could have hardly committed the egregious blunder of preaching a future Kingdom of God, and yet all the time maintaining that the world was his (God's) footstool. Does not that which is a footstool form a part of the kingdom of him, whose footstool it is? The whole of the Gospel of St. John is full of passages establishing an identity between life and Christ. Jesus himself supported this view by such sayings as :—

"I have the power to lay it (the life) down, and I have the power to take it again."

"I am the resurrection and the life."

"Whosoever liveth and believeth in me shall never die. Believest thou this?"

Now let us substitute 'life' for 'me,' and the promise held out reads :—

"Whosoever liveth and believeth in life shall never die."

We already know that the only living thing is the substratum of Reality, apart from which there is no life in anything else. Jehovah himself said so much when he declared :—

"That thou mayest love the Lord thy God, and that thou mayest obey his voice, and that thou mayest cleave unto him for he is thy life.—" (Deut.—XX. 20)

It is the belief in the existence of the Sat-Chit-Ananda within, which will turn this very earth into a heaven, for Jehovah ordains :—

"I call heaven and earth to record this day against you that I have set before you life and death, blessing and cursing : therefore

choose life, that both thou and thy seed may live" (Deut. XXX. 19.)

Here the choice distinctly lies between 'life' and 'death;' and its significance becomes obvious the moment we understand the passage: 'for in the day that thou eatest thereof, thou shalt surely die' (Genesis, II. 17). The soul is blissful and immortal by nature, but when it identifies itself completely with its body, which is perishable, it is inevitable that it should regard the dissolution of the body as its own death.

Now, since the knowledge of good and evil of things is possible only by observing their effect on our own bodies, it naturally tends to 'pamper' the body at the cost of the soul. Hence, he who abandons himself to sensualism, must necessarily believe the death of the body to be his own death, and in this sense may be said to die. Obviously, then, he who knows himself to be the immortal Atman obtains the resurrection from the dead.

Thus, the true sense of redemption has nothing in common with the idea of a future rising of the dead on an universal Judgment Day.

Why mankind cling so frantically to the notion of resurrection is, because

"the best and most plausible ground for athanatism is to be found in the hope that immortality will re-unite us to the beloved friends who have been prematurely taken from us by some grim mischance. But even this supposed good fortune proves to be an illusion on closer enquiry; and in any case, it would be marred by the prospect of meeting the less agreeable acquaintances and the enemies who have troubled our existence here below. Even the closest family ties would involve many a difficulty. There are plenty of men who would gladly sacrifice all the glories of the paradise if it meant the eternal companionship of their 'better half' and the mother-in-law. It is more than questionable whether Henry VIII would like the prospect of living eternally with his six wives; or

Augustus, the Strong of Poland, who had a hundred mistresses and three hundred and fifty-two children."—(*Haeckel*).

What can athanatism gain by soul unless it retain its worldly personality, for, according to its views, all conditions minus the personality would be equal to annihilation? And, yet, a personality born of evil deeds and infamous actions cannot, by any means, be regarded as anything worth preserving. One can hardly go the length of saying that all unwholesome traits would be wiped out, leaving only the pleasant and agreeable traces to linger in the mind. And, if this be so, one of two things must happen—either heaven itself must become hellish for the individual, or he must be turned out to undergo the sorrowful experiences and sensations, which arise from evil thoughts and inclinations, elsewhere. In this connection, another question suggests itself to the enquiring mind, and it is: In what state of their development will the individuals 'rise up' and pass their eternal life? Will there be the same varieties of development in the other world, as there are here? Will the child in arms never develop its latent psychic powers? Will the feeble, childish old man, who has filled the world with the fame of his deeds in the ripeness of his age, live for ever in mental decay? But the Theist has no answer to these and other similar questions.

The idea of an eternal punishment or reward, if analysed, would reduce the whole doctrine to a farce. In the first place, God would find it difficult to divide the entire humanity into two groups,—the one for heaven, the other for hell,—without causing heart burning and discontent somewhere. For human beings are not alike in respect of their temperaments, passions,

feelings, virtues or sins. To reduce this motley humanity into the two groups without distinction of degrees in respect of the form and the duration of the reward or punishment, would require an equalizing process which the human understanding refuses to recognize. And if it be imagined that there would be distinctions and degrees of reward and punishment and of their duration in the other world, we would have a spectacle resembling our own world, and, therefore, misery would not be unknown in heaven. The least-favoured would have occasion to envy the less-favoured, and the latter, in his turn, the most-favoured even in paradise. If this be the mode of distribution and adjustment of reward or punishment on the judgment day, our world has enough of heaven and hell already, and, as the materialist says, is not to be despised; for here the grave puts an end to the misery and wretchedness of an earthly existence, sooner or later.

In the second place, justice demands that there should be apportionment of punishment according to the degree of sin, so that those who have committed a fewer number of sins ought not to undergo the same punishment as those who have sinned all their lives through. But the orthodox belief ignores this point altogether, and indiscriminately dooms all sinners to an eternal punishment in one and the same hell, irrespective of the nature and the amount of their sins. This, we fear, is a blasphemy against the Almighty God who is the embodiment of justice itself.

In the third place, to deny a chance of repentance to erring humanity and to doom them to a life of

eternal torment, out of all proportion to the nature and the consequences of their sins, may be in harmony with the disposition of the king of hell ; but it is utterly incompatible with the mercy and the dignity, to say nothing of the justice, of the Heavenly Father as the Lord God is said to be.

Those who have been fondly cherishing the hope of becoming re-united with their wives and children and friends in the promised land of paradise, will find the ground cut away from under their feet by no less an authority than the 'founder of their Faith himself. The observations which he made, while addressing the Sadducees, about the resurrection (Luke, XX. 27 ; Mark, XII. 18), in answer to the hypothetical case put before him, in respect of a certain woman, who had married several brothers in succession, here, on earth, are definite enough to knock all such beliefs on the head.

"The children of this world marry and are given in marriage ; but they which shall be accounted worthy to obtain that world and the resurrection from the dead, neither marry nor are given in marriage ; neither can they die any more : for they are equal unto the angels, and are the children of God being the children of resurrection. And as touching the dead that they rise, have ye not read in the book of Moses, how in the bush God spake unto him saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob ? He is not the God of dead but the God of the living : Ye therefore do greatly err."

We find not only no trace of a belief in the resurrection of the dead in the above passage, but, on the contrary, a direct refutation of all such notions. The doctrine of resurrection was not unknown to the Jews and was actually believed in by the Pharisees.

Before them it was well-known to the Egyptians (see the Book of the Dead), who had probably borrowed it from the Persians. But the original of the Lord of the Judgment Day is to be found in the god Yamaraja of the Hindu Mythology, who weighs the merits and demerits of creatures on their death and disposes of them accordingly. This gentleman, the god Yamaraja, is a personification of wisdom, in so far as he judges the respective merits and demerits of souls, and of *karmas* with respect to the award of punishment and reward. The idea of a general rising of the dead on a certain day, at the end of the world-cycle, however, was never implied in any of these ancient creeds, though some of the passages of the exoteric teaching are liable to yield that interpretation, if twisted out of their strict sense to suit the whims of the reader. What was meant was that, as each individual died, he was taken to the Lord of Death who determined his reward or punishment and sent him to the region most suitable for his abode, according to the emotions evolved out by him. The sojourn of the soul in any particular region depended on the nature of its *karmas*, stored up in the form of tendencies for good and evil, so that when the particular tendency which secured a residence for it in a particular region was exhausted, and another one which had remained latent all along budded forth, it was entitled to be sent to other regions, where its evolution could proceed in congenial and suitable surroundings. The reason for this transmigratory procedure is to be found in the fact that all our tendencies and emotions

cannot evolve out at once, so that out of two opposite and conflicting emotions only one can come into full play in the course of a life, since its evolution would necessarily be a check on the evolution of its antithesis. The idea of a perpetual punishment or reward was altogether out of the question, except in the case of Nirvana ; for that meant an absorption of all traces of personality in the blissfulness of Being itself. Such was the true doctrine of the post-mortem experiences to be undergone by the soul. The Sadducees, however, understood it in the sense in which Haeckel so vehemently attacks it, and, finding it unreasonable in that sense, rejected it altogether. Coming to test the wisdom of Jesus, they propounded the problem of the woman with the seven successive husbands, which was probably a favourite and tried weapon against those who believed in resurrection in its popular sense. Jesus, in his reply, deals with both the questions which the proposition involved, namely, (1) the significance of resurrection, and (2) the possibility of the marital institution in the world of the sons of God. Taking up the second point first, he declared that marriage was unknown in that region ; for those who were considered worthy to obtain that world and the resurrection from the dead, became, by their own worth, like the angels, or the sons of God, in whom the sex function was conspicuous by its absence. Hence, the marital relationship of husband and wife was not possible in those higher regions. The words of Jesus are very significant, for it would appear that the resurrection which he was speaking

of was not open to everybody indiscriminately, but was limited to those only who were accounted worthy to obtain it. This is not the popular belief, according to which every one shall be made to rise up on the Judgment Day, irrespective of worth. Hence it is clear that the Messiah did not mean any such thing as a general rising of the dead, but something very different from it. It is in unequivocal terms that Jesus points out the fact that the sex function has no place in the world of resurrection. People 'rise up' as angels, or sons of the Most High, who are regarded, by one and all, as sexless. How and when the transformation of sexual creatures into sexless angels, or sons of God, takes place, popular theology is unable to answer, and even if it were possible to answer it by calling in aid the power of the Almighty, it would be difficult to find a reason for his making risen bodies of the dead sexless, or for dividing the batch of angels, or sons of God, into those who are to people the heavens and those that are to become the denizens of hell. Is it not clear now that we err greatly concerning our ideas of the true sense of resurrection? The whole thing becomes perfectly plain if we reject the idea of an universal bodily resurrection on some future day, at the end of the world-cycle. The soul is sexless by nature, but it puts on bodies of gross matter with sex-organs according to its inclinations and tendencies, so that when the male element preponderates, the body evolves out the male sex, and *vice versâ*. Hence, the Hindus believe that the same soul appears in different incarnations with a different sex, sometimes in a male

body and sometimes in a female one. Those, therefore, who are considered worthy to obtain the resurrection of the dead, that is, those who pass out of the cycle of birth and death, become sexless in consequence of the sexlessness of the soul. Resurrection, then, is to be understood in a sense different from that ascribed to it by the orthodox creed. Since it is not open to every one indiscriminately, but is attainable by those only who are accounted worthy of it, and, also, because it enables the deserving to rise up like angels, or Sons of God, it is a conquest of death itself, not a resurrection of the gross body of matter. Those, therefore, who are able by their own merit to rise above death, are alone entitled to be admitted in the Land of Bliss. This is the old Indian doctrine of transmigration once more.

As regards the second point, namely, the possibility of a general resurrection, concerning which Jesus said—

“And as touching the dead that they rise; have ye not read in the book of Moses, how in the bush God spake unto him saying : I am the God of Abraham, and the God of Isaac, and the God of Jacob ? He is not the God of dead, but the God of the living : ye therefore do greatly err.”—

is it not also clear that he did not, in any way, endorse the opinion held by the Sadducees ? If his words had not a deeper meaning, where was the necessity for this highly mystic and ambiguous language, winding up with the utterly inconsistent expression, “ye therefore do greatly err” ?

Does he not mean clearly that God, not being the God of the dead, cannot, any longer, be considered to

be the God of the patriarchs who, according to the belief of his interrogators, had died and were no more? In different language, what he hinted at was that the venerable patriarchs, whom the Jews swore by, were forms of illusory matter which had ceased to exist ages before and which could not be regarded as still living in the heaven or in some other comfortable or uncomfortable part of the post-mortem world. The accent, in the first instance, please observe, is on the death of the patriarchs, not on the Living God. Besides this, according to the general notion of the resurrection, which is to take place on a future day, at the end of the world, the deceased patriarchs cannot have arisen from the dead yet. And yet Luke unhesitatingly adds the most pertinent words of all: "for all live unto him," at the end of the passage in question, thus making the last sentence read:

"For he is not a God of the dead, but of the living: for all live unto him."—(*Luke, XX. 38.*)

What does he mean if not that the souls of the patriarchs are still living in God like all the rest of His creatures? If so, they can only live in the heaven-world or in our own; and, in the former case, either as having already had a resurrection, or in the sense of the Hindu eschatology of the soul. But since resurrection has not yet taken place and is to be an affair of the future, they could not have risen from the dead in the Christian sense. Therefore, they must be either now enjoying themselves as residents of heaven prior to being re-born in this world, or must have already re-incarnated in flesh and blood on our globe. The only

other hypothesis of Nirvana need not be considered, since no one claims that privilege for them, though, for aught we know to the contrary, they might have attained it already.

Let us dwell a little longer on the denial of the Almighty to be the God of the dead. This is not the only passage in the Bible, by any means, where the living God disclaims relationship with the dead. He declares (Zechariah, I. 5):

"Your fathers, where are they? and the prophets, do they live for ever?"

Jesus also said:—

"As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me. This is that bread which came down from Heaven. Not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever."—(*John, VII. 57 & 58.*)

One more instance would suffice for our purpose, though any number can be pointed out from the Holy Bible itself:

"And I will make drunk her (Babylon's) princes, and her wise men, her captains, and her rulers, and her mighty men; and they shall sleep a perpetual sleep, and not wake, saith the King, whose name is the Lord of Hosts."—(*Jeremiah, LI. 57.*)

Babylon, of course, is the symbol, in a wider sense, of the earth, but even were we to read it in its narrower sense, the above passage, from Jeremiah, unmistakably points to the impossibility of resurrection, in the popular sense. And yet Luke says that all live unto Him (God), and he cannot be ignored. Wherein lies the reconciliation of these conflicting views? Orthodox theology is again unable to solve the mystery. But, if

we reject the popular notions about the doctrine of resurrection, it is easy to get at the truth embedded in these seemingly conflicting utterances of the 'Father' and the 'Son' both. Let us put down the propositions categorically, to begin with. We get,

- (1) All live in the Father, who is God of the living, not of the dead,
- (2) The patriarchs are dead,
- (3) Some men do not wake up from perpetual sleep, and
- (4) Some men, who are accounted worthy of resurrection, become the sons of God and cannot die any more.

As regards the first of these propositions, it is obvious that God, being, in harmony with the tenets of Vedanta, the Living Substratum, who eternally is, hence, the very Life of all that exists, cannot contain anything dead, for his mere presence suffices to endow everything with life. And, since whatever exists can only exist in the Substratum of Reality, therefore, all that exists must live in or unto him. Even from a purely scientific point of view it has now been demonstrated by Prof. Bose that animal tissue, plants and metals, all alike respond to electrical stimuli, grow tired and can be poisoned, and, also, killed. Prof. Bose sums up the conclusions arrived at by him, in the following significant words :—

"The irritability of tissue, as shown in its capacity for response, electrical or mechanical, was found to depend on its physiological activity. Under certain conditions it could be converted from a responsive to an irresponsive state, either temporarily as by

anæsthetics, or permanently as by poisons. When thus made permanently irresponsive by any means, the tissue was said to have been killed. We have seen further that from this observed fact—that a tissue when killed passes out of a state of responsiveness into that of irresponsiveness, and from a confusion of 'dead' things with inanimate matter, it has been tacitly assumed that inorganic substances, like dead animal tissues, must necessarily be irresponsive, or incapable of being excited by stimulus—an assumption which has been shown to be gratuitous." (*Response in the Living and the Non-Living.*)

Thus, it is not possible to deny the presence of Life throughout the animal, the vegetable and the mineral kingdoms. The types of consciousness, no doubt, differ in the three kingdoms, but that is a mere question of degrees of conscious manifestation, and does not, in any way, interfere with the nature of the Living Substance itself. There are grades of conscious manifestation even among the human beings; and the states of consciousness also comprise such seemingly unconscious types as the deep sleep. It follows, therefore, that the test of the presence of consciousness is not the continuous adjustment of internal to external relations, but life, whose presence entitles material bodies to be called living beings, and whose departure brings us face to face with the idea of death.

So far as death itself is concerned, it is easy to see that it does not imply absolute extinction, in any sense; for the substances of nature subsist by their own nature, and cannot possibly be conceived as subject to annihilation. Both the soul and the particles of matter are deathless for this reason. Hence, the idea of death only applies to bodies, or organisms, which are held together, for a time,

by the presence of the soul, and which begins to dissolve and disintegrate on its departure. Therefore, in so far as death implies the extinction of that which was and is not now, it only means the departure of the soul from the body of matter in which it was ensouled. Hence, the patriarchs, who were and are not now, are, in so far as their personal forms are concerned, dead, though their souls, not being perishable, still continue to live in some form or other. Therefore, it is clear that all live in the 'Father,' except the personal forms which have undergone dissolution. In plain language, the patriarchs are dead and no longer alive *as* Abraham, Isaac, Jacob, and so forth; but their souls still exist, in some form or other, in the universe.

In respect of the third and the fourth propositions, it suffices to point out the significance of death in connection with the soul. In association with the physical body with which it identifies itself, more or less completely, which is evident from such sayings as, 'I am old,' 'I am dying,' and the like, the soul appropriates to itself the conditions of the body as if there were a complete identity between the two. In reality, the soul, being immortal and undying and free from degeneration and decay, ought to think, not 'I am old,' and the like, but 'my body is old,' and so on. But, so great is the power of imagination, and so far-reaching the consequences of the Fall, that by far the greatest majority of mankind seldom think themselves to be any other than the body. When the soul is obsessed with the delusion of identity between itself and its body, it is inevitable that it should imagine the death of the body as its own

death. Hence, when death is about to effect a forcible separation between the immortal tenant and his perishable tenement, the ignorant soul, whose craving for life becomes stronger as the body grows weak and unhealthy, clings to the fast-dissolving compound of matter with all the tenacity of a drowning man. Ignorant of its own true individuality, the fountain-spring of immortality, and deluded with the false idea of the body being the man, it dreads the approach of death, and imagines it to be a complete annihilation of all that it called itself. As the coils of death tighten on the body, as the certainty of extinction becomes more and more impressed on its mind, and as the sense of its utter helplessness increases in its consciousness, it wrings its hands, as it were, in despair, at the unwelcome but inevitable calamity which stares it in the face. Its torments continue, till, at last, the cords of mental equilibrium snap under the combined strain of its terrible anguish and worry, and it is thrown into the blank and dismal void of insensibility. The stupor of unconsciousness which precedes and accompanies death, thus, is the result of the belief in the body being the foundation of life and individuality. Nevertheless, the soul does not remain unconscious for any great length of time on shuffling off this mortal coil; for its natural consciousness speedily dispels the blankness of despair, and makes it conscious of its new surroundings which have arisen mechanically in the interval, by the operation of the force of its *karmas*. There is only one exception to this rule, and it is furnished by those who go to the 'outer darkness,' in the language of the Bible.

They descend to a region of the universe which is even below the lowest hell, and pass their days in a state of existence which, though not absolutely devoid of consciousness, has yet so little of conscious manifestation in it as to deserve being called unconscious. The rest either go to heaven,* or hell, or re-incarnate immediately in the world of men, according to their *karmas*.

It is not to be supposed that souls pass out of the

* According to Vendanta, heavens and hells are both as much forms of illusion as is the waking world, since their immediate knowledge only consists in states of consciousness.

From the Realistic point of view, however, heaven and hell are just as real as our universe, and separate regions of space, the former being situated above and the latter below the part called the *Madhyaloka*, of which Jambu Dvīpa, the central region, and not the little globe of our earth, as has been erroneously supposed by modern orientalists, is a continent inhabited by men. The names of the sixteen heavens, according to Jaina Cosmogony, are as follows : (1) *Saudharma*, (2) *Aisāna*, (3) *Sanatkumāra*, (4) *Mahendra*, (5) *Brahmaloka*, (6) *Brahmottara*, (7) *Lāntaka*, (8) *Kāpiṣṭha*, (9) *Śukra*, (10) *Muhāsūkra*, (11) *Śatāra*, (12) *Sahasrāra*, (13) *Ānuta*, (14) *Prānata*, (15) *Āraṇa*, and (16) *Achyuta*. The names of the seven hells are : (1) *Ratnaprabhā*, (2) *Surkarāprabhā*, (3) *Vālulāprabhā*, (4) *Pankaprabhā*, (5) *Dhūmaprabhā*, (6) *Tamāprabhā*, and (7) *Mahātāmāprabhā*.

The region of the perfected Souls is above the heavens, on the top of the world.

It is not to be supposed that there is any real difference between the teachings of Vedānta and Jainism about the nature of heavens and hells ; for, while describing them as forms of illusion, Vedānta fully recognizes the fact that illusion only appears in the form of spatiality. Hence, the heavens and hells and our own world are only different regions of the illusory panorama. Christianity and Islam, too, acknowledge the existence of heavens and hells, though, unlike the purely Indian religions, they maintain that the soul's sojourn in those regions is eternal. We shall, however, go into this matter more deeply later on.

cycle of transmigration by going to heaven or hell ; on the contrary, they are all re-born in the world of men after undergoing experiences of pleasure or pain in those regions, and remain wandering about in the cycle of births and deaths till they are sufficiently evolved out to attain Nirvana. So far as heaven and hell are concerned, the former is open only to those who perform pious and meritorious deeds in this life, and the latter is meant for all the rest who are cruel, vicious or unsympathetic. But, since piety includes the knowledge of God, *i.e.*, Self-consciousness, in its definition, the gates of paradise do not open to admit the 'unbelievers.' Thus, all those who have no idea of their true Self are necessarily debarred from the heavens, not to mention Niravna—the Happy Home beyond the turbulent sea of transmigration.

Now, let us also observe the change of circumstances which a belief in the existence of the ego as a separate entity would effect in the life of the soul. It would, firstly, stand by, as it were, and see the body decline and disintegrate, without being affected by the sight. Secondly, it would enjoy self-consciousness, instead of the body-consciousness, with which it was formerly encumbered, though the form of its belief about its own nature would here also affect its status in its subsequent career as an incarnating ego. If it has acquired the true knowledge and believes itself to be God, it would enter nirvana on parting company from its physical body ; otherwise it would go to one of the heavens to enjoy the fruits of its good *karmas*, and descend to the world of men again, on their exhaustion.

It is, thus, evident that, so far as the soul is concerned, death is a mere illusion arising from the belief in its identity with its physical body. Hence, the terror of death loses its sting, when the soul recognises itself as different and distinct from the body of matter in which it is ensouled.

When the soul is fully evolved out into perfection, its illusions come to an end, and the destruction of the *karmic* forces which are the causes of its transmigration being effected, it is put beyond the snares of re-incarnation for ever. It then enjoys sleepless bliss* and immortality. Hence Luke (XX. 36) has it: "Neither can they die any more," which is capable of sound sense only on the hypothesis of re-incarnation, and means the escape of the soul from the cycle of births and deaths.†

The Sons of God, thus, are those pure and perfect Souls who have attained their high Ideal, and become God. They have destroyed the bondage of their *karmanas*, and the consequent liability to births and deaths, and are now living at the top of the universe as the conquerors of the Dragon of Ignorance and its chief ally—Death. They are called the Sons of God, because they have attained the perfection of God, the goal of evolution. Pure, perfect happiness, *i.e.*, eternal, unabating bliss, the power to defy Death, *i.e.*, omnipotence, infinite

* Sleep being inconsistent with the nature of consciousness, God, who is pure consciousness, must necessarily be free from the stupor and stupefaction of insensibility and somnolence.

† Cf. "From death to death goes he who perceives diversity" (Katha Upanishad, IV. 10). Hence, with the cessation of the 'perception' of duality, transmigration is also escaped.

knowledge and Right belief, called the *ananta chatusthaya* in Jaina Scriptures, are the attributes of their divine Souls. They are the true Teachers of mankind and the fountain-head of perfect Wisdom, hence Religion. Their chief characteristics, as given out by Jesus (Luke, XX. 34-38), are: (1) the possession of spiritual merit which entitles them to attain 'that world,' *i.e.*, Nirvana, (2) freedom from sexual passion, (3) non-liability to death, and (4) the enjoyment of the divine Status.

It is not possible to lay too much stress on the words, '*any more*' in the messianic observation recorded by Luke (XX. 36). The statement would lose all its merit, if souls are born and die only once in their career. The fact that it was made only in reference to those Great Ones who obtain 'that world' and the resurrection from the dead is sufficient to show that it is not applicable to all souls indiscriminately. Thus, while all those who have not perfected themselves remain liable to repeated births and deaths in the course of their evolution, those who have attained the fullest degree of spiritual unfoldment are necessarily free from dying *any more*.

The true interpretation of the passage about the resurrection of souls, thus, leads us to a conclusion very different from that arrived at by the orthodox Church. Not the least satisfactory feature of our interpretation is that it, at once, reconciles the teaching of Jesus with that of almost all other religions of the world. Reincarnation is a truth of philosophy, as we shall see later when we come to deal with the theory of *karma*,

and the attempt to disown its doctrine can only end in bringing discredit on those who raise their voice against it.

Resurrection, then, is meant only for those who realise the nature of the illusion which is the cause of death, and who apply themselves to conquer the *samsāra*, i.e., the world, and their lower nature. This is why Jesus repeatedly exhorted his followers to acquire the perfection of God. He could not have said: 'Be ye therefore perfect even as your Father which is in heaven is perfect,' unless it were possible to attain to the perfection of God.

The idea of the 'conquest of the world,' it must be remembered, has nothing in common with that of bringing mankind under subjugation, or of lording over one's fellow-beings. The true conqueror is he who conquers his lower nature, not he who allows himself to be overpowered by sensuality, lust, covetousness, and the like. Hence, those who engage in warfare with their fellow-men, in vindication of real or imaginary rights and grievances, cannot be regarded as conquerors in the true sense of the word. Religion puts no value on a conquest which does not procure freedom from one's natural enemies, i.e., passion, desires, etc., and warns us against all those pursuits and ideals which only go to increase the burden of captivity.

When the soul, which, by its own merit, becomes the son of God, can understand and realise the ultimate nature of illusion, and breaks away from it to enter Nirvana, it feels the truth of the saying: "There is one *alone*, *there is not a second* ; yea, he hath neither

child nor brother" (*cf.* Ecclesiastes, IV. 8); and with the joyous words: "I, *even* I, *am* the Lord; and beside me *there is* no Saviour" (*cf.* Isaiah, XLIII. 11), plunges into the Ocean of eternal blessedness and bliss, *i.e.*, Nirvana.

The attainment of immortality is possible for every one of the living beings in the course of one or more incarnations.

If it were otherwise, it would never have been said :

"Cast away from you all your transgressions, whereby ye have transgressed, and make you a new heart and a new spirit: for why will ye die, O house of Israel? For I have no pleasure in the death of him who dieth, saith the Lord God: wherefore turn yourselves and live ye."

Nor :

"If the wicked restore the pledge and give again that he had robbed, walk in the statutes of life, without committing iniquity he shall surely live, he shall not die."

About the time that the law was given to Moses, Jehovah put the matter before the people, saying :

"I call heaven and earth to record this day against you that I have set before you life and death, blessing and cursing; therefore choose life, that thou and thy seed may live."

To the same effect is :

"I will ransom them (the virtuous) from the power of the grave. I will redeem them from death; O death, I will be thy plagues: O grave, I will be thy destruction; repentance shall be hid from mine eyes."

As for the wicked, their paths are turned aside—"they go to nothing, and perish." "As the waters fail from the sea, and the flood decayeth and drieth up: so man lieth down and riseth not, till the heavens be no more, they shall not wake, nor be raised out of their

sleep." Again the most pronounced of the views of the Lord Himself finds expression in the words :

"Thus saith the Lord of hosts ; even so I will break this people and this city, as one breaketh a potter's vessel, that cannot be made whole again."

This distinctly refers to the bodily personality which cannot be made whole again. No need to multiply references : our analysis of the four propositions suffices to explain all such passages, in all the existing religions of the world.

How hard it is for Materialism to understand the truth of some of these sayings needs no comment ; nor were the disciples of Jesus, with a few honourable exceptions, any the better in this respect. John records that immediately after the parable of the heavenly bread, culminating in the most mysterious utterance : "He that eateth me, even he shall live by me," many left his following, seeing which Jesus enlightened them a bit further, saying : "Does this offend you ? It is the spirit that quickeneth ; the flesh profiteth nothing : the words that I speak unto you they are spirit, and they are life." It is easy to understand this "hard" saying, at once, if we recollect that the word 'me,' in, "he that eateth me," has no reference to Jesus at all, but refers to Life itself.

But some one might ask : How are we to eat Life ?
 4. The reply is : Just in the same way as we *devour* knowledge. We can 'eat' Life by 'entering' it, in other words, by feeling its pulsation within us, or by abandoning ourselves to enjoy its soul-enrapturing rhythm. If any one finds it difficult to understand it even now,

he must try it in actual practice, and if he would but persevere a little, he would not be spending his time in vain. Meanwhile, let us proceed with the sayings of Jesus.

The Master often declared that if any one would keep his teaching and 'live' his doctrine, he would enjoy eternal life. This was the main cause of difference between him and the Pharisees. The latter could never conceive how any one could be greater in knowledge and power than their late lamented ancestors, and they forthwith told him what they thought of him.

"Art thou greater than our father, Abraham, who is dead and the prophets are dead, whom makest thou thyself?"

How could this son of a common carpenter talk to them of the conquest of death when their great ancestors who had never been surpassed were unable to resist it? Jesus threw them into greater convulsions by telling them that he was honoured by his Father who was their God; and as to Abraham's supposed supremacy, he added:—

"Your father, Abraham, rejoiced to see my day and he saw it and was glad."

This appeared downright madness to the Pharisees, as it no doubt appeared to some of Christ's biographers also, for how could a man who was not even fifty years of age be said to have existed in the time of Abraham, who had died untold ages before? But Jesus coolly threw another mystic bomb into the ranks of his opponents by saying: "Before Abraham was I am." This proved to be the last straw, and the Pharisees took up stones to cast at him, at which stage, Jesus thought it wise to hide himself. It is a great pity that, for want of knowledge of Divine

Philosophy, the beauty of the higher thought and teaching of the Saviour has remained unknown to the world hitherto. To the Indian scholar these passages do not appear to be the ravings of a lunatic, or the musings of a deluded rustic, who saw the world through the prism of his own simplicity. The Bhagavad Gita has it :

"Nor at any time was I not, nor thou, nor these princes of men, nor verily shall we ever cease to be hereafter."

We have already seen in the earlier parts of this book, that Existence is eternal and quite independent of the notion of Time. The author of the gospel of St. John tells us that in the beginning the Universe existed as an "Idea" in God. The outward shape of a thing is merely the materialization of an "idea" of the Infinite, the Essence having been there all along. Here again we find Jesus merely giving utterance to a profound truth of esoteric philosophy.

When somatic death occurs, the form dissolves and disappears, but the 'Thinker' is not dissolved or annihilated thereby ; for neither it is possible to add to nor subtract from the existing Reality. The image alone lapses into its source. Hinduism teaches that when you realize the impermanence of the outward shape or form, and believe in the reality of the eternal Existence as the one indestructible source of all manifested lives, and become steady in this knowledge, you obtain salvation. The Sufis consider all visible objects to be the names of the One Reality, and a realization of the truth of this knowledge as a means of obtaining bliss. Even Christ declared :—

"Ye shall know the truth and the truth shall make you free."

Those who have understood the different views of the several schools of thought in India would know, at once, what Jesus meant by this statement. The most popular view is that man is not his own master; he cannot please himself; he has no power over destiny, or death, and, in short, is more like a conditioned circumstance than anything else. This is the bondage, and it results from ignorance. We have seen that the same conclusion is to be drawn from the doctrine of the Fall which was brought about by ignorance. That which is the result of ignorance must disappear when ignorance is removed. The effect must cease when the cause is gone. Hence, in saying, 'Ye shall know the truth and the truth shall make you free,' Christ merely echoed the voice of common-sense. The Pharisees had no philosophic training in the true sense of the word, and did not know where the shoe pinched. It is not surprising, therefore, to find them at logger-heads with Jesus. Jesus could only tell those who failed to understand him: "He who has eyes to see and ears to hear let him understand." This is the attitude of most of us even now. Bound in the shackles of deeply-rooted prejudices and social conventions, our senses seldom permit us to dive beneath the surface of perceptible phenomena. The force of public opinion never leaves us freedom enough to acquire the power to condition our circumstances instead of being conditioned by them, and we die just as helplessly as we are born, without ever possessing the courage to shape our own destiny for ourselves. It is a wretched, miserable, grovelling existence which man selects for himself. Not having understood himself at any time

his life, he knows no better than to grumble, and is born, and lives, and dies bemoaning his lot throughout. If he would only take the trouble to think for himself, he would realize the force of the saying, "Ye shall know the truth and the truth shall make you free." So long as we do not shake off the wrong notion that Jesus wanted our homage for his own person, we stand in the way of truth and cannot come into our own. The doctrine of Sonship is a proposition of philosophy. It is, however, applicable to the whole race and not to one particular individual alone, since every soul is entitled to become a son of God the moment it evolves out its natural perfection. Hence, it was the Messiah, not Jesus, whose day Abraham had rejoiced to see, and the speech of Jesus had reference not to his own physical form, but to the real Self, the Christos, which the soul becomes on attaining to perfect Wisdom.

The Messiah also figures in Hinduism, in the guise of Krishna—the centre of a keen controversy between the Vaishnavites and their opponents, the former trying to place him on the pedestal of divinity and the latter endeavouring to pull him down therefrom. None of the disputants, however, seem to understand the real nature of the divinity associated with Krishna, and are spending their energies in a fruitless dispute over empty words and concepts. There can be no doubt that there was a great *Mahārishi* of the name of Krishna, since always an historical nucleus is necessary, as a foundation, for the superstructure of subsequent deification; and the fact that some of the Jaina Puranas

contain a plain narrative of the principal event of his life, sufficiently proves him to have been an historical personage. It is this historical Krishna whom the Vishnu Purana and the Bhagavad Gita have clothed in the poetical garments of the Messiah. The luring of the *gopis* from the beds of their husbands, in the darkness of night, the moon-light dance on the banks of the Jamuna, the stolen kisses and embraces, and the like, all of which would be highly condemnable from a moral point of view, if ascribed to the historical Krishna, are fully appropriate to the Messiah or Christos. As such, Krishna is the divine Ideal for the soul (*gopi*) to pour forth all her affection upon. She must wander out, in the solitude of night (when mind is not occupied with worldly things), on the banks of the placid Jamuna (mind-stuff, hence, mind), disregarding both her love for her husband (worldly attachments) and the fear of society. When she stands before her Lord, stripped of her clothes (*i.e.*, worldly possessions), when she gives up even the last vestige of feminine modesty and joins her hands above her head, disregarding of her nudity and the rules of worldly decorum, then is the notion of duality between the Lover and the Object of Love replaced with the certainty of their oneness in the mind, and the fruit of Love enjoyed. The hopes and fears of the love-lorn *gopis*, their neglect of their household duties, their abandoning of their children and husbands, their passionate yearning to be enfolded in the arms of the Beloved—all these are pure allegories describing the degree of zeal, or love, necessary for the realisation of the great Ideal of Divine Perfection, personified as

Christos, or Krishna, the Redeemer. The Song of Solomon, no less immoral from the worldly point of view, is a similar allegory of Love between the Ideal and the individual soul. Jesus, too, likened the soul to a virgin in the parable of the ten virgins (Matt. XXV. 1-13).

These circumstances of the identity of thought, doctrine and method lead us to think that Jesus must have received his early training from the Indians. Judaism, too, must have played no small part in moulding his character, and the Egyptian culture must have also had a share in his training, if it be true that he had visited that land in his childhood. Egypt has always been famous for her mystic ritualism, and although her civilisation was fast declining about the time of the visit of Jesus, the atmosphere of the land must nevertheless have been thoroughly saturated with the tenets of mysticism and dogmatic philosophy. Although Jesus was very young at the time, still the early impressions of such an atmosphere could not be lightly effaced from the impressionable mind of the child, and their further and fuller development, in the future, depended merely on favourable opportunity. His interest in the Jewish faith was just the sort of stimulus required to keep his early impressions alive, and it only needed a chance acquaintance with the Indian philosophy to fan the spark into a flame. His teachings, thus, form an epitome of the views of the diverse schools of divine knowledge which had, so to speak, filtered through his great mind.

Jesus might, no doubt, have worked out his system

independently of the Hindus and others, but the probability to the contrary is so great as to be almost conclusive on the point. A glance at the contents of the New Testament is sufficient to show that they are not only repetitions of the doctrines of the earlier creeds, but also do not possess any of those characteristics—logical inference, sequence of causal law, systematic presentation and the like—which one naturally expects to find in an intellectually thought out system of philosophy. Most of its passages are only full of dogmas and myths. Rather than furnish an explanation of the nature of things, they themselves stand in need of being explained to be understood. The policy of observing secrecy might be responsible, to a certain extent, for these features of imperfection, but it is impossible to say that it accounts for them all. It is not to be supposed, however, that Jesus did not possess great wisdom and insight, since one may be a truly wise man without being the founder of a system of philosophy. His discourses bear ample testimony to the ready wit and resourcefulness of his mind. To read his teachings from a purely materialistic point of view is to do him the greatest injustice; they have to be read in the light of the lamp of *Vedanta*, literally, the end, *i.e.*, the last word, of *Knowledge*.

To revert to the teachings of Jesus, another point which throws considerable light on the doctrine of the "Kingdom of God," is the nature of the qualifications which are necessary for an admission into heaven. On this point, it is pleasant to note that there is quite a wealth of material, although

most of it is a repetition of the same principle over and over again. Without going into unnecessary details, the young Master declared that the Kingdom was intended for the poor, the meek, the merciful, the peace-makers, and for those who mourned, or hungered for righteousness, or were pure in heart. In the parable of the supper, the guests who were invited, after all, were the poor, the maimed, the halt and the blind. To literally construe the doctrine would be to put the Kingdom on a par with an alms-house, a dispensary or an infirmary where poverty and rags and deformity and disease would form the most prominent qualifications for admission. To think that it was this idea which the Saviour was preaching to the people, and over which he was constantly quarrelling with the Pharisees, is to insult our own understanding more than anything else under the sun. Nor could the people have found in this picture much of an irresistible charm to be drawn to Christ thereby. Obviously, the Kingdom of Heaven was not meant to be a place where wretchedness and imperfections could revel, and disease display its disgusting ugliness.

"Blessed are the poor in spirit," not because of their material poverty, but because of their deliberate acceptance of it on spiritual grounds. It is those and only those who are the poor in spirit that will be admitted into the Kingdom. There is no room for poverty indiscriminately there, but those who remain content with their lot, and those who are poor in spirit, that is, not arrogant but peaceful, not easily offended, but humble, and, above all, those who are happy and cheerful and virtuous are alone to be blessed. Heaven is to be claimed

by the poor, the hungry, and the thirsty, only when the hunger and thirst are for spiritual righteousness. There is no room there for any one, who has a grumbling disposition in the least. The principle illustrated is, that, if one longs not for material things, and renounces them by choice (not by force of circumstances over which he has no control), he is blessed, for the renunciation of wealth is a means of attaining to the emotion of bliss. Search for righteousness, when it is sincere, procures peace and freedom from desires, and enables the hidden state of *ananda* to come into manifestation. Such, briefly, are some of the qualifications which are necessary for an admission into the Kingdom of Heaven. For, except your righteousness 'shall exceed the righteousness of the Scribes and the Pharisees, ye shall in no case enter into the Kingdom of Heaven.' From the earliest time when Man applied his mind to explore and lay bare the mysteries of Time, Space and Existence, renunciation has been regarded as the only means of liberation. The Sermon on the Mount furnishes abundant proof of the teaching of Jesus being identical with that of the great Indian Sages who had flourished and taught before his time.

Of course, renunciation appears very unattractive and unpleasant at first, and few, indeed, there be who can or do appreciate its merit without deep meditation ; nevertheless, without renunciation no progress is possible in any department, physical, mental or spiritual. It is always confined to the giving up of such practices as hinder the onward progress of the soul. The child, who would acquire knowledge, must give up toys and

go to school ; the young man, who would make money, must abandon the habit of late rising ; the general, who would conquer the enemy, must take leave of his hearth and home, and so forth. He who would tread the path which leads to bliss, must retrace his steps from that which goes hellward, for they lie in opposite directions. 'Our analysis of the emotion of joy would suffice to show that there is a marked difference between the giving up of certain habits to acquire certain material advantages, and the practising of renunciation for God-Realization. In the former case, the soul grumbles from the very start at the idea of giving up its old pursuits, and is not allowed to enjoy the pleasures of delight, for, as soon one burden is taken off it, two more are, at once, put on its back ; but, in the latter, the removal of each obligation only leaves it more and more joyous and free, since it is not made to bear, or carry, the weight of any additional obligations and tasks. Hence, as Patanjali puts it, "desirelessness is the consciousness of supremacy in him who is free from thirst for objects, either perceived by himself, or heard from others.'

From one more point of view it remains for us to consider the doctrine of the Kingdom of Heaven. We have to see how any one desirous of getting an admission into it was to proceed. The Saviour declared that everything was possible by faith. Did he mean faith in his own miraculous birth ? Surely not, for he does not say so anywhere himself. We have read the Bible over and over again in search of any remark of Christ showing that he claimed any superiority for himself on the ground of his immaculate conception, or desired that he should

be worshipped for his personality. Needless to say, the search was quite in vain. How could Christ have declared that maculate which the Lord God had designed to be the proper method of perpetuation of the race. And if the usual method of being born into life is not maculate, there could be nothing immaculate either. As regards the allegation that he was the Son of the Most High and on that ground entitled to worship, we think absolutely no case is made out for that view. Christ nowhere says that he alone was the Son of the Most High. Over and over again we come across the assurance that if a man kept his sayings he, too, would become the Son of God. In the Sermon on the Mount he declared :—

“Let your light so shine before men that they may see your good works, and glorify your Father which is in Heaven.”

About half a dozen times, at least, is the expression, “Your Father which is in heaven,” employed in the course of that memorable discourse. There is no distinction or reservation made in favour of any particular individual. Jesus claimed the status of divine Sonship for the whole of the human race; the worldly distinction of birth was not only not authorized, but actually denounced. Mankind judged after the flesh, but he did not judge any one in that fashion. And what of the supposed inferiority, or low status, of children born of fornication? These, certainly, do not differ from the rest of their kind, and are, thus, as much the Sons of the Almighty as any one else. These petty, hypocritical distinctions vanish before great minds. Thus, those who lived according to the Divine commandments were

-truly the Sons of God, while those who followed the principle of Evil, that is, who lived in defiance of the commandments of God, were the Sons of Devil. The whole thing was merely a question of how one lived.

The expression, 'Son of Man,' is generally printed in the Bible with a capital "S." Why this emphasis on the word "Son?" Anyone who is at all familiar with the Oriental way of describing races and individuals would never think of attaching any importance to it. It is but very rarely that the expression bears reference to Jesus himself. "Son of Man" has no greater inherent virtue in it than the "Son of Fairy," or the "Son of Deva," and the like. In the Persian language, "Adam-zâd" means son of man, "Pari-zâd" son of fairy, and "Deva-zâd" son of Deva (demon). What is there in "Adam-zâd," (*i.e.*, son of man) to reflect any distinction on Jesus? The reason why Jesus rarely used the first person singular for himself is obvious to any one who has studied his life and teachings. Those who have read the lectures delivered by Swami Rama Tirtha must have noticed his peculiar style of opening his addresses. He invariably began by saying, "To myself in the form of ladies and gentlemen," or with some equivalent of it. It was not a vain desire for conspicuousness on the part of the illumined Swami which led him to talk thus, nor would any one dare consider him *non compos mentis*. The truth is that it was his creed which he *lived*, and not merely taught. He understood fully that all happiness, spirituality, and power are meant for him who wipes out his egoism, and offer his little bodily self as a sacrifice on the altar of the highest and the only

true Self. So long as man clings to the distinction of mine and thine, he must remain a fallen creature, but the moment *meum* and *tuum* drop out of consideration, he takes his place amongst the gods. It was an all-absorbing belief in this truth which was the cause of Swami Rama's peculiar mode of addressing his audience. There was no Rama Tirtha but God in all the things and beings in the world. All being God everywhere, it was as if God was addressing Himself in various forms, which happened to be those of the ladies and gentlemen of the audience. Hence, the expression, "To myself in the form of ladies and gentlemen," is only expressive of impersonality. Similarly, Christ came into existence when Jesus dropped out of view. It is a spiritual law of universal applicability that whosoever shall save his life shall lose it, and whosoever shall lose it, shall find it. Jesus 'lost his life' and became a saviour. He could not have remained Jesus and become a Christ, at the same time, for the law is 'as one thinks so one becomes.' If you think yourself to be a miserable sinner, you must ever remain so; on the other hand, if you forget your small self, the ego of desires, and *believe* yourself to be God, you will actually become the enjoyer of the status of God. But so long as the consciousness of the bodily self is present in your mind, it is impossible for you to realise your high ideal, You must, therefore, sacrifice your little self as an offering to propitiate the higher Self. Jesus sacrificed himself, became a Christ, and forthwith declared himself to be one with God. This is the secret of success; and it is for this reason that the advanced

initiates in occultism who have understood and realized the truth neglect the first person singular, and always endeavour to preserve what may be described as a state of impersonality in their speech. It was this consideration which led Jesus, also, to be "impersonal" in his conversation. A failure to understand the precise sense of the expression, "the son of man," has caused a number of beautiful aphorisms and sayings to be thrown into the waste paper basket, so to speak. In illustration of this principle we may refer to the statement,

"What and if ye shall see the son of man ascend up where he was before?"

Here, if the expression is to be taken to refer to Jesus, it can only be at the cost of philosophical merit. Similarly, the declaration, "Verily I say unto you there be some standing here, which shall not taste of death till they see the Son of man coming in his kingdom" (Matthews, XVI. 28), can have absolutely no reference to Jesus, except as a member of the human race. Mark records the statement as well, but he gives it thus:—

"Verily I say unto you, that there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power."—(Mark, IX 1.)

Luke, also, puts "the Kingdom of God" in place of the "Son of man in his kingdom." It lands us in all sorts of absurdities to think that the "Son of man" means Jesus, and "the Kingdom of God," heaven, after death, in some other world. The true and natural sense is that, as by the 'fall of Adam' is understood a state of fallen degeneracy for mankind, so by 'the coming of the son of man into his kingdom' is meant the return of

mankind into their own. This is what the Saviour referred to when he said, "What and if ye shall see the Son of man ascend up where he was before?" It is the realization by man of his glorious, divine nature which is spoken of here.

Ascension does not mean a going up to heaven, body and all, but something very different. We shall, however, reserve a consideration of this doctrine for a later and more appropriate occasion.

It is impossible that Christ could have ascended to heaven in the fashion which a too literal interpretation of the Book of Acts would suggest. Stripped of the false surplusage of incredible myth, the two passages about 'the ascending of the son of man up to where he was before,' and of 'the coming of the Kingdom of God' (which last, according to Matthew, is 'the coming of the Son of man into his Kingdom'), have reference to the whole race, and predict a regaining of the 'lost paradise' by those who constantly live according to the teaching of the Saviour. They point to an entry into the Garden of Eden from which 'Adam' is now shut out. They epitomize the doctrine of redemption, but furnish no excuse for the element of personal worship of Jesus. The following utterances of the great Master himself put the matter beyond dispute:—

"And why call ye me Lord, Lord and do not the things which I say."

"Blessed are they that hear the Word of God and keep it."

"Except ye repent, ye shall all likewise perish."

"I receive not testimony from men: but these things I say that ye might be saved."

"I receive not honor from men."

"My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine whether it be of God or whether I speak of myself."—(*John, VII. 16-17*).

"If ye continue in my word, then are ye my disciples indeed. And ye shall know the truth and the truth shall make you free."—(*John, VIII. 31-32*).

"And I seek not mine own glory."—(*John, VIII. 50*).

"He that believeth on me, believeth not on me but on him that sent me. And he that seeth me, seeth him that sent me. I am come a light in the world that whosoever believeth on me shall not abide in darkness. And if any man hear my words and believe not, I judge him not; for I came not to judge the world but to save the world. He that rejecteth me and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day. For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say and what I should speak. And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak."—(*John, XII. 44-50*).

So far as the idea of the 'Father' is concerned, it can be best understood by putting ourselves in the attitude of Philip, one of the twelve disciples, who said to Jesus (*John XIV. 8*):

"Lord show us the Father, and it sufficeth us."

Jesus, in reply to this request, however, did not 'show' the Father bodily to Philip, but simply left him to draw his own conclusions from the following statement:

"If you have seen me you have seen the Father, for I am in the Father and the Father is in me. I do not speak to you of myself but the Father who dwelleth in me doeth the works. Believe me that I am in the Father and the Father in me."—(*John, XIV. 9-11*).

It was the old doctrine of the 'one in many and the many in one' that Jesus taught his disciples. He said (*John, XIV. 23*):—

"If a man love me he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him."

The moment we succeed in solving how Christ and the Father will come and make their abode with the man, who 'keepeth' the word, we shall understand what is meant by the doctrine. It is no good accepting a hollow, meaningless or sentimental explanation which we neither understand ourselves nor can explain to others ; but we should investigate the subject well and thoroughly, till we are in a position to say that we have mastered it. The Bhagavad Gita has it (*XIII. 15-16*) :—

"Without and within all beings, immovable and also movable ; by reason of His subtlety imperceptible ; at hand and far away is That. Not divided among beings and yet seated distributively ; That is to be known as the supporter of beings. He devours and He generates."

The importance of the subject is a sufficient excuse for reproducing the parable of the vine *in extenso*, from the Bible. Christ declared :—

"I am the vine, ye are the branches, he that abideth in me and I in him, the same bringeth forth much fruit, for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered ; and men gather them and cast them into the fire, and they are burned."—(*John, XV. 5-6*).

Here, also, it is obvious that Jesus was not speaking of himself but of the Christos, the true Redeemer, who must be 'born' within the soul to enable it to attain the perfection of God. Jesus often likened Life to light, and said :—

"Yet a little while is the light with you, walk while ye have the light with you lest darkness come upon you, for he that walketh in darkness knoweth not whither he goeth. While ye have light believe in the light that ye may be the children of light."—(*John, XII. 35-36*).

While we live we have a chance of correcting our errors and becoming the children of Light ; but when once this life comes to an end the immediate chance of salvation is gone, since nirvana is not attainable from

heaven or hell. Hence, the importance of this life cannot be overrated. Even at the last moment, if one acquires faith in Life, one shall rise above death, that is, be lifted up. The messianic exhortation—

“Repent, for the kingdom of heaven is at hand.”

is full of eloquence. One derives no profit by having an abundance of worldly things, if one lose one's own life. Jesus truly offered the highest religion to mankind when he said:—

“Believe in the light that ye may be the children of light [Life].”

Humanity has always been hankering after a perpetuation of life, and the Master ‘promised’ (*John*, V. 24 and 26):

“Verily I say unto you, he that heareth my word and believeth on him that sent me, hath everlasting life. For as the Father hath life in him; so hath he given to the son to have life in himself.”

The Christos within is never wearied of proclaiming:—

“Verily I say unto you, He that believeth on me has everlasting life. I am that bread of life. Your fathers did eat manna in the wilderness and are dead. This is the bread which cometh down from heaven that a man may eat thereof and not die. I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever. This is the bread which came down from heaven, not as your Fathers did eat manna and are dead: he that eateth of this bread shall live for ever.”—(*John*, VI. 47-51).

To the same effect are the following again:—

“I am the light of the World: he that followeth me shall not walk in darkness, but shall have the light of life.”—(*John*, VIII. 12).

“Verily I say unto you, if a man keep my saying he shall never see death.”—(*John*, VIII. 51).

“I am come that they might have life, and that they might have it more abundantly.”—(*John*, X. 10).

Ascetics maintain that even physical death is not an unavoidable calamity and that it is possible to

prolong life as long as one likes to do so. Swami Vivekananda points out (Raja Yoga, page 158-160):—

“ The *Yogis* even hold that men who are able to acquire a tremendous power of good *Samskṛtas* do not have to die, but, even in this life, can change their bodies into God-bodies. There are several cases mentioned by the *Yogis* in their books. These men change the very material of their bodies ; they re-arrange the molecules in such fashion that they have no more sickness, and what we call death does not come to them. Why should not this be?.....All the bodies in the Universe are made of *tanmātras*, and it is only in the arrangement of them that there comes a difference. If you are the arranger you can arrange that body in one way or another. Who makes up this body but you ? Who eats the food ? If another ate the food for you, you would not live long. Who makes the blood out of it ? You certainly.....You are the manufacturer of the body, and you live in it. Only we have lost the knowledge of how to make it.....We are the creators and we have to regulate that creation, and as soon as we can do that we shall be able to manufacture just as we like, and then we shall have neither birth nor death, disease or anything.”

The real merit of these teachings has been lost to the World on account of the ignorance of the true principles of religion. Failing to understand that immortality is the nature of the soul, and, having entrusted their spiritual and religious welfare into the hands of a small class of narrow-minded and hide-bound set of greedy priesthood, who interpreted everything in their own corrupt way, and for their own selfish purposes, the people at large took no further interest in the matter, and began to look upon death itself as an inevitable calamity, which could not be put off, or avoided. Even now-a-days, when there are signs of an awakening manifest on all hands, people fear and hesitate to accept this as a correct theory, not because their hearts do not long for it, but because they fancy

it is the unattainable, and by trying for it, they will be made the laughing-stock of their neighbours. There is nothing surprising in the power of the soul to defy even physical death. The possibility of prolonging life, considerably beyond the average standard of longevity, has been fully recognised by men like Professor Metchnikoff who have devoted their whole lives to the study of the problem; and there is absolutely nothing in the idea of death to place it beyond the pale of the universally true Law of Cause and Effect. It is true that we cannot now point to an individual who may be said to have lived more than a hundred years or so, but this fact alone is not sufficient to prove the inevitability of death. The fact of the matter is that the power to defy death is enjoyed only by those souls who have developed themselves in the highest possible degree, and who are, consequently, entitled to enter Nirvana. They alone may enter the above of bliss and blessedness, or live in this world; but, as Freedom is the goal of their endeavours, they do not care to postpone its enjoyment simply to demonstrate the death-conquering power of their souls to their unthinking fellow-beings.

The point in issue between the Pharisees and Jesus was not the washing of plates and hands, the non-observance of sabbath, and the like, nor even his superiority over them, on account of his supposed divine birth, but the power of the soul to attain immortality. Hence, he did not claim any exclusive privilege for himself when he said :

“I am the light of the world, he that followeth me shall not walk in darkness, but shall have the light of life.”

The Pharisees, who misunderstood him, as usual, told him that he lied, for he bore testimony to his own record. Jesus replied that although he bore testimony to his own record it was true, because his assertion was in agreement with truth, but their denial was based on ignorance, for, while they could judge of the body, where it came from and whither it went, they had no knowledge of the cosmology of 'Life,' as he had. He cited the Father, the real Man, also as a witness in his support, meaning, of course, that they would acknowledge his miracles to be the work of the Father in him, and would, thus, consider them as the testimony of the Father. This the Pharisees again failed to understand, and enquired of him, "Where is thy Father?" Of course, they could only be told in reply,

"If ye had known me (*i.e.*, the real man in me), ye would have known my father also."

It is always the case with those who do not exert themselves in the investigation of truth that they evince a tendency, not only for misunderstanding others, but, also, for endeavouring to conceal their own ignorance by a perversion of sense. The assertion of Jesus need not have been an occasion for any misunderstanding, for he did not claim for himself any superiority over others by saying, 'I am the light of the World.' In answer to a foreseen smile of incredulity on the face of some of our readers, we need only refer to the Sermon on the Mount wherein the same Jesus said, in unmistakeable terms, to his congregation:

"Ye are the light of the World."

The difference between Jesus and Christ explains the rest. When man removes the bushel from over the candle and allows his inner light to shine forth in the world, so that the works of the Father within are seen by men, he becomes a Christ, and realizes the force of the observation, "I and my Father are one." "Ye are the salt of the earth," does not apply to the body of flesh, for that is of earth, earthy, but to the indwelling Life, or Atman, as it is called in Sanskrit. All this is simple enough, yet must it ever remain unintelligible to those who do not take the trouble to meditate on the problem of Life itself.

Many wish to acquire faith without having the least idea of the difference that exists between the word of mouth and the emotion of belief. He who only hears the truth and tries to put faith in it, is liable to have his faith shaken when assailed by doubt. This arch-enemy of faith cannot be killed except with the sword of wisdom. Man must, therefore, build his house on the rock of reason which alone can withstand the severest storms and squalls of scepticism.

Knowledge and its application are two different things, and, obviously, it is the capacity in respect of the latter which determines the extent of the former. Hence, those who only hear the words of wisdom from others, without meditating on them, for themselves, are like the Pharisees, who were unable to form a true idea of what spiritual freedom signified. It was for this reason that they resented the statement,—

"Ye shall know the truth and the truth shall make you free."

Taking the expression to mean national captivity,

they angrily retorted that Abraham's seed was never in bondage to any one ; how, then, could he say, " Ye shall be free " ?

One has only to turn to the doctrine of transmigration of souls to understand the full significance of the messianic speech. In consequence of ignorance, the soul is in the bondage of sin, and liable to repeated births and deaths. Escape from the clutches of death is possible only when it 'rises up' like 'Son of God,' for then alone can the observation of Jesus, "Neither can they die any more" (Luke, XX. 36) apply to it. Now, since the bondage is due to ignorance, it is not open to dispute to say that knowledge shall bring about freedom, for the removal of the cause must also remove the effect. This is precisely what Jesus said on the subject. The parables which he spoke on the occasion are very instructive in themselves. All who commit sin are the servants of sin. The principle of evil is not everlasting, but goodness is eternal. That which is merely a transitory state of existence must depart when the principle of goodness is established in the heart, for the latter is eternal. Evil is darkness, ignorance ; goodness is light and wisdom. Where the light of wisdom shines, darkness cannot remain. Life is the Light of Wisdom itself, and, accordingly, proclaims :—

"I am the way, the truth and the light."

To those who misinterpret the true doctrine, Life has nothing but condemnation to offer. Their fate is foreshadowed in the following words of Jesus which were addressed to the Doctors of Law :

"Woe unto ye lawyers, for ye have taken away the key of knowledge : ye entered not in yourselves, and them that were entering in ye hindered."—(*Luke, XI. 52.*)

We do not know what Jesus would have said to the modern preachers, who have, not only not entered in themselves, and stood in the way of those that were entering, but have, also, actually misled and turned away many a well-guided soul from the right path, to follow what religion never preached, but that which is the most abominable perversion of the true doctrine. Alas ! that the world should have its Pharisees in every age.

John, whose sense of delight at the discomfiture of the Pharisees is remarkably refreshing, records yet another discourse between them and his Master. He makes Jesus say :—

"Verily I say unto you, if a man keep my saying he shall never see death."

This was too much for the patience of the poor, ignorant Jews, who forthwith told him that he was the Devil himself, for

"Abraham is dead and the prophets ; and thou sayest, If a man keep my saying, he shall never taste of death. Art thou greater than our father Abraham which is dead? and the prophets are dead : whom makest thou thyself" ?

Had the Christ and the Jews been talking merely of the resurrection of the dead in the World to come, how could this misunderstanding arise between them ? It is impossible to construe this dialogue in any manner other than this that the doctrine of Jesus was so startling and new to the Jews that they were utterly unable to comprehend it and thus were constantly at cross.

purposes with its propounder. The attitude of the Jews was not strange either. It was the attitude which ignorance always assumes under such circumstances. Whenever any new doctrine is preached or any new possibility discovered and made known, people say : our ancestors did not believe in it, nor practised it ; art thou greater than them ?

There has always been what is called the public opinion against all new discoveries and sciences. It was in consequence of his miracles that Jesus increased the number of his followers, and it was due to his doctrine that he generally managed to lose them, as John records.* There was that in his doctrine which led many persons to consider him of unsound mind. Even his own brothers did not believe in him. Yet when we sit down coolly to understand the real sense of those very passages which were the main causes of misunderstanding, we find them, not only consistent with one another, but, also, with the highest form of thought, which it has ever been the privilege of mankind to know. Shall we sacrifice real philosophy for the sake of a false pride in our misplaced belief in the "traditions of men"? Shall we reject the Light of Truth, because it was taken from India and did not originate in Palestine? Shall we reject Christ, because he had learnt what he preached at some time from some one else? Or shall we uncover our heads and show reverence to the real living Truth, irrespective of the channel whence it flows? We ought to rejoice that, instead of being estranged and divided

* John, VI. 66.

amongst ourselves, we have discovered a real bond of one-ness of creed and thought between ourselves and a vast section of our race. Those upon whom we have hitherto looked as strangers have been revealed to be near kinsmen. It is true that the old ideals are shattered to pieces, but, in place of an idol of ignorant superstition and misunderstood myth, we have the God of real, living Truth before us to worship, and adore, and idolize.

We may now take up the question, how one desirous of getting into the Kingdom of God was to proceed. It is gratifying to observe that on this point there is a mass of injunctions and prohibitions which in some instances are quite explicit and complete. Before proceeding to discuss them, however, we would avail ourselves of the present opportunity to repeat that Jesus himself never desired to be worshipped, otherwise all these directions and injunctions would be quite useless and unnecessary. The fact that he gave minute instructions on a generality of subjects, conducive to happiness, is the strongest indication that he was misunderstood. It was his 'word' that he wanted the people to believe in, not his person. He never told them that they were cleansed because they had seen, or worshipped, or lived with him, but he did say to them :

"Now ye are clean through the word which I have spoken unto you."

He loved only those who kept his word, and said :—

"If ye keep my commandments, ye shall abide in my love. Ye are my friend if ye do whatsoever I command you. If you abide in me and my word abide in you, ye shall ask what ye will, and it shall be done unto you. He that hath my commandments and keepeth them, he it is that loveth me, and he that loveth me shall be loved of my

Father. And we will come unto him and make our abode with him. Blessed are they that hear the word of God and keep it. Why call me, Lord, Lord and do not the things which I say? Not every one that sayeth unto me, Lord, Lord, shall enter into the Kingdom of Heaven; but he that doeth the will of my Father which is in heaven. Therefore whosoever heareth these sayings of mine and doeth them, I will liken him unto a wise man which built his house upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man which built his house upon the sand."

These passages leave not the least doubt in one's mind that the admission into the Kingdom of God depended not on the personal adoration and worship of Jesus but on the faithful observance of the "word" which he preached in the name of the Father. Thus, the most essential part of the qualification was the "doing" or the "keeping" of the sayings.

Now let us see what those things were which Jesus pointed out should be observed or avoided. On this point the Sermon on the Mount is rather interesting, as containing many instructions for the tyro. 'Blessed are the poor in spirit. Blessed are they that mourn. Blessed are they which do hunger and thirst after righteousness.' Similarly, 'blessed are the merciful, the peace-makers, the pure in heart, etc., etc. Thou shalt not only not kill, but shall also not be angry with any one. Whosoever looketh on a woman to lust after her commits adultery with her in his heart. Thou shalt not swear. Thou shalt love thy neighbour as well as thy enemy. Thou shalt not resist evil, but whosoever smite thee on thy right cheek, thou shalt turn to him the other also. If a man claims thy coat at law give him thy cloak also, and if thou art compelled to go a mile, offer to do

twice that much journey.' Such is the purport of the memorable sermon. The question is: What did Jesus mean by all this? Why are the poor in heart blessed? Why shall the meek inherit the Earth? Why should one mourn? If you wish to understand all this you must turn to the doctrine of the Fall of Adam and to the power of the subjective mind. We have seen that the wretched condition of man resulted from the desire to eat of the fruit of the tree of knowledge of good and evil. He desired to have that knowledge, and by virtue of the unvarying law of the Mental Forces, his conviction, that he needed it, at once manifested itself in him, with the result that he became ignorant. We have also seen that the "state of bliss" is the natural inherent condition of man which is hidden beneath the mud of desires. We have got to remove this mud to let the inherent state of bliss shine forth. To put it in different words, the state of desirelessness is the true *ananda* which comes only by dropping away all desires, one after another, from one's mind. When you give up the desire to be rich you become poor, and because you have done so to bring out your spiritual Self from beneath the heap of the worldly desires, you are said to be poor in spirit. The expression refers to one who has deliberately given up riches and preferred poverty; it does not apply to all the poor indiscriminately. There is no room for one who grumbles anywhere in this system; nor is the making a virtue of necessity permitted either. By becoming poor, by choice, you give up a number of desires and, therefore, rapidly attain the state of desirelessness, which is true bliss. So with

the other injunctions ; they all tend to make one " perfect even as the Father which is in heaven is perfect."

Evil increases by resistance. Wickedness and villainy cannot bear reprimanding or remonstrance, however well meant. Hence, there is no good in criticising the actions of the malevolent. They only feel angry and irritated when told to desist, and might become bitter enemies. The adept deals with them as does the Lord of the day deal with those who grumble at him. He simply goes on shining and radiating and smiling, and does not withhold his light from any on the ground of enmity. God is, similarly, indifferent to the abuses and blasphemies of His creatures, and unceasingly showers His blessings on the good and the evil, the righteous and the unrighteous, ungrudgingly and without fear or favour. The bad, however, are unable to stand the higher vibrations of goodness and light, while the good thrive in them. The one dies of his wickedness, but the other lives and thrives by his virtue. The fundamental basis of morality is not sentiment, or regard for public opinion, or any poetical sense of the words virtue and vice, but the principle we have just enunciated. Wickedness is short-lived, and cannot last long, however much it may seem to prosper in some cases occasionally. He who aspires to become perfect like the Father must not only think of becoming so, but must also act like the Father. Just as God does not allow wickedness to mar his *ananda*, and does not cut off the wicked from His divine blessings, so must the aspirant after bliss go on showering his blessings on all beings alike ; he must be a well-wisher of all, but a hater of none. Harsh words and ill-timed

disputations can only create annoyance ; they give rise to anger which interferes with the spiritual harmony of the soul. Hence, the adept would give away his coat and cloak, both, to prevent spiritual discord, even though the claim be in respect of only one of them.

It is rather hard to realize the force of this doctrine so long as one is steeped in materialism. The fact is that the Messiah gave out only a fragment of the philosophy of this 'hard' doctrine. Had he further added that, when one becomes firm in the practice of this great principle, his will acquires that degree of irresistibility which no mortal can thwart, the sense of the doctrine would have been easier of comprehension for and more acceptable to the masses.

In very truth, as the sense of duality, which reduces the native vigour of the soul to a state of demoralization and impotency, weakens with the acquisition of the knowledge of the Self, the soul begins to regain its pristine power, so that, by the time the degree of adeptship is attained, will is developed to such an extent that it may not be thwarted by any one, whether man, beast or ghou. No one can possibly possess sufficient pluck to claim the coat of such an one, under the circumstances. People walk miles to visit an adept, rather than ask him to go a mile with them. The adept knows the law and unhesitatingly practises the teaching. The ignorant alone raise the question : What would happen in the world if wickedness were humoured in this fashion ? Unable to understand the full consequences and the increase of power which result from the practice of the teachings delivered by the great Masters of the race,

men have come to reject them altogether. Come, put it to practical test in all sincerity of the heart, and see if Religion does not lead to the results we have claimed for it. Spiritual laws are meant to be practised, rather than to furnish material for the smoking-room gossip. We must make a start, and though the full measure of the resulting power be not realized, all at once, we will undoubtedly observe a change for the better, from the very commencement, and would learn that good intention and perseverance are all the conditions necessary for its unfoldment in the fullest possible measure. We would, then, realize that so long as God is on His Throne all must go well with the world. Perhaps the best way to make a beginning would be to purify the intention in the first instance. When some one encroaches upon our rights let us pray with all sincerity of heart that the Almighty God may be pleased to change his mind and convert him to righteousness, so that he might abandon his false claim. This in itself would be found sufficient to effect the desired end, for the powerful vibrations of holy thought emanating from a soul conscious of its inherent powers will surround and penetrate into the emotional atmosphere of the 'enemy,' and speedily make him see the injustice of his demand. It is, however, not an easy matter to accomplish; for a sincere prayer differs as much from the lip-movement, into which the idea of prayer is nowadays degenerated, as does the shining orb of the Queen of the heavens from green cheese. Hence, many pray, but few get a response. And this is the secret of the teaching: "Bless them that curse ye, and pray

for them that persecute ye," and we might add, 'but do it sincerely and from the bottom of thy heart, making thy soul feel every emotion thy words conjure up.' Will in itself is eternally free and irresistible, but, having fallen into the net of duality which intellect spins out with the aid of *manas* (lower mind), identifies itself with its body, and imagines itself to be limited and finite in power, in consequence. This is the illusion, or bondage. Hence, anything which is calculated to dispel this illusion must also restore the will to its native glory and power. Religious doctrines, so beautifully summarised by one of the Masters, in the Sermon on the Mount, aim at this goal, and, if put into practice, prove their own worth, at once. Every wicked thought causes two things to come into existence at once, namely, fear and worry. We have already seen what these two arch-enemies of mankind are capable of doing. Worry eats away living tissue, and fear renders one susceptible to all evil conditions, physical and mental. The great medical and scientific authorities of Europe and America have at last begun to realize that mental conditions such as fear, anger, jealousy, worry, etc., act upon the physical body as powerful poisons and produce complicated diseases which defy the best skill at times. The state of health (we ought to call it disease) called nervous prostration is simply the materialized effect of worry. Have you ever thought why so many people in the world are ugly, or look wretched? Surely they were not all born with the stamp of wretchedness on their features. The reason is to

be found in the principle we are discussing now, that is, as one thinks so one becomes. The outward ugliness, or wretchedness, is the result of the ugly thoughts on the mental plane within. This is why we find all the great religious Reformers in the East, telling their disciples to avoid such ugly feelings as anger, jealousy, worry, etc. Body is the expression of the mind.. Whatever thought you hold in your mind, whether good or bad, must appear in an externalized condition in your body. This is especially so with the subtle or the soul body. Jesus said :—

“ For there is nothing covered, that shall not be revealed ; neither hid that shall not be known. Therefore, whatsoever ye have spoken in darkness shall be heard in light ; and that which ye have spoken in the ear in closets shall be proclaimed upon the house-tops.”

This it is that explains the difference between the looks of the civilized races and their uncivilized brethren.. Mankind has yet to understand that they shall have to give an account of, *i.e.*, to suffer the consequences of, every idle word they speak, for “ by thy words thou shalt be justified, and by thy words thou shalt be condemned.”

The whole thing is that in our blind materialism we have neglected to consider the only important thing that is to be known, namely, the Science of Thought. We have considered the physical encasement superior to everything else, and are doing our best to study its comforts, forgetting that the real enjoyer is not the body at all, but something of which the body is merely an objectified expression. If the body was the real enjoyer it would go on enjoying the comforts even after death, but it is obvious that no dead body is ever anxious to be propped up on cushions, or clothed in

purple and silk. Now, we would not find it difficult to comprehend why every one who looks at a woman with lust is as much guilty as if he had actually committed adultery with her. Mere entertaining of a lustful thought suffices to set up harmful vibrations which must produce their full effect, unless countermanded, in time, by more powerful vibrations of holy thought.

The actual commission of adultery would have but added one more of such evil influences to those already called into existence. This is how every thought is punished or rewarded. You entertain evil thoughts, and you suffer for them, here or hereafter. If, on the other hand, your thoughts are healthy, you get your reward in the increase of vigour and life. As you sow, so shall you reap. This is how the punishment of sin is death.*

This is why you must receive the gospel of the Kingdom as a little child, who has no worldly desires or wickedness in him, but who possesses unbounded faith in life. Thus, the only way of getting into the Kingdom of Heaven is to give up desires and to let the innermost condition of desirelessness (true Bliss) shine forth as a light freed from the covering of a bushel. All the sages, Tirthankaras and Saviours are agreed on this point.

* The secret of sin is well-expressed in the following from the Akaranga Sutra :—"Certainly that man who engages in worldly affairs, who practises many tricks, who is bewildered by his own doings, acts again and again on that desire which increases his unrighteousness. Hence the above has been said for the increase of this life." And the commentator adds : "For sinful acts injure the bodies of living beings ; therefore they are increased by our abstaining from sin."--(*Sacred Books of the East*, Vol. XXII.)

This is what Lord Mahavira preached, this is what Buddha taught, this is actually what Jesus repeated in the Holy Land, and this is what Science is soon to discover and proclaim to the World from house-tops. People do not realize the full force of their error on this point. When these subjects become better known, sin would vanish, for then mankind would learn that they have to shape their own destiny, as they think fit. If they desire to live long and peacefully and happily, they must observe these mental laws, which, when rightly understood, would bring them untold blessings and unlimited power. It would be possible to live in eternal youth so long as one liked to do so. Death would be a slave instead of a hard master. Instead of the hell that is now reigning on this Globe of ours, there will re-appear the paradise where men would walk about in the presence of the Lord without feeling afraid. This is possible in this life, here and now, to every one who can manage to bring the 'flaming sword which turns in every direction' under his control. You will remember that when the Lord God found out the wickedness of the erring couple and thrust them out of the Garden of Eden, to prevent their eating of the fruit of the Tree of Life, which was in the centre of the Garden, He placed a flaming sword to guard the way to that tree. It is this flaming sword which is barring man's approach to his goal, and constitutes the obstacle between him and immortality. This 'flaming sword' is nothing other than the human mind, as we pointed out in the chapter on the 'Fall.'

The ancient sages of the East, while realizing that

man was himself the Sat-Chit-Ananda—the condition he wanted to attain to—did not lose sight of the fact that, although this was theoretically true, its practical attainment was hedged in by certain difficulties inherent in his own nature. They discovered that the powers of man were limited—due to the restless nature of his mind which wanders from subject to subject with a rapidity of motion which prevents effectivity on any particular point; and they prescribed concentration of will to overcome the difficulty. In order to be effective, force must be persistently applied to one particular point.

So long as you do not understand the principle of the dynamics of the mental forces, you will produce but little effect. Just as the rays of the Sun, when diffused and scattered about in space, will not produce sufficient heat to ignite a piece of cotton, or charcoal, but when brought to a focus would do so at once, so will not the will, *i.e.*, the mental energy, have any effect unless it is also brought to a focus and concentrated on one point. All our achievements are due to concentration. All learning is possible by concentration of thought, that is meditation, not otherwise. If you do not meditate and work out the results put down here, you will not understand much. Those who hear the doctrine and do not meditate on it for themselves are best described in the parable of the sower, as the wayside, the stony-ground, or the field of thorns, where the seed either does not take root at all or is choked up soon after. But that alone is good ground which produces a thirty-, a sixty-, or a hundred-fold harvest. As seed sown on the wayside, the stony-ground, in a field of thorns, or in a plot where

it is choked up by the weeds, produces little or no harvest, but on good ground multiplies thirty-, sixty-, and even a hundred-fold, so does knowledge increase in a thoughtful mind. When one hears the 'word' and meditates over it, it multiplies enormously. Take any little aphorism, *e.g.*, 'The wages of sin is death.' In itself it consists of only six words, but it embraces within its scope the possibility of an enormous amplitude, that is, the entire range of knowledge. If you bring your concentrated thought to bear on the aphorism, you will solve the riddle of the Universe, but if you merely content yourself with saying, "how true it is," or "it is quite wrong," etc., you will not understand anything. The difference between the adept and the average man lies in the power of concentration. Thought travels very fast, and is more deadly in its effect than electricity, but it must not emanate from an impotent mind. The whole science of Yoga is a commentary on this one principle. When man understands the principle of concentration, he will become God. It is a matter of daily experience that in affairs of terrestrial importance a certain amount of concentration of mind is absolutely necessary to bring the undertaking to a successful issue. The necessity to stop the wanderings of the mind becomes, thus, all the more important when it has to deal with such subtle and fine forces as compose the universe. All the saviours of mankind are agreed on this principle. Jesus says :—

"The light of the body is the eye: therefore when thy eye is single, thy whole body is also full of light; but when *thine eye* is evil thy body also is full of darkness."

Allow not your evil eye to scatter away the light of

your body; let not the mind dissipate life by its uncontrolled restlessness. The Bhagavad Gita has it:—

"The determinate *buddhi* is but one pointed; many branched and endless are the thoughts of the irresolute. When thy mind, bewildered by the scriptures, shall stand immovable, fixed in contemplation, then shalt thou attain unto Yoga. Even here on Earth everything is overcome by those whose minds remain balanced."

Concentration is the key to power and leads to salvation.

It is just as well to remember that concentration is not opposed to the nature of mind which always entertains one idea only at a time. The difficulty which novices experience in concentration is due, not to the lack of the power of concentration in the mind, but to the lack of suitable association of ideas. It is the association of ideas which determines the point of concentration, that is to say, the point on which the mind is generally concentrated, or on which it can be fixed with ease. For instance, a tradesman is always busy with the particulars of his business, and a chess-player with those of his favourite game. A lover, likewise, finds his mind running back to and constantly dwelling upon the object of his love, neglecting everything else. Nor does he need any instructions, or lessons, in the art of concentration, for it comes spontaneously with love. Similarly, every man in the world has his brain full of particular types of ideas, so that, when he tries to soar above them, he finds that he cannot do so and falls back into the old groove of thought. Therefore, in order to concentrate on any particular subject, mind should be furnished with ideas and associations in consonance with that subject, to the exclusion of others.

This is why Jesus was constantly telling his hearers

not to take thought for their food, or clothing, or other worldly matters. Why worry over such trifles? Isn't there a higher power that looks after these things? Behold, the birds of the air think not, yet they are provided for! Look at the lilies of the field! They never worry themselves about what they should wear, yet the pure white robe in which the Father has clothed them might well be envied by the great and glorious Solomon. What is the good of your worrying yourself over such matters, when in your present condition, no amount of worry will add 'an inch to your stature'? Is not life more than meat and body, more than raiment? Why, then, kill yourself by worrying over such things?

It was the true principle of resignation which Jesus taught his followers. The aspirant after spirituality must even give up home and become houseless. 'Foxes have holes, and the birds of the air have nests, but the Son of man hath not where to lay his head.' 'No man can serve two masters; ye cannot love both God and mammon. Lay not up treasures for yourselves on earth, but in heaven, where the moth and rust do not corrupt, and where thieves break not through and steal. Provide neither gold, nor silver, nor brass in your purses, nor scrip for your journey, neither two coats, nor shoes, nor yet staves: for the workman is worthy of his meat.' Just as a man who finds a treasure-trove in a field, and goes and sells all he possesses, and buys the field which contains the treasure, so he, who has found the kingdom of heaven, must sell himself, that is, his lower self, off to acquire it. In the same way, when a pearl merchant comes across an invaluable pearl, he sells off all the small ones he owns and

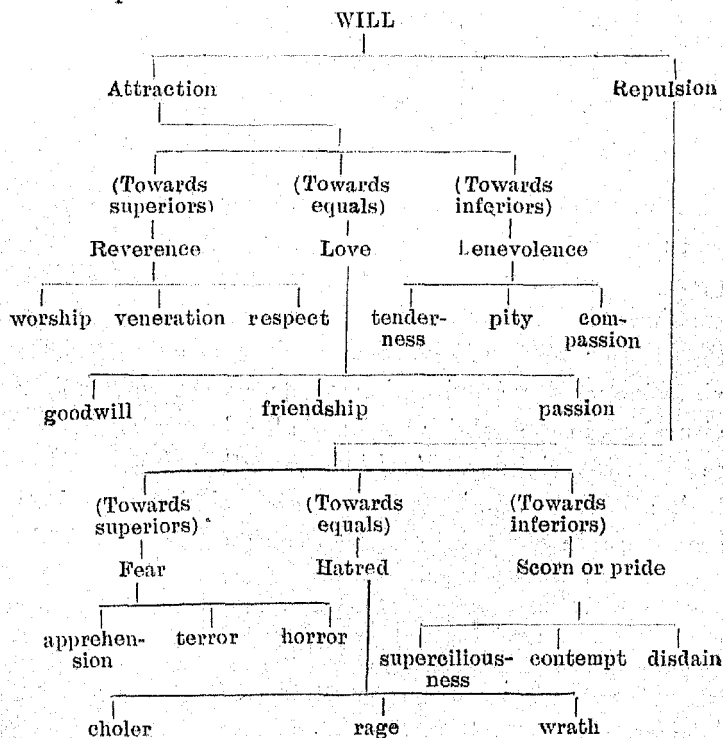
purchases that one. Do not be covetous, for a man's life consists not in the abundance of the things which he possesses. Sell off all ye possess, and give it away in alms, and provide yourself bags which wax not old, a treasure in the heavens that faileth not. 'Neither seek ye greatness before one another, for it is so only among the gentiles whose princes and nobles exercise dominion and authority over mankind; it shall not be so among you: but whosoever will be great among you let him be your minister, and whosoever will be a chief among you let him be your servant, like unto the Son of man who came not to be ministered unto, but to minister, and to give his life a ransom for the sins of the many.' These and many other similar sayings of the Saviour all point in one direction only, namely, that it is necessary for mankind to practise renunciation to get an admission into the kingdom of Heaven. His condemnation of the traditions of men, such as, salutations in the markets, sitting in high places, wearing long robes, uttering long and elaborate prayers, swearing, and, in an insincere fashion, observing the sabbath, washing the external things, and doing charitable deeds in public, and all other like acts and omissions, is based on the same principle.

In order to understand the full significance of the teaching of the Saviour and to make out the true sense of such sayings of his, as 'Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you,' it is necessary to go more deeply into the root of ethics and morals. A good deal of useful information on the subject would be found in the excellent little book, "The Science-

of Emotions," by Bhagwan Das, M.A., but for the information of those who are not able to get at it easily a very brief descriptive outline of the subject will be given here.

All the energy in the universe comes from the forces of attraction and repulsion. The former is constructive and the latter destructive. It is the force of attraction which builds up the systems and preserves them together. On the contrary, the force of repulsion scatters them about and causes their dissolution. In man these forces appear as Love and Hatred and are governed by desire. Desire to possess a thing, is love for or attraction towards it; desire to avoid it, is hatred or repulsion of it. Love, being constructive and preservative, brings a sense of expansion, i.e., of 'moreness' which means pleasure for the being; hatred, on the other hand, causes shrinkage or contraction, that is, a sense of 'less-ness,' and thus causes pain, and ultimately destroys the organism. All our desires have these two forms of attraction and repulsion. Leaving the complex forms of desire out of consideration, as foreign to our purpose for the moment, we can easily see that the effect of desire in every single instance is either to draw something towards, or to drive away something from, us. Desire gives rise to emotion, that is, a motion towards an object or away from it, in mind. Emotion, therefore, is desire plus the mental cognition of the attitude towards an object. From the above it seems clear that the emotion of hatred is destructive of the organism, while that of love is preservative of it. This would become still clearer if we remember that desire is the objective aspect of Will, which is the root of all forces. Desire leads to

feeling, feeling to emotion, and emotion to thought, and thought translates itself into action. By wrong thinking we have formed wrong habits of thought and created wrong, harmful emotions under whose influence the Will to live, or the life-energy, is constantly being frittered away—which means a shortening of life and destruction of peace of mind. These emotions of hatred, therefore, must be replaced with the life-giving emotions of Love, if immortality and bliss are to be attained. The following table will show the classification of a few of the most important emotions :—



The following tabulated statement will show a few of the traits of character the above emotions, or feelings, give rise to :—

Love (attraction).

Reverence.	Obedience.	Love.	Confidence.	Benevolence.	Holiness.
	Truthfulness.		Courage.		Heroism.
	Trustfulness.		Contentment.		Charity.
	Fortitude.		Honesty.		Foresight.

Hatred (repulsion).

Fear.	Servility.	Anger.	Fury.	Pride.	Hypocrisy.
	Lying.		Misunderstanding.		Malignity.
	Teachery.		Unkindness.		Prudery.
	Rebelliousness.		Moroseness.		Exactingness.

Now, the rule of the correspondence of emotions is that they ordinarily tend to create their likeness, that is to say, that they have a tendency to excite similar emotions amongst others.* Every emotion produces in the subtler body of the man excited a characteristic vibration, and this vibration tends to set up similar vibrations in the subtler bodies of all others who happen to be in his vicinity. And because all changes of the body affect the mind, and *vice versâ*, similar emotions are set up in the minds of those other persons. This

*In proof of this statement of ours, we may cite the universally observed fact that the cheerful company of young persons dispels the gloom of moroseness and sorrow, and the society of persons in extreme grief acts as a damper on all who come in contact with them.

kind of susceptibility, however, mostly depends on the character of the person to be affected, for

"If the latter person has a peculiar individuality of his own, then, instead of allowing himself to be 'governed' by the conditions set up by the other, he will meet them with others, and stronger ones, created by himself, and so change the former's mood, instead of being changed by it; that is to say, for example, if the vibrations of anger from another's aura touch his, he will call up the mood of friendliness, initiate corresponding vibrations in his own aura, impose them strongly on the other's, and produce the mood of friendliness in the other's mind in place of anger.

"It would be possible to put the *how* of this* in terms of physical matter also, if there were more knowledge extant on the subject. But the experiments now being made with reference to the ptomaines, toxins, antitoxins, lysines, antilexines, perspirations, etc., or secretions generally, produced in the human body under various conditons and emotions—these experiments seem likely to show, later on, that the poisonous tamasa secretions, for instance, which cause a headache after a fit of anger suppressed by fear, etc., are counteracted and neutralised by the antitoxic sattvika secretions produced by the generous and beneficent emotions called up by reading a book of high and holy thoughts and deeds."—(*The Science of Emotions*, pages 155-6.)

There can be no doubt whatever that emotions affect the physical body and, ultimately, the health of the individual, for good or bad. Protracted grief effects perceptible changes in one's looks. "In grief the circulation becomes languid, the face pale, the muscle flaccid, the eyelids droop, the head hangs on the contracted chest, the lips, cheeks and lower jaw all sink downward from their own weight. The whole expression of a man in good spirits is exactly the opposite of the one suffering from sorrow" (Darwin). Blushing and pallor are

* The words 'the *how* of this' in this quotation have been transposed from their original positions to suit our requirements.

usually caused by the dilation or contraction of the vessels supplying blood to the head, and it is our daily experience that blushing and pallor are caused by strong mental emotions. Commenting on the emotion of fear, Professor Metchnikoff maintains :—

“ Fear and cold alike cause contraction of the superficial blood-vessels, and, in man, excite the contraction of the minute rudimentary muscles inserted to the roots of the hairs. ‘Goose-skin’ is caused by the contraction of these muscles, the condition being a functional rudiment, no longer serving to warm the skin nor to make the body appear larger.....Fear, which is occasionally able to excite the contraction of the involuntary muscles, also stimulates other muscles against the will. Under the influence of emotions that powerfully affect the nervous system, and particularly under that of fear, contractions of the bladder and intestines may be so violent that it is impossible to prevent the voiding their contents. Accidents of this kind are not infrequent in the case of youthful candidates at examinations.”—(*The Prolongation of Life*, page 196).

Mr. Banaji, quoting Hufeland, says :—

“ Certain habits or dispositions of mind not only deprive the body of its vital powers, but as they incessantly sharpen the gall, they are continually preparing a secret poison, and by the general irritation of the gall increasing in an extraordinary degree self-consumption.

“ To these belongs that malignant disposition of mankind known by the name of *peevishness*. Nothing can so much blast the bloom of life, shut up every access to pleasure and enjoyment, and change the beautiful stream of life into a stagnated puddle, as this disagreeable habit. I advise every one who regards his life precious to fly from this deadly poison (*peevishness*) and never to suffer it even to approach.”—*The Greatest Discovery of Psychology*, page 54).

The Saviour's philosophy now becomes clear. Obviously, the seeker after immortality and bliss must shun the emotions of hatred and cultivate those of love. He must meet harmful emotions from another with better kind of emotions of his own, and transmute evil into

good in the crucible of love. In a sacred Scripture it is said:—

“Moksha (Nirvana) lieth not hidden on the back of the heavens, or on the surface of the earth, or in the depths of Patala (lower world): the dissolution of ahankara (egoty) on the disappearance of all desire—such is moksha.”

Moksha will come only after the birth of Christ, that is, Wisdom and Love blended together, has taken place. The ‘little child,’ that is, Wisdom and Love, united to high intelligence, is the Spiritual Ego, the true Inner Man, the Ruler Immortal (*A Study in Consciousness*, by Annie Besant, page 385).

By a domineering, supercilious demeanour all that one can expect to gain is a temporary sense of greatness over the object of those emotions, but surely it can mean pleasure only to the most degraded intellect. There are others who are superior to us and who can treat us in the same manner. When we reflect on the harm these hateful emotions do to one’s system, we must recognize that the temporary sense of triumph, or superiority, over one’s subordinates is no compensation for the evil wrought in one’s own system. It is in our power to avoid the generation of the poison of hatred, and we must exert ourselves to do so, if health and happiness are to be attained. Man would find that, as he cultivates the emotions of Love, he is spared most of the headaches and other ills which the flesh is said to be heir to. Mrs. Annie Besant writes (*A Study in Consciousness*, page 367):—

“Since the nature of the Self is bliss, and that bliss is only hindered in manifestation by resisting circumstances, that which removes the friction between itself and these circumstances and opens its

onward way must lead to its Self-realisation, i.e., to the realisation of bliss. Virtue does this, and therefore virtue is a means to bliss. Where the inner nature of things is peace and joy, the harmony which permits that nature to unveil itself must bring peace and joy, and to bring about this harmony is the work of virtue."

Therefore, the Saviour's remark about meeting evil with good, anger with kindness, and persecution with prayer for the welfare of the persecutor, is not only beautiful from a moral point of view, but is, also, perfectly in accord with the scientific truths about the prolongation of life and the attainment of the beatific condition called Bliss. Nirvana is open unto him alone who brings this teaching into daily practice; unto none else. Love must be extended to all creatures alike, for in loving 'all' you really love the 'whole,' that is, the Absolute, who according to Vedānta, is your real Self. There is no selfishness in this, for he who loves his own Self cannot but be true to all others, inasmuch as no one can love the Self while hating others. Hence, the commandment: 'Thou shalt love thy God with all thy might.'

It is possible to work out the effect of the emotions of love and hatred with mathematical precision, so far as the attainment of bliss is concerned. Since its attainment depends upon the realization of the godly nature of the Self, no one who contradicts the divine nature of Life by word, thought, or deed can ever hope to attain it. Souls are all alike in respect of their essence. But when one abuses one's neighbour, one does so under the belief that the Self of one's neighbour is different from one's own Self, and at once proves by one's conduct that one does not believe in the divinity of Life.

When one does not show respect to Life in other bodies, one cannot also regard one's own Life as divine, since they are alike in all essential respects. Thus, whether it be love for one's neighbour, friends, relations, other human beings or animals, in loving them, one really loves one's true Self, realizes one's 'one-ness' with all, and speedily acquires bliss; while in hating any one, even enemies and lower animals, one only establishes separation between one's own self and the Self, hence, stands in the way of one's own progress, and comes to grief. Thus it appears that those who laid down, "bless them that curse you, pray for them that persecute you," were not lunatics, but men given to very exact and sober thinking. Divinity of the Self is to be realized for attaining Bliss; man should, therefore, always strengthen his belief in the Godhood of soul by thought, word and deed. It can now be seen why the slaughtering of animals is forbidden by the higher religions. None who kills the humblest of these dumb creatures, and discards their mute appeal for mercy, can ever hope to come into the realization of Life eternal, for Love is necessary for the acquisition of bliss, while killing can only go to destroy the sense of union and harmony with the Self.

In practice, Love will be found to be a great power for subduing evil, whether in a family, in society, in a nation, or amongst mankind generally in the world. While hatred would separate, Love would unite. The former causes the downfall of nations by disunion; but the latter binds mankind together in one brotherhood, however unlike they may be in other respects. History

has, over and over again, proved and illustrated the fact that the biggest and most powerful nations have come to grief through the principle of hatred and contempt, which they had adopted as their guide in their dealings with others. Unfortunately, it has been ever so with our race, and still we are blind enough not to learn the lesson which History teaches.

There are two ways of living in the world : (1) by leading the life of selfishness, and (2) by carrying out the principle of love in our lives. The former path leads to pride, covetousness, tyranny, and to a short career of selfish prosperity during which the seeds of disintegration germinate and grow apace. Then begins the reverse process which involves the selfish in trouble, wars, humiliations and defeats, and, finally, in destruction. The path of Love, on the other hand, is free from such disasters. It is one smooth, ever-peaceful, ever-joyous existence, with an ever-widening circle of friends, ever-increasing in power and glory, with no fear of loss or disharmony anywhere. We may apply these principles to small families and societies, or to great nations and empires ; their working is uniform throughout. Let there be mutual hatred between husband and wife, and very soon home would cease to be happy ; let the feeling of mutual distrust take possession of the hearts of men, and it would soon disperse society ; let disunion creep in among the men in a nation, and soon there would be civil wars ; similarly, let the various races constituting an empire hate each other, and it would very soon become convulsed with wars and struggles, and shaken to its very foundation, even

if not destroyed. It is against the law of nature that hatred should be prosperous beyond certain limits which are determined by the energy of the hater himself, and, because in hatred energy is dissipated needlessly, loss of power must ultimately result. We should ever try to live peacefully and happily with the other members of our race, always trying to establish a real brotherhood of man in which each contributes his or her share of goodwill towards the common good. Let the father not only love his family, but the whole society and brotherhood of man all over the world; let the elders propagate the interest not only of their limited community, but of the whole of the human race; and let the king protect not only his own nation, but all the races in his empire and, also, the interests of mankind in general, although outside his own kingdom. When the ideal is realized, there would be one continuous millennium of unbroken peace and prosperity all over the world, in which even the animals would not be grudged an enjoyment of life which is dear to all. The ancient Indian Law-givers had this ideal before their minds, and showed what its realization meant. The whole of the Aryavarta was formed into one brotherhood of man from the Himalayas to the southernmost point of the Hindu dominion, and man lived and co-operated with man, as one brother with another, throughout the length and breadth of the vast empire, and, thus, enabled the whole race to enjoy an unbroken period of felicity and peace. That was the time when people 'gave unto Caesar the things which belonged to Caesar, and unto God the things that were God's.' This was succeeded

by a period when knowledge dwindled and selfishness took hold of the hearts of men, and the result was that, with the splitting up of the brotherhood, the Mahomedans appeared on the scene, and easily established their empire in the land. They tried to rule the country with the principle of hatred, and so the world witnessed their downfall, in the fulness of time. Let us now cast a glance at Europe where the principle of love prevails, at least, so far as nationality is concerned. There even such small nations as the Dutch, the Spaniards and others have not only held their own, but have also extended their empires to other countries where the dissensions engendered by hatred have given them a foothold for establishing themselves.

History, thus, teaches us the important lesson that it is Love which builds, establishes, and makes secure, and hatred which disunites, disperses, and destroys. This is a law of nature, and all the endeavours of mankind to defy it are vain. It is said in "The Universal Text-book of Religion and Morals" (pages 176-7):—

"The study of past history may convince those who are not readily accessible to reasoning, that Brotherhood, in very truth, is a law in nature. For a law proves itself as completely by the destruction of that which disregards it, as by the support of that which is harmonious with it. Nation after nation, State after State, has fallen into ruin by the ignoring of the Brotherhood: where the strong oppress the weak, instead of protecting them; where the rich exploit the poor, instead of aiding them; where the learned despise the ignorant, instead of educating them; there the inexorable finger of nature writes over the civilisation: Doomed. But a little while, and it has passed away. Only when Brotherhood is practised shall a civilisation rise that shall endure."

It is open to us to so behave towards our fellow-creatures as to establish the Brotherhood of man or to thwart nature in her evolution towards that ideal. In the one case, we receive our share of joy under the Rule of Love, but in the other, we must be prepared for the slow but sure justice which nature has prepared for those who violate her purpose ; for the Ideal of Nature is like a stone which the builders rejected, but which nevertheless was intended to be the head of the corner ; and woe unto him who falls foul of it, for :—

“ Whosoever shall fall upon that stone shall be broken ; but on whomsoever it shall fall, it will grind him to powder.”—(*Luke, XX.18.*)

Perhaps under the present state of human evolution it is somewhat difficult to bring the ideal of Brotherhood into realization all at once, but because it is difficult to do so at once furnishes no excuse for not advancing, however slowly it may be, towards it. It only requires an endeavour from us all, the rulers and the ruled, alike. The proper attitude for rulers and kings is to spread the light of Truth and Knowledge among their subjects, so that they may be able to co-operate consciously for the realization of the brotherhood, while the ruled cannot do better than to advance the cause of the ideal with selfless, intelligent co-operation with their rulers. When both, the rulers and the ruled, work harmoniously together for an amelioration of the condition of the whole of the human race, the misunderstandings, which so often form the causes of deeds of bloodshed, iniquity and oppression, which have disfigured the pages of the history of all nations in the past, and which are, after all, due to a simple ignorance

of the laws of nature, will cease to exist, and mutual goodwill and trust and fellow-feeling will take their place. The idea of fear has no room here, for fear requires the maintenance of prestige, power and favouritism and cannot do without them, while love abolishes differences, turns enemies into friends, and unites the several sections and classes of society into one harmonious whole. Justice, it will be seen, goes a long way to counterbalance fear, for it is justice which maintains peace and balance in the soul; it is the mother of good order in communities and makes concord between husband and wife, and love between master and servant. As Colton said, 'if strict justice be not the rudder of all our other virtues, the faster we sail, the further we shall find ourselves from the Haven where we would be.'

The idea of superiority is also a piece of hateful falsehood, whether it be of one's physical, mental, or moral attainments. If we are superior to some, in some respects, sure enough there are others who are superior to us in others. Real superiority lies in the development of one's spiritual nature, but in that case it takes the form of humility, not of arrogance, or hauteur. Jesus was one of the meekest of men of his age. He used to squat down on the ground, eat with his hands, and dress just as the poor people do to-day, in the East, but many a preacher of his gospel now looks down upon this simple mode of life, and considers those who live in the way the great Master did, as socially and mentally inferior to himself. The difference is that Jesus preached the Kingdom of Heaven, but the latter preaches that of civilization only, although there is a mechanical

repetition of the great sayings of the Master in his preachings. Need we wonder at civilization, rather than salvation, being the ideal of mankind in our day? A mercenary, compromising attitude of the priesthood is responsible for this deplorable change, all over the world. The Brahmana is no exception to the rule. Formerly the temporal power sought guidance of the church in all matters, but now the church has been separated from, and, in many instances, rendered subservient and servile to the state. The result is exceedingly deplorable, inasmuch as, while formerly the moral side of things was always kept in view, now that side comes in either when it does not clash with the point of view of the world, or to hide the evil deeds of men under the folds of its cloak of hypocrisy and shamefacedness. The church, finding its powers dwindling, tries to retain its hold by pandering to the evil tastes of men and by sanctioning their unrighteous deeds. What has brought this about is the lack of true knowledge, for knowledge is power which none can defy. We care not what creed the priest belongs to, but, in many cases, it will be seen that the forcible remarks of Jesus, addressed to the Scribes and Pharisees, are fully merited and deserved by him. When a man is not certain of his own ground and is corrupt, he cannot but be a hypocrite; he certainly cannot preach 'with authority.' Perhaps the woman who was taken before Christ for his sanctioning her being stoned, would, if taken before the priesthood of our own time, meet a very different fate from the one she did at his hands.

In politics, as in all other departments of life, we shall find that it is impossible to make any real progress

except by working in harmony with the divine laws. A glance at the pages of the world's history shows that empire after empire was formed by men, in all nations, each one trying to surpass, in solidarity and strength, all others that preceded it, but the ultimate fate of each and everyone of them, without a single exception, was the same, namely, destruction. The reason for this lay in the principle of hatred which governed the hearts of kings and rulers of men. So long as they adhered to the principle of love in their dealings with mankind, their kingdoms flourished to their own and their subjects' advantage, but the moment they allowed their hearts to be swayed by the feelings of pride and self-aggrandizement they were swept away from existence. Thus, it was the failure to observe the Law of Brotherhood which was the cause of their downfall, for pride and self-glorification give rise to the worst kind of greed, hypocrisy, and intrigue, and, ultimately, also lead to tyranny, the mother of destruction.

The true principles of good governance have been laid down by the great moralist and poet, Sa'di of Sheeraz, in the two following couplets :

(1) رعیت چو بینخ است و سلطان درخت * درخت اے پسر باید از بینخ سخت

(2) رعیت درخت است اگر پروری * بکام دل دوستان بر خوری

[Tr. (1) People are like the root, and the king like the tree : the strength of the tree depends on the root, my son !

(2) People are like a tree from which, if thou nourishest it, thou canst enjoy fruit to thine own and thy friends' satisfaction.]

These are the true principles of sound government, and wherever they have been put into practice they have never failed to afford happiness and joy to all those

concerned. It is well to bear in mind that the aim of existence is not to fill our own pockets to the detriment of all others of our race, nor to lord over mankind, but to so live in the world as to allow ourselves and all others to attain to the fullest measure of peace, harmony and happiness which are available here and hereafter, and to evolve out into perfect gods which is our ultimate destiny. It is also well to remember that each step we take in the wrong direction will, unless retraced in time, lead us to the yawning abyss of destruction, and after a certain number of wrong steps have been taken it would be out of our power to retrace them gracefully at all.

Even to-day there are certain politicians who try to rule the world with the rule of hatred, and are leading its nations into sure destruction. They aim at 'world power' for the glorification of their own nation, forgetting that man cannot run counter to the laws of nature with impunity. The past history of great nations is there to convince all, who might be open to conviction, of the fact that stability and permanency of kingdoms is possible only when they are founded on the solid and sure basis of Love, and that in the matter of world-conquest or government, no amount of political insight, heavy armament, or ships and soldiers can possibly avert the doom which follows a disregard of the spiritual Law of Love.

One consequence of the ambition of world-conquest is the feverish competition which has been going on among the different nations of the world, each one dreading the rivalry of others, and making greater and

greater sacrifice to ensure superior efficiency, with the result that peace has become possible only by being armed to the teeth. Even now there is no guarantee that this system is likely to work satisfactorily, for the strongest army may be able to crush a single power, but it is too much to hope that it will be victorious against the whole world. The fear of a strong combination of enemies constantly spurs us to raise the standard of strength and efficiency of our forces, and necessitates the expenditure of large sums of money every year. But where is all this money to come from? Taxation engenders internal discontent, and, unless kept within reasonable bounds, must lead to strikes, agitation, rebellion, and even civil wars. It is bad politics, indeed, which prepares the national defences by impoverishing the people. The 'mailed fist' policy, thus, cannot be expected to lead to any lasting peace and happiness, and its success may be said to depend on the constant dread, on all hands, which prevents open rupture, till some one feels stronger than some one else, so that, instead of enjoying a sense of security and peace, we live in a state of perpetual dread, which we try to meet and counteract by spreading fear among others, in our own turn. It is painful to observe the enormous sums of money which are annually spent in procuring and manufacturing special types of engines of destruction. Already men are groaning under the weight of taxes which they have to pay as the price of peace, and the cost of living is going up daily. Yet these surface politicians who are responsible for this kind of government of the world, fail to see that they can never

establish internal and external peace and harmony by the rule of Dread, and blindly follow the course chalked out by themselves for the management of the world. If Love had been the guiding principle of political life, there would have been no such dread anywhere, and nations would have lived side by side, and co-operated with one another as friends, for Love is the power which binds together and effectively destroys fear. Where Love reigns, there is no room for distrust. Religion points out that a king should fight in defending his people and empire, using only righteous means and weapons which do not inflict harm on non-combatants, and the ancient Records (Purânas) are full of accounts of the glorious deeds achieved on the battle-field by kings and warriors of old. But it does not countenance the policy of world conquest, nor the plunging of nations into war for the personal gratification of kings. The whole teaching is based on the principle of Love which is described as the real basis of true greatness and permanency.

Since love gives rise to confidence and amity, and hatred to fear and a sense of revenge, it follows that peace and harmony, internal and external, alike, are to be had only under the rule of Love. In the reign of the ideal King, Sri Ramchandra, there was no such thing as fear, and the epoch was noted for internal and external peace and happiness for his subjects. The account of this reign may or may not be history; it is sufficient that it is the ideal. If we change our point of view, and try to replace hatred with love, we shall find that there will be peace and plenty for the whole of the human race.

Under the government of Love there can never be any discontent, and, the need for heavy armament and armies disappearing, the money allotted to that department of national defence can be utilized for the general welfare of the masses. The science of modern politics is at war with the science of peace, and must be modified to suit the conditions which an advancing civilization demands. Despotism is already at an end, but the system of representative government, which is more natural than absolute monarchy, has not been perfected as yet. The most enlightened form of government means a sort of modified socialism in which the different races of mankind, the yellows, the reds, the blacks, and the whites, all live in a family-like union, in which no special privileges are recognized in any particular individuals, and where the sole test of the capacity to manage the affairs of the state consists in nothing other than love combined with competence.

Such seems to have been the original scheme of the Christian Church at the time of the apostles. Let us not be daunted by its failure, but rather try to remove the causes which brought it about. When people like Ananias and Sapphira are drawn to the church, not by the power of Love, but by a sense of fear excited by the miracles of the apostles, the cause of the church is not advanced in the least thereby. True love rests on wisdom, and knows no hypocrisy, and it is true love that is required to turn the reign of powder and shot, the rule of dread, into the kingdom of God. So long as this is not kept in view and made the goal of all human politics, no kingdom of man, however well-backed by artillery and

military skill, can be permanent, for the great Master declared :—

“ Therefore say I unto you, that the Kingdom of God shall be taken from you and given to a nation bringing forth the fruits thereof.”

In this one sentence was summed up the whole philosophy of the political science two thousand years ago. So far as its application is concerned, we find actual instances in history illustrating its fundamental truth. The case of the Jews is strongly in point. Somehow or other, the Hebrew nation had imbibed the idea of being the chosen people, and desired to remain so exclusively. Pride soon brought about their fall. The Indians, too, adopted a policy of reserve and indifference in respect of truth, and did little or nothing to practise or preach it to the world. The result was that they became divided amongst themselves and lost their independence. Their first captors, the Mahomedans, also failed to avail themselves of the true teaching of religion, and, for that reason, were vanquished by the English, in their turn.

In discussing the principle of political freedom, it is to be observed that national independence does not always signify individual freedom, for, while it is true that national independence presupposes the freedom of individuals, it is no less true that national freedom is more illusory than real where the element of fear has not been eliminated altogether, so that where people live in a constant dread of their neighbours, where individual freedom is subordinated to the demands of national Militarism, and where life and liberty might be jeopardized any moment at the mere wish of one's neighbour,

and have nothing more solid or substantial to depend upon than powder and shot, there the state of the people can hardly be said to be free. On the other hand, it is quite conceivable that full liberty might be enjoyed by the members of a subject race, if the relations between them and their rulers are based on the principle of neighbourly love. It follows from this that the political emancipation of our race depends not on our ability, as a nation, to beat off all enemies, but on our capacity to turn these very enemies into friends. The practising of universal Love, then, is the true guarantee of peace and freedom. We can now understand why every rational religion lays considerable stress on its observance, though they give different reasons for it. For instance, Vedanta bases it on the unity of Self, which is fully emphasized by Prof. Deussen in the following from 'The Aspects of Vedanta' (p. 124):—

"The gospels fix quite correctly as the highest law of morality: Love your neighbour as yourself. But why should I do so, since by the order of nature I feel pain and pleasure only in myself, not in my neighbour? The answer is not in the Bible (this venerable book being not yet quite free of the Semitic realism), but it is in the Veda, is in the great formula 'tat twam asi,' which gives in three words metaphysics and morals altogether. You shall love your neighbour as yourself,—because you are your neighbour, and mere illusion makes you believe that your neighbour is something different from yourself."

The fact, however, is that the principle of neighbourly love depends entirely upon the Law of Karma which teaches us that in injuring or belittling others we only injure and belittle our own souls. All manifestations of

the emotion of true Love carry with them a feeling of expansion, or 'more-ness,' and actually go to increase the vigour of life, while the opposite kinds of feelings give rise to a sense of shrinkage, or 'less-ness,' and oppression in one's own self, and also produce mutual distrust among men; and it is a characteristic of this kind of distrust that it seldom fails to lead to the state of tension which can only be described as an 'armed truce.' The freedom of one's neighbour, then, is the measure of one's own. He who would be free himself must, therefore, set his neighbour free in the first instance.

The advantage of Love over the opposite kind of emotion appears clearly in the life and death struggle of nations for their independence, for, while a settlement brought about by the agency of the former involves neither bloodshed nor an estrangement of relations between two contending nationalities, and is actually a source of strength to them both, the one arrived at through the instrumentality of the latter is only bought at the cost of blood and money, and also entails the maintenance of an armed encampment in the future. It follows from this that the political emancipation of the world is not to be achieved by forming any community for deeds of aggression and bloodshed, but by imparting true knowledge to mankind, so that, when the spiritual perception of the race is awakened and the masses become convinced of the unreality and instability of the materialistic life, and of the reality of their own godly nature, they would, of their own accord and free-will, proceed to take the

necessary steps to establish the principle of equality between all classes of men. Thus will be abolished, once for all, and for ever, the invidious distinction between the different sections and communities of men.

From the rise and fall of great empires in the past we might also learn the important lesson that justice is the principle of solidarity and power, for justice begets confidence, and confidence unites individuals into colonies, colonies into states, and states into empires. Where justice is wanting, there is no trust; without trust, there is no identity of interest; and without an identity of interest, there can be no *esprit de corps*, which is the root of power. It is only in the absence of justice that arbitrariness with its inseparable companion, favouritism, comes into vogue. The unjust tries to fortify himself against his enemies by the exercise of favouritism. But Nature never countenances this method, and though the clouds may seem to disperse for the time being from the horizon, they are forced back only to gather more thickly a little later. For favouritism leads to inefficiency and to rivalry of a mean sort, and no empire can hold together when the units composing it lack in efficiency and fitness to take part in the 'struggle for existence.' There is no exception to this rule. The downfall of all forms of autocracy is due to this simple law of Nature.

If we look around us, we cannot fail to be impressed with the remarkable fact that the ruling races and nations in the world are those which practise the great virtue of justice, and are composed of individuals who

have implicit confidence in one another, while the rest, whose main characteristic is want of confidence in one another, simply exist as slaves. Need we wonder at this result? A house divided against itself cannot stand; for morality is the great force which solidifies families as well as nations and unifies them into a well-organized whole. The first principle of morality is justice, which springs from truthfulness. Where truthfulness is lacking, there is no self-respect; and in the absence of respect for one's own self, there can be no respect for any other, except the lip-respect of a time-server, for the time being.

To the nations which aspire to occupy their proper place in the scheme of 'creation,' as human beings, in the true sense of the word, we would advise the practising of truthfulness, under all circumstances. They need not do anything else. This one virtue alone would bring about an adjustment of all their relations, of its own inherent force. Shakespeare rightly says:

"To thine own self be true,
And it must follow as the night follows the day,
Thou canst not then be false to any man."

But it is not the whole truth, for we ought to add to this: 'when thou art true to thine own Self, it must also follow that none can then be false to thee.'

Truthfulness is the power which binds nations together. Not only is its disregard fraught with national calamity and degradation, but individually, also, it can only lead to ruin. We might work out its consequences

from the points of view of Spiritualism and materialism both.

Firstly, as regards Spiritualism, falsehood directly produces impurity of heart, perverts and deadens the higher instincts, converts the nobler emotion of love into that of hatred, and renders the ego unfit for higher forms of evolution. It makes the intellect cloudy and replaces the serenity of mind with worry and anxiety, thus directly robbing the ego of the *ananda*, or bliss, the acquisition and enjoyment of which is the sole aim and aspiration of the soul. Man wants to be happy, but does the very thing which directly gives birth to unhappiness. It is like pulling out the foundation to build the super-structure with. Spiritual progress is impossible without peace of mind, and peace of mind cannot be had till the heart is purified; hence, lying is an immediate obstacle on the path of emancipation.

Secondly, so far as material prosperity is concerned, it is also easy to see that untruthfulness even here ultimately leads to ruin. Falsehood is resorted to, to gain something by dishonest means. But dishonesty never flourishes in the long run, however much may be the immediate advantage to be gained thereby. If it were otherwise, all the thieves, and dacoits and forgers, etc., would be millionaires in no time, but there is no such instance on record. National prosperity is no exception to this rule. India, probably, is the most degenerate country in this respect, in Asia, and, undoubtedly, her children are the worst off as a nation.

The short-lived triumph, which falsehood and dishonesty secure for their votary, in some instances, is too

feeble a recompense for the life-long anguish and fear which inevitably follow in their wake. The liar cannot look into an honest man's face ; his features bear the stamp of wretchedness and sin ; he shuffles and cringes and loses his self-reliance. Prosperity in business is impossible with such qualifications as these, and the health of the body, depending, as it does, on mental strength and purity, also suffers in consequence. This is not all ; for those whom the liar defrauds become his enemies when the fraud is discovered, and hunt him down sooner or later. Are these conditions worth purchasing in consideration of some temporary gain by falsehood and deceit ? We venture to hope that no man in his senses will answer in the affirmative.

Truthfulness and Justice will also be found sufficient to establish peace and harmony wherever the interests of individuals and nations may clash, for they beget love, which, in the case of the body in power, takes the form of sympathy, and of loyalty in that of the other.

Every ruling nation must rely on the loyalty of the subject race, if it wishes its own rule to be perpetuated. But what does loyalty mean ? Does it mean a gramophone-like reproduction of what has been put into the terrified mouth by some overbearing agency, or does it mean a spontaneous gush and bubbling up of that indefinable feeling, or emotion, of confidence in which love and respect are blended together in a heart which delights in giving expression to its natural feeling, of its own accord ? It is always possible to bully any one into an expression of a forced sentiment of loyalty,

but the statesman who relies upon this kind of loyalty in his calculations would very soon find himself getting into deeper water. True statesmanship aims not at removing or suppressing the symptoms of 'dis-ease' or friction temporarily, but at stamping out their causes. We have said that loyalty is an emotion, so the question now arises, how to engender it in the human heart? A study of the laws which govern human emotions reveals the fact that they spring from mental conviction, and since conviction, in its turn, depends on the opinion one forms on mature deliberation, they may be said to depend on the opinion one is led to entertain concerning an individual or a thing. Now, the emotion of loyalty, like that of friendship, belongs to the class of the emotions of Love, and, consequently, arises in the heart only when it is convinced of the relation of love existing between itself and the body in power.

But, since the human heart naturally entertains feelings of hatred for all those who impose restrictions of some kind or other on it, the emotion of loyalty is opposed to the inmost nature of the heart. Luckily enough, there is a single exception to this rule, and it is furnished by Love itself. Hence, when the person who imposes restraint on another happens to be actuated by the feeling of love, the manifestation of which takes the form of action rather than of words, the heart willingly sacrifices its natural resentment and accepts the obligations and restrictions in the name of Love. We find this principle illustrated in all the relations of mankind; whether it be the relation subsisting between

parent and child, master and servant, superior and subordinate, lover and beloved, or that between the king and his subjects, it is love and love alone which induces one to cheerfully acknowledge the authority of another. Hence, loyalty depends directly on the nature of the acts performed by the state. How little of the psychology of emotions do those statesmen who try to *exact* it from the people know, is obvious from our analysis. As a matter of fact, the very act of *forcing* the tongue to give expression to an emotion of love goes to engender hatred in the heart, because the heart resents pressure of every kind whatsoever. By violence, or the fear of violence, you may force the tongue to utter and the pen to write a veritable encyclopædia on loyalty, but no amount of force can compel the heart to endorse a single word of what the tongue utters or the pen writes, for, as we have said above, hearts are impervious to the heaviest artillery, and respond only to the gentle and soothing influence of love.

Modern politicians are sometimes led to think that the principle of '*divide et impera*' is the best method of maintaining order in the land. We shall see how far this policy is consistent with good administration. Now, rule means harmony, good government, and the existence of friendly relations among all classes and communities in the country, and its value lies in the peace and prosperity which it aims at securing for the people. But the essence of the idea underlying the policy of "divide and rule" is to set people quarrelling with one another, hence to create friction, ill-will, internal lawlessness, general chaos, and political

paralysis—in plain English, misrule. Thus, to govern by the principle of 'divide and rule' means the creation of trouble for the people and the government both, in the first instance. Now, since the creation of trouble for one's self is always suicidal, he who advises any government to adopt, or adhere to, a policy of divide and rule has no right to be considered wise. The true value of this principle is to be found in its application to one's enemies in the time of war. When our enemies are thrown into a state of political confusion and paralysis by internal dissensions, it becomes easier to conquer their country. Hence, we adopt such methods as are likely to bring about mutual misunderstanding among them, although even at such times they are not considered very honourable by religion. This is because it never allows the worldly ambitions of men to mar the prospects of their souls. Therefore, the policy of weakening the enemy by creating misrule in his country, if permissible at all, is suited to a time when there is a conquest to be made, never in dealing with one's friends or *protégés*. Good government necessitates the blending of all interests in the interests of the government, hence a reconciliation of all the elements of discord and disharmony. Spiritual blessings are not meant for a country where lawlessness is the ideal set for the people to aspire to. Besides, one can hardly hope to find in the world any people so foolish as never to see through the thin veil of this policy, and the moment they come round to recognize what the real game is, confusion must necessarily become worse confounded. It works only so long as the people do not recognize that in the

general good of all alone lies the good of each and every individual.

Another error which modern politicians commit, at times, is the laying of too much stress on the point of prestige. The relations between the king and the people, however, cannot improve so long as errors of the ruling bodies are shielded on this false principle. Prestige is the creature of fear; but it is love, and not fear, which generates loyalty. Fear creates discontent and provokes resentment. Under its influence people express their resentment in whispers, and form secret alliances to undermine the government. Where, therefore, the aim is to build up a stable empire, prestige should not be lightly invoked to protect the wrong-doer, or to perpetuate the wrong done. The undoing of the wrong done, with a graceful acknowledgment of the blunder committed, would at once conquer the hearts of men and secure their active co-operation. The latter also ought to do their best to co-operate with the governing body for the preservation of Law and Order, for their own prosperity depends on the maintenance of peace in the land. It should never be forgotten that fault-finding is a means of reform only when the object of criticism happens to be one's own self; to reform others, it is necessary first to make them feel their shortcomings by example rather than precept. It is no good to raise one's voice in denunciation. The voice which makes itself heard is not the voice of many persons uttering incoherent, inconsistent, selfish, bigoted or offensive speech, but the voice which speaks for all, steady, clear, inoffensive though firm, neither over-polite to border on

flattery, nor lacking in courtesy to savour of rudeness or impertinence,—the voice, in short, not of any particular caste, or creed, or section of men, but of sober Reason.

Spiritual influence would, thus, be found to be the most potent means of removing the existing evil from all the departments of life.

The problem of reclaiming criminals would also be found to be one of spiritual morality. It is no use hoping to suppress crime by the enforcement of penal laws, nor is there any lasting good to be had out of the preventive methods of binding over people for good behaviour, and the like. These are merely temporary measures, and succeed on account of the fear which they inspire for the time being.

Now, if we can agree as to the cause or causes which lead a certain number of hitherto honest men to turn criminals, we can lay our hand at once on the problem of reclaiming them back to society and moral life. Analysis will show that the principle of morality is here also at the bottom of the trouble, for no one imbued with good moral ideas is likely to take to a dishonest mode of living. Hence, the process of reclamation must embrace moral education to be of any effect. It is, thus, perfectly clear that no system is worthy to be called an administration, in the true sense of the word, in which either moral education is conspicuous by its absence, or is of a nature which turns honest men into criminals; and it is equally clear that in all good administrations provision must be made for imparting wholesome ideas on morality to the convicts. Mere imparting of knowledge whereby they might earn a few pence per day as weavers or dyers, etc.,

is of no avail. The prospect of a few coppers at the end of a whole day's hard work is so utterly devoid of attraction that, unless the will be strongly imbued with the principle of honesty, the earliest chance of securing a moderately small fortune, without labour, would suffice to turn the scale in favour of dishonesty. Fear of punishment is too feeble a check under the circumstances, for all criminals know that punishment follows detection, but none where there is no trace left, and they, consequently, spend their energies in maturing their plans, so as to reduce the chances of detection to the barest possibility. Fear of punishment, thus, instead of being an incentive to good, virtuous living, acts in an exactly opposite manner. So far, then, as moral obligation is made to rest on the laws of society and government, its force is exhausted the moment one can discover some method of defeating detection. It must, therefore, be made to rest on a foundation where detection cannot be prevented, nor punishment avoided; and that foundation is furnished by religion alone. In order to reclaim criminals, it is necessary for the state to arrange for their religious education, so that they may begin to understand the nature of their true Self and realize the consequences which arise from a disregard of Spiritual Laws. Society is expected to help the state in this task by example rather than precept, and since the *élite* of society is always constituted by the persons in power,—the rest of the public merely mimic them—the duty cast on the higher officials is to see that the noblest and the best of the traditions of high morality and virtue are maintained by them in their daily life as members of society.

Without spiritual help, one may for ever go on trying to remove the existing evil by newer and newer methods, but one will discover that each newly invented remedy, while partially suppressing the old form of evil, brings two other forms of it into existence. In all departments of life we see this unfortunate result following human endeavours for the removal of evil; we try to suppress some existing evil by legislation, but are then called upon to remove the harmful results of the new enactment itself. This is because the divine inspiration is not always our guide, in the selection of the remedies for the removal of evil. We not only ignore such inspiration, but often work in defiance of it; and some of us are so brought up and educated that there is little room in their hearts for spiritual tenderness. Spiritualism inculcates the principle of the universal brotherhood of man based on the solid foundation of love. It demands that equality and mercy be extended to all human beings, irrespective of caste, creed or nationality; but we, in our ignorant materialism, think that their application should be confined to those cases only which do not affect our individual, racial or communal interests. No one who has such ideas of equality and mercy can ever hope to establish a reign of peace for his own nation, or for the world; for nature does not countenance these notions, and although we may not see the punishment following evil deeds immediately with our limited vision, still the far-sighted amongst us discern in them the beginnings of causes of great retribution which is, in the fulness of time, sure to overwhelm humanity and shake the very foundation of the world. The science of true politics

aims, from the very commencement, at rooting out evil and establishing the reign of peace and plenty, and has breadth of view enough to include the whole world in its beneficent scheme. God treats his friends and enemies with absolute equality, and sends His blessings to both ungrudgingly. Man cannot do better than learn the lesson of forgiveness and mercy from the divine Father. Does it become us to ask for forgiveness of our own sins, and, at the same time, not to forgive those who offend us? The parable of the wicked servant is applicable to nations just as much as it is to individuals.

To revert to the sayings of Jesus, those who are pure in heart do all good acts in secret, for the Father seeth them just as well there as when done in public. It is those who want the good opinion of the public who do such hypocritical deeds before men, so that, they might be considered great and holy by their fellow-beings. Only a perverse nature finds pleasure in the insincere praise of mankind. It is high time that those who are under the impression that there is value in the testimony, or good opinion, of one's false and lying neighbours corrected their wrong belief. No one certainly shall be admitted into heaven on production of a certificate of good conduct from his neighbour.

Be perfect like the Father. Seek ye first the Kingdom of God, and all these things (the necessary worldly things) shall be added unto you. Take no thought for the morrow, for, if you have faith in the Father, He shall make the morrow take care of itself. Do you not see how we give good things to our children? Would not

the Father do likewise with us who are His children? Have faith, and all will be well. The main thing to be avoided is attachment to the objects of senses. Have no love for the outward shape or form of a thing, for that is not real. If you attach yourself to a thing that is not lasting, you must come to grief. Be attached to the in-dwelling Atman alone which is your own Self in all. There is no mother, no brother, nor sister, nor any other relation in the World. One's true relation is the One God. All the other relations are false and elusive, like the will o' the wisp; and the love of the false is ever fraught with evil. Hence, the Self declared:—
“He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me. If any man come to me and hate not his father, and mother, and wife and children, and brethren and sisters, yea and his own life also, he cannot be my disciple.” The reply which Jesus gave to some one, who, on one occasion, pointed out to him that his mother and sisters were standing out, waiting to speak to him, shows that he (Jesus) lived what he preached. He then said that only those who did the will of the Father were his relations, none else. It was in accordance with this principle that he told the disciple who wanted leave to bury his father:—

“Follow me and let the dead bury their dead.”*

In the Gospel according to John is actually recorded an instance when Christ addressed his mother by the

* Compare this with: “The wise grieve neither for the living nor for the dead.”—*Bhagavad Gita*.

irreverent and undignified title of "woman." The Yogis say :—

"The afflictions are nescience, egoism, attachment, aversion and love of life."

Similarly, it is written in the Bhagavad Gita :—

"Affection and aversion for the objects of sense abide in the senses ; let none come under the dominion of these two ; they are obstructors of the path. He who regards impartially lovers, friends, foes, strangers, neutrals, foreigners and relatives, also the righteous and the unrighteous, he excelleth."

The love of the body is likewise a source of trouble, and an obstacle to true liberation. One must realize the Self, regardless of everything else. Jesus used to say to every one who asked him about the means of salvation :—

"Take up thy cross and follow me."

Only those, who are willing to pursue Truth at all costs, can get to it. If you love your little personality, you will never reach it, for its path is obstructed by the love of Non-Truth. Be ready to crucify the little carnal self for the sake of the real Self, and your emancipation will come at once. Whosoever shall save his life shall lose it, and whosoever shall lose it shall find it. You will find that the moment you bring yourself round to take this view of life, you will become fearless and proof against being injured. The Lord God knows your determination to offer Him the biggest sacrifice that is within your power, and He rewards you at once by giving you life eternal. You cannot outdo Him in munificence. But if you are a mean, cringing, grovelling and miserly devotee, merely worshipping Him with your tongue and not bringing all you have to the altar, in the fulness of

Love, He just lets you work in your own way, and you remain, by the force of the laws you set in motion, *i.e.*, by your peculiar thought-currents, as miserable and wretched as ever. It does seem at times that villainy and deceit score victory against virtue and honesty, but in reality this is not so. As a matter of fact, there is neither good nor evil; they are merely comparative terms, and have no independent reality. The whole thing is a question of laws, of which not a tittle shall be broken. The apparent villain might do one good act, and an apparently virtuous and honest man might do one which is bad. Shall the laws of Nature cease to operate for good, in favour of the former, and for harm, against the latter? The laws do not recognize any such thing as a generally good man or a habitually bad one; they are simply concerned with thoughts and actions. Every thought, whether good, or bad, or neutral, sets certain vibrations in motion which must have their due effect. In the morality of the laws good and bad do not exist. The same nature which has pointed out that the proper food for man is a fruit and nut diet has pointed out living flesh to be the only diet of the tigers, the wolves and other beasts of prey. Where is the principle of mercy, then, in nature? This, however, is not meant to furnish a plea for the slaughter of poor dumb animals to tickle the palate of the epicure. No wise man who has understood the laws of nature will ever think of eating meat.* For him the evil consequences arising

* See 'Man and His Bodies' by Annie Besant, pages 13—27; also 'The Perfect Way in Diet' by Anna Kingsford; also 'The Jain Philosophy,' pp. 143—153.

out of such a diet furnish a sufficient argument against its use. If one only knew what evils arise out of it, one would shun it as poison. Is not its disgusting, nauseating sight, in its uncooked state, a sufficient reason for its discontinuance? The Bhagavad Gita declares:—

“The foods that augment vitality, vigour, health, joy and cheerfulness, delicious, bland, substantial and agreeable are dear to the pure. The passionate desire foods that are bitter, sour, saline, over-hot, pungent, dry and burning, and which produce pain, grief and sickness. That which is stale and flat, putrid and corrupt, leavings also and unclean, is the food dear to the dark.”

To revert to the point of morality in nature. It is certain that Nature respects not our ideas of morality. With her it is all a question of the law of cause and effect—as you sow, so shall you reap. Neither is she a respecter of persons. According to the Bible, Adam, the Son of God (Luke, III. 38), violated one of the laws, and was promptly turned out of the Garden of Eden, while Jesus, a man (John, VIII. 40), by living in harmony with the Law, became Christ. If you are unhappy, who cares for it in the Universe? There are hundreds and thousands of others who are more unhappy than you. It is your own look-out whether you would be happy or miserable. There is no punishment or reward outside the range of the laws of nature, and every moment is the Judgment* Day with these unfeeling laws. When we violate the law, we come to grief, but when we live in harmony with it, we thrive. The Sat-chit-ananda state is within us, and it is our own look-out whether we bury it deeper and deeper within us by our ignorance,

* Cf. “The Just Lord is in the midst thereof, he will not do iniquity: every morning doth he bring his Judgment to light, he faileth not; but the unjust knoweth no shame.”—(Zeph. I. 5.)

or, by chiselling off the grosser impurities, like a sculptor, bring the hidden treasure into manifestation.

It is to be borne in mind that religion, in its true aspect, is a science, being founded, as it is, on the universally true law of Cause and Effect. It would follow from this that no means which are not scientific can ever be relied upon to set us free from the bondage of sin (*karmas*). The only way, then, of securing freedom, and, consequently, happiness, is the renunciation of the objects of desire, which produce delusion and tighten our bonds. Vedanta points out that just as in the state of dreaming we perform action in imagination so are we dreaming now and acting in a huge dream. While dreaming, do we not perceive the objects created by our mind as if they had the same reality as ourselves? Do we not associate with our dream-phantoms, as if they were real beings? We treat them as real existent beings, and eat and drink and make merry with them. We fall in love with them, just as we do on this plane, and feel grief, and break our hearts when we find the course of true love not running smooth even there. We experience all sorts of sensations of joy and sorrow in the dream-land just as we do here. Sometimes the sensations are frightful: we fear, as we do on this material plane, run for our lives, hide ourselves from our enemies, and beg for mercy when unearthed and dragged out of the place of hiding. At times we feel the hand of the assassin rise; we see the gleam of his dagger. Presently, it comes in contact with the skin, its sharp edge penetrates into the body; it is the last moment of suspense; life gives up all hope, and cries out

in agony of death and despair, and consciousness is departing, when, all of a sudden, something snaps, and we find ourselves comfortably lying in our bed, in this material world of ours, laughing at our own dream. What is it? Is it not an index of what you are doing here in this World? When the mind changes this chapter of incidents, would you not be lying in your proper bed, the luxurious bosom of Eternity? Let us think over the scene in the dream-land. Who was its creator? Was it not the result of the activity of your own Mind? Did it not exist in your Imagination alone? But did you not, all the same, consider it so real and life-like as to actually live it in your own consciousness? All these questions must be answered in the affirmative. The dream-scene was actually created by your own Imagination, the creative faculty, the Holy Ghost, so to speak, of your Mind, which also created a new light form for your own good self to perform action through, on the dream stage. Your Imagination was the supporter and the sustainer of the world of your dream, and was within and without the whole dream-creation. Why were you unhappy then? What did you fear? Were you afraid of the creatures of your own Mind? It is a startling pronouncement, but it is true none the less: you were afraid of the creatures of your own Mind, and were frightened by their monstrous looks. You had liked the scene and *desired* to take part personally in the drama which was to be enacted; you had, so to speak, forgotten in the excitement of the play that your own Mind was the Creator of it all. So, when you found yourself in difficulties, you were unable to extricate

yourself from them. You had, as it were, put off the Creative Power at the time when you fell in love with the fair heroine of the play and entered the lists to chastize the villain. Had you known, that is to say, remembered, that your mind possessed the power of life and death over your adversary, his dagger would never have tasted your blood ; but as it never occurred to you that neither the fair dreamland-fairy, nor the villain, nor anything else had an objective reality outside your Imagination, the Creative Power, which you had put off, stood aloof ; and the scene brought to you all the misery and wretchedness and pain that it could, and finally terminated in ' death,' at which moment of extreme agony you turned round and found the ' put off ' Creative Principle within you, smiling placidly at your error. The " Holy Ghost," the " Creative Principle," had never left, but was within you all the time : it was merely the fault of your memory that failed to remind you of It, and for this reason you could not connect yourself with It. You had allowed yourself to think on the same plane with the dream images, and had thus voluntarily accepted an inferior status for yourself. It was under the influence of such thoughts that you entered the lists to chastize the villain. You fancied him to be a more powerful being than yourself, whereas you ought to have looked upon him as one created by you. The Creative Principle which was looking on the scene obeyed your thought, and manifested the condition of your belief in your dream body. This is why you were over-powered by the villain.

Do you now see the secret of your unhappiness ? You

have forgotten your real Self and are searching outside in the world for that which is within you. The source of eternal happiness is within you ; it is the desire to win the fairy of the stage which stands between you and the spring of happiness within. When you put yourself on a level with the John, Brown, and others of your dream, you disconnect yourself with the Creative Power and must share the fate of those imaginary others of your own making. This World is the creation of the same power which created the scene in the dream-land. That power is within yourself. The moment you look upon the world as a stage, and on men and women as actors in disguise, you rise above it and occupy your proper place, or, in the words of Jesus, "you ascend to where you were before." It is the forgetfulness of your true nature which is causing you all the unhappiness, and misery, and sickness, and disease. When you know your real Self, you will not make yourself miserable in the pursuit of the pleasures of this world of shadows. Look upon the world as nothing more or less than the playground of the Creative Power, and upon creation as the shadows cast by the magic lantern of the fanciful Imagination, or the picture films of the bioscope of Mind.

When you cease acting and become a spectator, then would the Christ (your Life) plead for you with the Heavenly Father within, saying : "They are not of the World, even as I am not of the World. Sanctify them through truth : thy word is truth." Then it would be that you would ask the yonder mountain to move and cast itself into the sea, and it will. When you can say

with the Saviour, "In the world ye shall have tribulation: but be of good cheer; I have overcome the world," then, indeed, would the prophecy, "They shall speak with new tongues, they shall take up serpents, and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick and they shall recover," be fulfilled. This is all the redemption. Once more remember that, as in dream you became an actor by virtue of the *desire* to win the fair heroine, so, in actual life, on this globe, it is the desire of the attractive things of the world which is the cause of your fall. You are Great and Glorious, and are the Creator of your own sphere of thought; the Universe is the illumination of your own Idea. Do not belittle yourself. Consider your Self above all the fair objects in creation; do not humiliate yourself by coming down to their status. Do you not laugh at the idea of your love for the fair Rosalind of your dream? Is it not because you think it ridiculous for the Real to fall in love with the false, the unreal, the transitory? By doing so you fail to recognize your Self, which is the Truth, and run after the Non-Truth. This is the only sin which shall be punished with death, and which cannot be forgiven. Jesus also says:—

"Verily I say unto you, all sins shall be forgiven unto the sons of men, and blasphemies wherewithsoever they shall blaspheme: but he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation."

How can it be forgiven? You have no faith in the very Power which decrees forgiveness and restores the *status quo*; what forgiveness can you ask for then?

The Creative Power in man begins to re-arrange the structure of the body and brain, and to re-mould the emotions, when there is a sincere repentance from sin. The process of elimination of wickedness, however, requires a belief in the ability of the Creative Power to accomplish this beneficial change. Hence, when you have no faith in the ability of this Power itself, how can you invoke its aid, or allow it to do you any good? It is, therefore, the only sin which cannot be forgiven, and the punishment of which is death.

The notion of baptism which we now proceed to consider, is, also, a profound doctrine. The world, now, merely looks upon it as a sacrament. But it was something so difficult to understand that one of the Pharisees, a man Nicodemus by name, who was a ruler of the Jews, was nonplussed by it. John the Baptist had declared: "I baptize you with water unto repentance, but he who is coming after me shall baptize you with fire." When Christ referred to the subject, saying, "Except a man be born again he cannot enter into the Kingdom of God," Nicodemus felt puzzled at this new birth and enquired, how could a man be born again when old? Was he to enter a second time into his mother's womb to be born again? Jesus merely replied: "Except a man be born of water and of the Spirit, he cannot enter into the Kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again." The idea conveyed is that of a birth from darkness into the light of knowledge, *i.e.*, of a spiritual birth, without which redemption from sin is not possible.

The idea of a second birth is well-known in Hinduism. The three higher classes of the Hindus, namely, the Brahmanas, the Kshatriyas and the Vaishyas are called the 'Twice-born,' or the regenerate classes. The investiture of the sacred thread is a ceremony which is the outward symbol of the second birth. The Smritis, which have lent prominence to this system, divide men into two main classes, namely, the Sudras and the Twice-born. The study of the sacred literature marks the distinction between them. By birth all men are considered like unto Sudras, but the second birth depends on the study of the sacred literature. Thus it is said by one of the ancient sages : "Brahmanas by birth are however, regarded by the wise to be equal to Sudras until they are born in the Veda (i.e., learn the sacred literature), but after that, (that is, the second birth) they are deemed Twice-born." It is the fire of knowledge of one's own divinity which singses the sins, and purifies and prepares the soul to manifest God-life. No one who has not been purified by the fire of knowledge can aspire to get into the Kingdom of Heaven. The first birth is the birth of man in the world, but the second birth, spoken of by Christ, is the God-birth of man, or the birth of man into Godhood. The Bhagavad Gita declares :—"Verily there is no purifier like wisdom in this world. As the burning fire reduces fuel to ashes, so doth the fire of wisdom reduce all actions to ashes." Here again we find a remarkable similitude in the revelations of the Vedas and the teaching of Christ.

Such is the secret of baptism. As the cause of unhappiness is ignorance, so that of redemption must be

wisdom. Hence, final deliverance is possible by means of one's own exertion, not by the favour of another. The illumined sage, consequently, does not pray for help to any external agency, but relies on his own Soul.

This brings us down to a consideration of the problem of prayer itself. From the point of view of materialism, of course, it is the height of absurdity to pray, but Deism attaches great importance to it. The former, however, has no explanation to offer of the relief which, at times, is felt after the act of praying, nor of the help, which sometimes, undoubtedly, comes, as if in response to the fervent outpouring of the human heart, though its immediate source is always traceable to some known agency. The latter, likewise, fails to account for the inefficacy of prayer in the vast majority of cases, and thus reduces it to a pure dogma of canonistic authority.

There is no such thing as a department for receiving and disposing of the countless millions of unreasonable, impious, and self-contradictory prayers which are poured forth daily by the human race. How could the Almighty God retain His *ananda*, if He were to constitute Himself the Superintendent-in-charge of an universal Prayer Bureau? Besides, the nature of our prayers is, generally, such as would suffice to make any one crazy in no time. Yet the fact is that help does, at times, come so suddenly and unexpectedly and so much by way of a surprise that it is impossible to deny the efficacy of prayer altogether. What, then, is the explanation of the problem?

In its true sense, prayer is the petition of appeal from the lower to the higher nature of man, that is to

say, from the apparent man to the Reality within. It is not an appeal from man to God in the deistic sense, nor an old-womanish shedding of tears of impotence and helplessness, as the materialists think it to be, but a supplication to the Omnipotent, Almighty God, of whose immediate presence the supplicant's mind is, in a way, more or less dimly, conscious. The error of Materialism and Deism now becomes apparent; one has no idea whatever of the existence of God, and the other places Him in some far away heaven, thus separating Him by an impassable gulf from man. Thus, both err, for God's being cannot be denied, and His throne is not in some distant and far away heaven, but in the adytum of the temple of the human heart. As Schopenhauer says, "in the *heart* is the man, not in the head."

As to the efficacy of prayer, its *why* can be easily understood, if we recall to mind the fact that the Subjective Mind is amenable to the law of suggestion, so that, any suggestion which may find its way to the adytum of the inner God would be at once carried out by Him. But the law of suggestion itself acts as an obstacle in the case of unrighteous, unreasonable and contradictory prayers, inasmuch as faith, which is an essential factor in the fulfilment of wishes, does not undertake to present such petitions to the real Man. This is why many pray, but few get response. Thus, of all the millions of prayers which are daily poured forth by the human race, only such as are verified by faith reach the Most High. Jesus, who was fully acquainted with the laws of nature and God, pointed out the proper method of praying when he said, "What things soever

ye desire, when ye pray believe that ye receive them, and ye shall have them." His miracles furnish ample illustration of his teaching. He invariably asked those who came to him to be cured of their ailments and deformities, if they believed, and never failed to tell them, after the cure, that it was their own faith which had brought about the miraculous result. It is recorded that, when in his own country, he *could* do no miracle, and marvelled because of their unbelief. Thus, if we have no faith, neither Christ nor God can give us any substantial assistance.

The sense of the prayer, known as the Lord's prayer, which was taught by Jesus to his disciples, however, has nothing in common with the prayer for help which we have been considering hitherto. That is a prayer by courtesy only, being nothing other than a practising of renunciation, in reality. Its best interpretation is to be found in the works of Swami Rama Tirtha from which we quote the following :—

"Man shall not live by bread alone.' Look here ! In the Lord's prayer we say 'Give us this day our daily bread,' and here we say that man shall not live by bread alone. Reconcile these statements ; understand them thoroughly. The meaning of that Lord's prayer, when it was stated, 'Give us this day our daily bread,' is not that you should be asking, the meaning of that is not that you should be craving, willing, and wishing ; not at all. That is not the meaning. The meaning of that was that even a king, an emperor, who is in no danger of not having his daily bread, even a prince who is sure that the daily bread is guaranteed to him, even he is to offer that prayer. If so, evidently 'Give us this day our daily bread,' does not mean that they should put themselves in the begging mood, they should ask for material prosperity ; it does not mean that. That prayer means that everybody, let him be a prince, a king, a monarch, anybody, he is to look upon all these things around him, all the wealth and plenty, all

the riches, all the beautiful and attractive objects as not his, as not belonging to him, as God's, God's; not mine, not mine. That does not mean begging, but that means renouncing. Look here. 'Give us this day our daily bread.' That does not mean begging and asking, but it means rather renouncing and giving up; giving up: renouncing unto God: that was the meaning of that. You know how unreasonable it is on the part of a king to offer that prayer, 'Give us this day etc,' if it be taken in its ordinary sense. How unreasonable? It becomes reasonable enough when the king, while he is offering that prayer, puts himself in the mood where all the jewels in his house, the house itself, all these he renounces, as it were, he gives them up, as it were, he disclaims them. He breaks his connections with them, so to say, and he stands apart from them. He is the monk of monks. He says this is God's; this table, everything lying upon the table is His; not mine; I do not possess anything. Anything that comes, comes from my beloved One. He realizes it that way. And if you take the meaning of, 'Give me this day etc,' as explained just now by Rama then you will find it consistent with 'Man shall not live by bread alone.' Then you will find it consistent with it; otherwise inconsistent."

It is, thus, obvious that to the illumined sage prayer is a meaningless term. Who is there beside his own Self to pray to? Whose help to ask? Who can help the Lord of the Universe? Who but your own Self could have helped you in your love affairs in the dream-land? You have created your surroundings yourself; if they are not what they should be, you must change them yourself. There is absolutely no good in weeping or wailing. Even when God helps you, He helps you from within yourself. There is no without, from where any help could come. Even final liberation depends on your own exertion. As Vivekananda says, you are like a prisoner lying inside a prison, barred and chained from within, waiting for the arrival of the Liberator. You have called him, begged him, prayed to

him to come, and are anxiously awaiting his arrival. With faith you are sitting down, full of eager expectation and belief. When the time for redemption comes, you hear a rap on the door. You get up, open the door and peep out. There is no one without. You come back to your seat; the rap is repeated. You again go to the door. Again there is nobody without, but your faith is still working from within. The prison door is now open, but there is no redeemer without, for you have opened it yourself. The Father and the Son have come to abide within you on account of your faith, and have set you free from within. Thus all search after the gods and goddesses brings us back to the point whence we had started, that is, to ourselves, and man finds that 'the God for whom he was searching in every little brook, in every temple, in little churches, in worse heavens, that God whom he was even imagining as sitting in heaven and ruling the World, is his own Self.' I am He and He is Me. Verily, "I am in the Father, and ye in me and I in ye." None but "I am" is the God and this little bodily 'I' is only the cause of confusion.

"I heard a knock—a hard, hard, hard blow—
On my door and cried I: 'who is it? Ho!'
I wondering waited entranced, and lo!
How soft and sweet Love whispered low,
'Tis thou that knockest, do you not know?"

The great ancient evolutionist, the sage Patanjali, declares that the true secret of evolution lies in the inherent inclination for the manifestation of perfection which is already within every being, and that this perfection is barred, and the infinite tide behind is struggling to express itself. It is this infinite tide which is the cause

of all manifestation. In the animal the man was concealed and suppressed. The moment the door was opened, outrushed the suppressed man. So in man there is the potential God, kept in by the bars and locks of ignorance. When the 'Key of Knowledge' is applied to the locks, the bars and bolts fly back, and Adam stands revealed in the full glory of "I AM," the God, the SAT-CHIT-ANANDA.

CHAPTER VII.

YOGA.

"Each soul is potentially Divine. The goal is to manifest this Divinity within, by controlling nature, external and internal. Do this either by work, or worship, or psychic control, or philosophy, by one, or more, or all of these, and be free. This is the whole of religion. Doctrines, or dogmas, or rituals, or books, or temples, or forms, are but secondary details."—*Raja Yoga*.

The foregoing conclusions, it is to be hoped, have prepared the ground and made us inclined to investigate into the nature of the methods of realization of that state of beatific existence which is known as Bliss. We have now arrived at a point in our investigation into the nature of the Self when theoretical speculations must be replaced by practical achievements, when Self-realization must be brought within the domain of actual experience. We are now on the borders of Yoga which is the bridge between God and man. It is by means of this science that man can, not only catch glimpses of the happy goal across the bridge, but, also, cross the yawning abyss and enter the precincts of the heaven beyond, in this very life.

It is not our purpose to enter into a detailed description of the numerous methods prescribed and the rules laid down for the initiation and guidance of the novice. We shall merely content ourselves with enquiring into the nature and practicability of the science, and with making brief, but general, observations on the subject, which are to be understood as giving merely the most

rudimentary and elementary principles of the practical side of Yoga. There are a number of well-written and ably compiled works on the subject, both in the Vernacular and in English, such as the Raja Yoga by Swami Vivekananda, containing a wealth of information on the philosophy, as well as the practical side of this wonderful science, which the eager aspirant after realization would do well to study. It is said that Yoga is the science which raises the capacity of the human mind to respond to higher vibrations and to perceive, catch and assimilate the infinite conscious movements going on around us in the Universe; and it is claimed that all the miracles performed by the numerous company of saints, saviours, and sages, in all times and countries, were due to the knowledge of this—the grandest of all sciences.

It has been shown in the preceding pages that the cause of the unhappiness, bondage and misery of our race is purely and simply ignorance. It was on account of ignorance that Adam, instead of walking in the company of the Lord God in the Garden of Eden, was turned out of it, and it is due to ignorance that 'heaven' has hitherto remained lost to the whole race, excepting a few individuals. It has been also seen that all the redeemers and saviours of the race, who have appeared in various ages and countries, have all pointed out the true means of redemption to consist in the knowledge of the Self. But it is one thing to know the truth and another to realize it. Realization requires a firm, unshakable belief in the doctrine. One must possess, what Jesus would have called, an unassailable,

undying Faith ; and the only test of faith is that one should not hesitate to risk one's life for it. It is only so long as faith is weak and the germ of doubt has not been annihilated that the apostle asks leave to 'bury the dead.' When the heart becomes saturated with belief in Truth, one would understand that no man 'having put his hand to the plough, and looking back' is worthy of the kingdom of God, and would 'leave the dead to bury its dead,' without more ado. Who is there to be buried ? There is none, but the " I " and the rest is a mere dream ; but the " I " never dies, nor does it ever need a burial.

Yoga aims at imparting the knowledge of Truth, and, at the same time, at building up an unchanging, undying faith in the heart. It means union, or the linking together of Man to God, or, more correctly, disunion, or separation from sense objects, that is, from the phenomenal world (Max Müller). It is the science which leads the initiate, by easy gradations, to the loftiest heights of Self-realization, till he stands face to face with the Object of his search. This is the best proof he can have of the truth of the doctrine. But this proof of the divine vision, as it might be called, can be had only when the disciple has crossed the thorny path and landed in safety at the goal. Intellect must be his guide till then. If he has succeeded in grasping the truth, he will find his progress in Self-realization comparatively easy, and signs and omens and other occurrences of a mysterious nature will constantly keep up his spirits and cheer up his heart. There is no dark mysticism in this statement. The " Fall " was due to ignorance, so the removal of ignorance must reinstate us in power, glory and joy. Adam was hypnotized

by the serpent to believe that he was not so wise as the gods, and was led to entertain the desire to become like them. This unfortunate belief of his has spelt out calamity and disaster for the whole race, and even now we are under its influence. Indeed, the force of the suggestion has deepened and augmented every time that it has been imparted afresh by parent to child, and tutor to pupil. Under the influence of the accepted suggestion of identity with the physical encasement of matter, we call the body, the Lord of the universe is acting as if He were a finite man. The Master is doing the work of the coolie in his own house, and resents being told that he is the Master! What is to be done to remove this fatal bondage?

Yoga teaches us that knowledge is the only means whereby the spell can be broken. Obviously, it is the state of one's belief which has to be affected, so that one might be able to purge the mind of the wrong impression of inferiority and duality. But belief cannot be changed except by reason, that is, knowledge. Hence, it is clear that knowledge alone is the weapon which can attack wrong impressions and destroy false beliefs. Let us take a couple of practical instances to illustrate the principle. A child sees a rope in a dark room and fancies it to be a snake, and is afraid to go into that room. How will you remove the erroneous impression of the child? Would you not lift him up in your arms, and take him to the fancied serpent, and let him satisfy himself in every manner that his belief was a mistaken one? A man is hypnotized to believe that he is haunted by a devil and is consequently in a terrible plight.

What would you do for him? Would you not 'wake' him up, and let him see that the devil, which was haunting him, was the merest illusion?

The human race are similarly hypnotized into the belief that they are wretched ignorant beings, evil by nature and birth, and doomed to suffer all sorts of rebuffs and disappointments, at the hands of their fellow-beings and the forces of Nature. What is your duty here? Would you not treat them as you have treated the two previous cases? Just wake them up, so that they may see for themselves that the whole thing is an illusion. Like the child, man believes that there is, in the chamber of his heart, the black serpent of Evil, and is unhappy thereby. There is only one way of removing the wrong impression from his mind, and that is to convince him that there is no serpent, but God Himself in his heart. Your assuring him that his present belief is wrong, on the authority of any, or all, of the Buddhas, Christs, Mahomeds and others will be of no avail at all. You must remove all doubt from his mind, but that can be done only when he has been led to think and experiment for himself, to his utter satisfaction. Says Swami Rama Tirtha :—

"If the sun should say to the mangoes of Bombay, as I revealed my warmth and light to the birch and cedar trees of the Himalayas, I will not do so to you, you must grow and flourish on my revelations of goodness and power to those beautiful mountainous giants, the Bombay mangoes would be no more. Neither could the lilies of the field live on the sun that shone upon the garden-apples, nor could Shakespeare, Newton or Spencer live upon a revelation made to Buddha, Christ or Muhammad. So have we to solve our own problems and to begin to see with our own eyes, rather than to continue peeping through the eyes of our most venerable Seers and the Sages of the Past gone by."

It is impossible to satisfy the child by quoting authority. Perfect conviction follows only a total annihilation of doubt, which necessitates an exhaustive investigation to one's own satisfaction. A child is liable to regard his most loving authority as capable of erring. So is man. Hudson sums up his conclusions regarding the potency of auto-suggestion, based on scientific knowledge, as follows (*The Law of Mental Medicine*):—

“ Nevertheless, faith is as essential to success in healing by scientific methods as by any other. But there are three advantages in this regard which are incident to scientific methods. The first is that the requisite faith can be acquired by study and reasoning; the second is that the faith is perfect, for the reason that it is acquired through knowledge and confirmed by reason; and the third is that the faith thus acquired and sanctioned becomes at once a permanent possession, because there can arise no adverse auto-suggestions from the objective mind to weaken its potency. * * * Hence it is that suggestions which are based upon scientific truths, other things being equal, are necessarily the most potent in their influence and permanent in their effect.”

In this lies the supremacy of Jnana Yoga.

Yoga insists on each man working out his salvation himself. Every one according to this system has to stand on his own legs; none may claim any support from his neighbour. If one person out of half a dozen is mesmerised, it is not of any value to others who do not undergo the ‘unwinding’ process themselves. Each one must discover and apply the ‘Key of Knowledge’ to his own heart, where the serpent of darkness is supposed to be in hiding. You must remove your own doubts, one by one, for no one but your own self knows what your doubts are. This is the very first principle. It will, in due course of time, bring its reward, which is

self-reliance. Its development is the first sign of success. The wonderful success of the man of science is due to his self-reliance.

The next essential is meditation, without which no knowledge is possible. One may believe the conclusions arrived at by others to be correct, but this is merely a second-hand method. Unless you have thought over the thing yourself, you can never be certain of the result, and the germ of doubt cannot be said to have been killed. The only way of effectively destroying the germ of doubt is to revolve the thing to be meditated upon, in all its bearings, in mind, that is, to dissect it, to analyze it, to cut it to pieces, and to pry into it from all possible points of view. When an opinion is formed as the result of the foregoing processes, it will never admit of doubt. The difference between a conclusion arrived at by yourself and one heard from another is precisely that between a house founded on rock and one built on sand. Meditation is the process of classification and generalization of facts into principles, and it is obvious that no sound knowledge can be possible without it. Meditation depends on concentration, which is the greatest secret of success.

We have already seen what is meant by concentration. Here we would add a few words more about it. Concentration means the focussing of force on a point, the mobilization of the army on the frontier of the territory to be attacked. If we wish to make a conquest of Russia, we must bring our forces to bear against her on a point. It would not do to send a million soldiers to St. Petersburg, individually, and one after another ;

for it would only require a handful of the Russians to kill each soldier as he emerges on the scene. A handful of soldiers properly handled will achieve great victories, but their energies must not be dissipated in all directions. Says a great Yogi :—

“ How has all this knowledge in the world been gained but by concentration of the powers of mind? Nature is ready to give up her secrets if we only know how to knock, to give her the necessary blow, and the strength and the force of the blow come through concentration. There is no limit to the power of the human mind. The more concentrated it is, the more power is brought to bear on one point, and that is the secret.”

The question now arises, how to concentrate one's mind? A number of methods have been suggested for it which may all be classified under four heads, namely, Hatha Yoga, Bhakti Yoga, Raja Yoga and Jnana Yoga. These are prescribed according to the capacity and the qualifications of the aspirant. Hatha Yoga aims at producing the desired attitude of concentration by controlling the physical body, and at purifying and uplifting the mind by restraining the senses. Its severe practices prepare the Yogi for the higher methods of Raja Yoga. Bhakti Yoga is the path of Love of the Divine, through which man becomes merged in the beatific state of a divine vision, in all things. He sees nothing but the Deity in everything, and, thus, reaches the same point of indifference to the objects of senses as does the follower on the path of Hatha Yoga. Then comes Raja Yoga, the science of God-realization by the control of the mind itself. The most important one of all these methods, however, is that which is known as the Jnana Yoga, that is, the Path of union through knowledge.

It deals with the great questions regarding Life and what lies at the back of all manifested existence. It is the science of the Real, which, by showing the hollow nature of the objects of senses, enables one to renounce them with ease.

Of all the four systems of Yoga enumerated above, the aspirant must select the one which is most suitable to his inclination and surroundings.

It is Jnana Yoga alone, however, which is the real path of God-relization ; for knowledge of the Reality alone can destroy the germ of doubt and engender overwhelming faith in the heart. The ultimate object of Yoga is to enable the soul to realize its own Sat-Chit-Anandaship, and, for this reason, the several methods of progress ultimately merge into one another, and become one, near the goal. In a general sort of way, however, it may be safely taken that the educated classes would find the Jnana and the Raja Yoga paths more suitable to their needs than the other two. The non-scientific, or the less educated people, who cannot find time enough for the severe austerities of Hatha Yoga, on the one hand, and whose pursuits in life, leave them with but little inclination and time to proceed along the paths of the Janana, or the Bhakti Yoga, on the other, will find the path of Raja Yoga, the best means of progress in Self-realization. Bhakti Yoga is the most suitable method for the average men and women of the world ; while all the rest, who can afford to bear and undergo the austerities and hard practices of Hatha Yoga, may aim at the goal along that road. Let the aspirant find out the one which is the most suitable method for him, in accordance with the above principles.

The methods of concentration differ in the four systems. The Jnani (the follower of the Jnana Yoga) has the Real directly as the object of his concentration. The follower of Raja Yoga aims at the attainment of 'Samadhi' of contemplation,—a state in which the purity of mind enables the soul to acquire perfect Jnana, and to enjoy the bliss of its own being, arising from the expulsion of the elements of desire from its consciousness. The Bhakta's intense, undivided, impassioned love of God constitutes his concentration;* and the physical austerities of the Hatha Yogi, practised with the highest aim of his creed, are sufficient concentration for him. All this diversity of methods, however, is merely one of form, the real object of concentration throughout being one and the same, namely, the realization of one's identity with God, in other words, the establishing of the individual soul in the state of Sat-Chit-Ananda-ship.

Many people find it difficult to concentrate their mind on religious subjects, and, on that account, are inclined to find fault with it. The fault, however, does not lie in the mind, but in the association of ideas. Mind is not opposed to concentration by nature, for it is always one-pointed, so much so that it can grasp but one idea at a time. It has, however, a strong tendency to run back into the old and habitual grooves of thought. A tradesman, for instance, finds his mind generally absorbed in matters pertaining to his particular trade, and experiences no difficulty

* "Love concentrates all the powers of the will without effort, as when a man falls in love with a woman"—Vivekananda (in 'The Inspired Talks').

in concentrating it on the details of his business, yet the same tradesman would find it difficult to interest it in the business of another, and even in his own, in many cases, e.g., if he happen to fall in love. In the last-mentioned case, his mind would refuse to linger on the details of his business, and would run away towards his more absorbing love affair. From the above it is perfectly clear that the subject on which the mind dwells the longest is necessarily the one which excites the liveliest interest, for the time being; in other words, the subject of concentration is determined by the most paramount inclinations, emotions, and passions in every individual case. And, since the inclinations, emotions and passions depend on the association of ideas, it follows that change of association is all that is required to interest the mind in any particular subject. Those, who wish to develop the power of concentration on any particular subject, should, therefore, change their old mode of thought and cultivate suitable associations for the new subject. Therefore, the company of swamis, devotees and others, who have renounced the world, for God-realization, is about the best means of turning the mind Godward. The same result can be achieved, though with greater labour, by a constant perusal of books which deal with subjects pertaining to God-realization.

Another thing to bear in mind is that the subject of concentration is neither the name, nor the form, nor the size of a thing, but its significance, or purport. Mind cannot, for long, be concentrated on a subject, the paucity of whose details renders it unworthy of contemplation. A chess-player, for example,

would soon get tired of looking merely at the chess-board and 'men,' but would go on playing the game, unmindful of time and most other things, without finding his interest flagging. Herein lies one of the chief objections to idolatry. If the subject for concentration be only the name, the form, etc., of the devotee's idol, obviously there is nothing of much value to be obtained by such devotion, for mind having mastered the few physical details, gradually loses all interest in the idol and wanders away from it. Few, however, are degenerated enough to worship the blocks of stone in the pagodas, and the like. What is actually worshipped is the Absolute Himself, though only in a particular aspect represented by the god, whose symbol the piece of stone becomes on consecration. It follows from the above that the subject which presents the greatest variety of detail is the one on which mind can be concentrated without *ennui*. Hence, the Infinite is the only subject in which mind can find food for meditation and entertainment enough for all eternity ; and if we recollect that the Infinite is none other than the Self of all, we can easily understand the emphasis on Self-knowledge in the old injunction, " Man know thyself."

To revert from the digression, all the founders of the existing religions of the world have laid stress on some one, or other, or a combination of some, of these Yoga methods, according to the need of the people.

Mohamed pointed out the path of Resignation* to the

* Resignation to the will of the Almighty means a complete effacement of the individual will. The Bhakta has ears and eyes only for the Lord ; he readily and cheerfully obeys all divine commands, however

will of the Almighty as the means for getting into Heaven. Christ preached Knowledge, Faith and Renunciation for bringing the Kingdom of Heaven into manifestation. Other saviours and sages have laid down, more or less, the same rules. In each and every instance, stress is laid on concentration, which religion does not hesitate to describe as the key-note of success.

As already shown, the wretched condition of our race is due to our failure to realise the divinity of Self and to the belief in duality which implies the impossibility of the attainment of Godhood on the part of the soul. Hence all we have got to do is just simply to give up the existing notion of the helplessness of the soul, and to replace it with the belief in its Divinity. Therefore,

strongly opposed to his own personal interests, like Abraham who got ready to offer his son as a sacrifice to Jehovah, merely because it was the latter's will. There must be no grumbling or murmuring against the harshness of fate, or the injustice of the commandment. The ideal devotee does not enquire into the reason why, but cheerfully and blindly declares: 'Lord let but Thy will be done; what is Thy will is also mine, and I have no will other than this that Thy will be done.' Sri Krishna also declared: "Flee unto Him (Brahman) for shelter with all thy being; by His grace shalt thou obtain supreme peace, the everlasting dwelling place. Merge thy mind in Me, be My devotee, sacrifice to Me, prostrate thyself before Me, thou shalt come even to Me" (Bhagavad Gita, XVIII. 62 and 65.) When the soul gives up self-interest, subdues self-conceit, crushes out all notions of self-importance, and tears out, from its heart, the very idea of egotism, the burden of salvation becomes the burden of the Self, and, like the mother ever watchful over the child, which is completely resigned in her arms, He looks upon it as His duty to do everything for the man who has so completely resigned himself into His hands, for, verily, as He declares, the devotee is dear to Him. (Bhagavad Gita, XVIII. 65.)

it is quite clear that the object of concentration should be, firstly, the denial of duality, which means a denial of the lower or the personal self, for that is the real cause of all notions of mine and thine; and, secondly, the positive assertion of the Divinity of the Self. This should be the real aim and object of concentration. Whenever you find time for it—and the oftener you do it the better—just settle down to concentrate your mind on these two objects, and, if you have faith in the teaching of the Jnana Yoga, you will at once begin to feel that you are on the right path. A few moments' concentration, with faith, is all that is required to show you that your labour has not been in vain. It is the best proof that you can ask for, or that can be furnished by any system. As you persist in concentration of mind upon your being the Sat-Chit-Ananda, you will realize that what you have considered happiness hitherto is a condition foreign to the very idea of bliss. The modern man looks upon the Yogi as an idle fanatic of chimerical ideals, but that is because he has no true notion of what happiness implies. Just think over what it means. What is happiness? Whether accumulating wealth, surrounding one's self with all sorts of furniture and nick-nacks, eating dinners, holding interviews, forming courts and becoming courtiers, fighting law suits, engaging in warfare and shedding the blood of one another, giving oneself airs of importance, belittling others, losing one's self-composure in the vindication of real or supposed grievances, being unable to control death, disease and destiny, always putting off enjoyment till money i

made, always seeking but never finding happiness in sensual excitement, and, finally, in sheer desperation, drowning the senses in temporary, artificial stimulation, and seeking consolation in each other's impotent sympathy,—whether all these constitute happiness, or do breaking through the fetters of conventionality, rising above the feeling of impotent helplessness, securing freedom from mundane anxieties and worldly cares, being at peace with each and every and all the creatures and fellow-beings under the sun, imbibing the beautiful fresh air and basking in the glorious sunshine, unrestrained, free, enjoying God's highest gift, that is life, here and now, being master of death, disease and destiny? Need we repeat which of these two sets of circumstances is to be considered Happiness? Seeing a certain Swami stretched beneath the cedars and pines, a cool stone serving for a pillow, the soft sand for bed, one leg resting carelessly on the other, drinking the fresh air with whole heart, kissing the glorious light, with fulness of joy singing 'Om,' and letting the murmuring stream keep time, some advocate of civilization asked :—

"Why do you import your Asiatic laziness to America? Go out. Do some good." *

* As to the basic principle of "doing good" of which our brethren in the West like so much to speak, it is exhausted with helping the needy, aiding the injured, and protecting the undefended till such time as they can regain strength, or stand upon their own legs, to enter into the deadly struggle for existence, which is characteristic of life in the West. Two features at once stand out in bold relief before us, in the most flattering picture of the humane work of philanthropy, and these are:

1. The inability of the poor to participate in the work, and
2. The temporary nature of the relief afforded.

The Swami replied :—

“As to doing good, is not that profession already chokeful, overcrowded? Leave me alone, I and my Rama (God). Laziness did you say? Oriental laziness? Why what is laziness? Is it not laziness to keep floundering in the quagmire of conventionality and let oneself flow down the current of custom or fashion, and sink like a dead weight in the well of appearances and be caught in the pond of possession and spend the time, which should be God's, in making gold and call it doing good? Is it

As to the first of these, it is obvious that one without time or money cannot indulge in it to any great extent, so that those who have to earn their livelihood by daily labour are debarred, by no fault of theirs, from participating appreciably in the doing of good; and as regards the second, it is obvious that the aim is not to put the object of philanthropy altogether above want, but, at best, to point out the way whereby he might earn a living. Besides, the good that might result from such acts of philanthropy is confined to the material side of life. The philanthropist is as incapable of finding a cure for the mental ailments and spiritual disorders of the soul as is the doctor, or the professor. It is religion and religion alone which can and does help suffering humanity in the last-named kinds of disorders, and whatever sympathy, peace, or cheerfulness philanthropy is able to evoke, or inspire, in the patient, is due to the straggling notions of religion which the mind of the philanthropist might be impressed with. Hence, philanthropy as an ideal is neither open to all alike, nor productive of permanent good. Kill the element of religion to which she is wedded, and philanthropy will sacrifice herself over its funeral pyre. She exists by religion, and for religion. She is utterly incapable of taking the place of religion, which aspires to make men not fit enough to enter into the deadly strife of existence, to kill out all their unfit brethren, but to raise them all, the fit and the unfit alike, to the supreme status of Godhood. Hence, however commendable philanthropy be in itself,—and it is certainly noble work—it is confined to a narrower sphere of activity and usefulness than religion in its purest form. Thus, while a life devoted to religion necessarily comprises philanthropic activity in all its phases, philanthropy might not always be based on the sound principles of religious piety and virtue.

not laziness to practically let others live your life and have no freedom in dress, eating, walking, sleeping, laughing and weeping, not to say anything of talking? Is it not laziness to lose your God-head? What for is this hurry and worry, this break-neck hot haste and feverish rush? To accumulate almighty dollars like others, and what then? To enjoy as others? No, there is no enjoyment in running after enjoyment. O dear dupes of opinions, why postpone your enjoyment? Why don't you sit down here, in this Natural Garden, on the banks of this beautiful mountain stream, and enjoy the company of your real blood relations—free air, silvery light, playful water, and green earth—relations of which your blood is really formed? Hide-bound in caste are the civilized nations. They separate themselves from fellow-beings and exile themselves from free open nature and fresh, fragrant natural life into close drawing-rooms,—dens and dungeons. They banish themselves from the wide world, excommunicate themselves from all creation, ostracise themselves from plants and animals. By arrogating to themselves the airs of superiority, prestige, respectability, honor, they cut themselves into isolated stagnation. Have mercy, my friends, have mercy on yourselves. The wealth swept out of the possession of the more needy and added to your property by organized craft will enable you simply to have sickening dinners of hotels and taverns, and furnish you with pallid countenances and conventional looks, will imprison you in boxes called rooms choked with the stink of artificiality, will keep you all the time in the restlessness of mind excited by all sorts of unnatural stimulants, physical and mental. Why all such fuss for mere self-delusion? In the name of such supposed pleasures lose not your hold on the real joy, no need of beating about the bush. Come, enjoy the Now and Here. Come lie with me on the grass."

How well does the Yogi poet sing :—

"The moon is up : they see the moon.

I drink Thine eyebrow's light.

Big fair they hold, full crowded soon.

I watch and watch Thee, source of Light.

Nay, call no surgeons, doctors, none,

For me my pain is all delight.

Adieu, ye citizens, cities good-bye !

Oh, welcome, dizzy, ethereal heights !

"O Fashion and custom, virtue and vice,
 O Laws, convention, peace and fight,
 O Friends and foes, relations, ties,
 Possession, passion, wrong and right,
 Good-bye, O Time and Space, good-bye ;
 Good bye, O world, and Day and Night,
 My love is flowers, music, light.
 My love is day, my love is night,
 Dissolved in me all dark and bright.
 Oh, what a peace and joy !
 Oh leave me alone, my love and I,
 Good bye, good-bye good-bye."—Rama.

Such is the good-bye of the Yogi when he renounces the false world to be absorbed in the Real. It is the music of the soul which has realized the illusory nature of this world of births and deaths, and caught a glimpse of the happy home beyond the Vale of tears.

Robed in the beautiful white *trousseau* of spirituality, veiled in the halo of virgin purity, blushing with the hope of the realization of the sweetest of expectations of a maiden-passion, forgetting the father, the mother, the brother, the sister, and other distracting ties of the world, having turned her back on the toys and things and other attractions of childhood's state, immersed gopika-like in the sweet meditation of the Cow-herd's* all-absorbing love, with the bouquet of the orange blossoms of pure thoughts, in one hand, and the lamp of Jnana (true wisdom), ever trimmed and ready to guide her steps towards the Bridegroom, the moment He comes, in the other, the Soul of the Yogi prepares herself for her union with the Lord. She has no fear, no uneasiness, no doubt about His coming and keeps the lamp constantly

* Sri Krishna.

burning, lest He turn away on seeing the bridal chamber plunged in darkness. The very idea of the wastage of oil is foreign to the notion of love. Better that all the oil in the world be consumed, in waiting and watching for the Lord, than that there should be the least disappointment in Love. The Bridegroom wants only undivided love; He is highly jealous in His love affairs. He does not allow the idols of cupidity and attachment to prevail against Him, and turns back at the faintest idea of calculating commercialism. If the bride fears the loss of oil, or allows her laziness to have the better of her love, the Bridegroom also fears the contamination of such a bride. "Therefore, take ye heed, watch and pray : for ye know not when the time is " (Mark, XIII. 33). Such is the beautiful lesson to be learnt from the parable of the ten maidens spoken by Jesus (Matthew, XXV. 1-12).

If you want real happiness, it will come to you by the right use of concentration alone. So long as you do not give up your false ideals of bustling worldly life, you stand in your own way and nullify the endeavours of your higher Self at uplifting your condition. When rightly understood, the individual forces of mankind can be rendered of invaluable assistance for the uplifting of each other, and even our modern civilization can be utilized as a means of further progress, if we only direct its future evolution on lines which are compatible with the spiritual requirements of the real Man.

We do not decry civilization at all so far as its own sphere of action is concerned. It has its own good points, and has gone a long way to improve the condition of the masses in certain particulars. But we must not

confound racial good with individual salvation. The fall must be reversed by each and every one of us individually; racial civilization cannot aid us much in this direction. Civilization will not take any nation into paradise in a body; for, if there be such a thing as a paradise, it will open for individuals, not for races. All our boasted railways and telegraphs and scientific instruments and inventions, which constitute our civilization, or, at least, a major portion of it, are merely for national aggrandizement. To the individuals they cannot be said to have brought anything like unalloyed happiness; and when we add to the foregoing considerations the long list of those unfortunate creatures who have fallen victims to the march of science, and those who have been crushed under the wheels of the Juggernaut car of civilization, we shall understand its true value.

There is no doubt, however, that civilization can be made to uplift both the individuals and the masses, and to benefit large bodies of men collectively. The idea of collective worship explains how this is possible. The power of concentration increases with the increase in the number of persons of one mind. Public worship owes its origin to this idea of collective concentration. A simple illustration of the power of collective concentration is to be found in the phenomenon of table-rapping. Another is to be found in the second chapter of the Acts in the Holy Bible, which begins with a description of the attitude of concentration of the twelve disciples of Jesus, who were in one place *with one accord*, and closes with the description of the marvellous phenomena which took place on the day of Pentecost. Similar phenomena

used to occur on the occasions of *yajna*. In explaining this kind of phenomena, Swami Rama Thirtha observes :—

“Rama tells you that what your Scriptures say about the Gods becoming visible on the occasions of Yajna ceremonies is indeed literally true. But that simply proves the power of collective concentration. The latest researches of psychology show that the effect of concentration increases, as the square of the number of one-minded people present on the occasion. That is the virtue of Satsang. Now if Rama alone can materialize any idea he pleases, how much more could the hundreds and thousands of people of one mind, chanting the same hymn, thinking the same form, help materializing it?”

This fact also explains the reason why the collective worship of mankind is incapable of achieving any great results now-a-days. People are lacking in concentration. Of the scores of persons who generally pray in mosques, or unite in worship in churches, no two persons can be said to have their minds concentrated on the same idea. Guru Nanak, the founder of the Sikh faith, being asked to join in prayers, one day accompanied some Mahomedans to a mosque. On getting there, however, he stood aloof and did not join them in their prayers. After the prayers were over, one of the latter asked him the reason of his keeping aloof, and the Guru replied that he was not in the habit of praying with those whose minds were busy selling horses in Africa during their prayers. Thereupon, the man admitted that his mind was not in his prayers, but was indeed with his horses in Africa. Where is the good of praying unless you can bring your mind to discard all other thoughts for the time. When your ‘horses’ cannot wait for the brief space of a few minutes, God will not wait for you either.

Is it not the want of faith in religion and a little too much interest in the ‘horses in Africa’ which is the

cause of evil amongst us? So long as we suffer ourselves to drift away from God, it is the merest mockery to attend the church. When we go to worship God, let it be with the purest heart and undivided attention. When we attend the House of God, we ought not to insult Him by bestowing our attention on ungodly things? It is worth while to understand the reason why temples, churches and other places of worship came into existence. The following account from 'The Raja Yoga' will give a fair idea of the subject:—

"Those of you who can afford it will do better to have a room for this (Yoga) practice alone; do not sleep in that room, it must be kept holy; you must not enter the room until you have bathed, and are perfectly clean in body and mind. Place flowers in that room always; they are the best surroundings for a yogi; also pictures that are pleasing. Burn incense morning and evening. Have no quarrelling, or anger, or unholy thoughts in that room. Only allow those persons to enter who are of the same thought as you. Then by and by there will be an atmosphere of holiness in that room, and when you are miserable, sorrowful, doubtful, or your mind is disturbed, the very fact of entering that room will make you calmer. This was the idea of the temple and the church. . . . The idea is that by keeping holy vibrations there the place becomes and remains illumined."

How many of the places of worship can be said to have preserved their holiness up to the present day, need not be asked. All talk of holiness is futile, when it is well known that the Sunday visit to the church is merely an act of Pharisee-hypocrisy with the object of being considered holy by our fellowmen. When in the church men look round for pretty feminine faces, and the eyes of the fair sex are, more often than otherwise, fixed criticisingly on the new hats and dresses of their fair neighbours, it is then the merest mockery to attend the House of God.

Having explained the secret of the individual as well as of communal concentration, we may now proceed to a consideration of the principle of non-attachment to the fruits of action. Here again the object is to rid the soul of its wordly desires. Work we all must perform to avoid stagnation, but it is essential that we should not make our happiness dependent on its result. The significance of work, in religion, is very different from what we ordinarily understand by the word. By work, in its religious sense, is not meant the plodding drudgery of the toiler after riches, nor the performance of labour, whether mental or physical, for the sake of gain. "Work in Vedanta," says Swami Rama Tirtha, "always means harmonious vibrations with the Real Self and attunement with the Universe. This unselfish union with the One Reality which is the only real work, is oftentimes labelled and branded as no work, or idleness." Spiritual 'work,' certainly, does not mean labour for some wordly gain. The real work of the illumined Sage consists in communion with the Inner Self. Says a learned writer :

"The condition of Arhatship is unceasing activity without any personal returns ; the Arhat must give light to all, but take from none. In the upward climbing, one desire after another must be unloosed, desire for personal enjoyment, personal pleasure, personal gain, personal loves, personal attainments, and last and subtlest of all, desire for personal perfection, for the personal self must be lost in the One Self, that is, the Self of all that lives."

It is only a labourer who works for gain to satisfy his wordly cravings. The Master never labours for worldly gain ; his enjoyment of his true Self is sufficient work for him. The object of work is the renunciation of desires, since they keep us entangled in illusion. It

was the desire for the knowledge of good and evil which was the immediate cause of the Fall. Desire is a confession of being wanting in fulness, and by force of the law, 'as you think, so you become,' materializes the condition of deficiency in perceptible phenomenal World. The Whole cannot have a desire in him. The Sat-Chit-Ananda state is already within you. Your present wretched condition is the result of your wrong belief and a confession of weakness. You are, by nature, the Lord of the Universe, then what desires can you have? The real Happiness of your inner nature will remain hidden only so long as you do not renounce the attachment to the fruits of action. When you come round to take the right view, you will look upon the worldly attachments as love of the fair but false objects in dreams. Remember, you are the creator of all the objects in your dreams. Having created them, should you fall in love with them? This is the secret. Work done impersonally is of the highest merit. The moment we become interested in the result of the work in hand, mind loses its tranquillity, and intellect its foresight. So long as Zanoni looked on the World as a mere spectator, he could read the destinies of the race, and shape the events to his liking, but the moment he fell in love with the fair but frail and doubting Viola, he came down to her level, lost his command over the Powers and Elements, and was unable to keep off the hideous monster, the Dweller on the Threshold, from obtruding itself on his thoughts. Believe yourself to be the Whole; regard the objects of the senses as the merest shadows, or a dream; rise above the level of brute selfishness.

Sense attractions only go to keep your sense of life confined to the physical body, which you have to break away from. You must refuse to identify yourself with the body; you must claim the Regal position which is your own by right. If you can put yourself in this attitude, even for a brief space of time, you will realize that the Yogi's bliss cannot be equalled by all the pomp and pageantry and display of power of all the kings in the world.

In dealing with this subject, it is worth while to understand the truth about sensual enjoyment. The question is: Is the sense of enjoyment in the objects of the senses, or in the mind? In different words, is the sensation of pleasure or pain one experiences in connection with the sense-objects, in the mind, or outside it?

Now, if the sense of enjoyment, or suffering, *i.e.*, pleasure and pain, were the property of the objects, it is obvious that all persons would have been affected by them in one and the same manner; but it is well-known that all persons are not affected by the same object alike. The most delicious food tastes insipid to a full stomach, and bitter and repugnant to a diseased one, while hunger acts as a sauce to an indifferently cooked dish. 'Tastes differ,' is a very old saying, but its validity is not impaired by its age. If the 'taste' were in the food, there would be no difference in its experience among men; but since there is a difference in enjoyment, it follows that taste is not in the food, but in the attitude of the mind towards it. What is true of the enjoyment of pleasure or pain through the sense of taste is, also, true of all other forms of sensual enjoyment. Out of one and the same

object different persons derive different experiences of pleasure and pain. One person esteems a beautiful woman with the reverent love of a dutiful son, another looks upon her as a daughter, a third loves her as his wife, while a fourth, fascinated by her charms, entertains thoughts of lust for her. Obviously, then, the pleasure each of the above persons draws out of her person is different from those of the others, and yet the object of enjoyment is one and the same. Again, all the pleasures one derives from her, change into disgust if she happens to display nasty temper, or infidelity. Sometimes, in dreams, one experiences such pleasures that the sense of enjoyment lingers behind a long time, even in waking condition. The Yogi, therefore, holds that pleasure and pain are not in the objects of the senses, but in the mind alone, and are determined by the attitude which it assumes towards them. Knowing this, he discards the pursuit of the pleasures of the world, and becomes absorbed in enjoying the enjoyments of the source of true joy Itself.

It is now easy to understand the sense of the saying, "Every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's* sake, shall receive an hundred-fold, and shall inherit everlasting life" (Matth. XIX. 29). It simply means that by giving up the pleasures of the sense objects and the ties, with which we are bound

* The word 'Jesus' signifies the soul (see the next chapter); hence the sense of this passage is that everyone that hath forsaken houses, etc., etc., for his soul shall become an heir to life everlasting.

to them, we become heir to the hundredfold joy of self-realization, and come into life eternal.

Modern psychology has demonstrated the fact that the same stimulus when applied to different nerves of sensation produces the specific sensations peculiar to them, *e.g.*, when an electric current is made to act upon the auditory nerve, sound is heard, when applied to the gustatory nerve, a sensation of taste is experienced, and so forth. It has also been demonstrated that the application of different stimuli to the same nerve invokes the sensations peculiar to that nerve; as for instance, whatever be the nature of the stimulus which may be applied to the nerve of sight, it will only perceive colour and form. Under certain circumstances, mind itself is capable of affecting the sensory nerves by inner concentration. In proof of this we may draw attention to the familiar instance of the sight of a steaming dish which makes the mouth water. In cases of great hunger, even the actual flavour of the food, which is being cooked, is felt and relished in the mouth. The mere mention of the name of the beloved sends the blood tingling through the veins, and, at times, also, causes the same sensation of 'electric' thrill which a contact with her usually gives rise to. The Yogi well knows all this, and can produce any sensation he likes at will. But his ideal raises him above mere affections of the senses; he loves only the thrill of delight which arises by union with the true Self. In the conscious enjoyment of real joy, he finds it difficult to keep back the words, "Happy, happy; I am happy," which constantly rise to his lips. No royalty under the

sun can lay claim to any such experience. The world reads, 'Blessed are the poor in spirit, for theirs is the Kingdom of Heaven', but it is the Yogi who realizes and enjoys it. Men only vaguely talk of God, but the Yogi breathes with Him, and feels his heart beating in harmony with the divine Heart. This is the very last stage of progress. When the aspirant gets established in this state, he is said to have attained to what is called the samadhi (i.e., the ecstatic trance).

"When thou hast reached that state, the portals that thou hast to conquer on the path fling open wide their gates to let thee pass, and Nature's strongest might possess no power to stay thy course"—
(*The Voice of The Silence*).

He has touched the summit of attainment, and, like a conqueror, stands triumphant, his mind like a calm and boundless Ocean spreading out in shoreless Space, holding the powers of Life and Death in his hand. What the World regards as miracles are the most ordinary manifestations of his powers. Virtue flows from his person towards all; he becomes the centre of radiation of goodwill and peace all round. All the wonderful miracles performed by the past redeemers of mankind were performed with the aid of the powers developed in Yoga. We, now-a-days, ridicule the idea of miracles altogether, because we see none, but there is nothing to shy at except our own ignorance. Man's ignorance makes the supernatural; in reality, all is natural. When the causes of an effect are hidden and unknown, the world considers it a miracle; when they are known, it is regarded as a natural occurrence. Why should we decry miracles at all? What is impossible under the sun? Look around

you, are not all nature, your understanding, nay your very life, miracles? A century back we would have regarded wireless telegraphy as a great miracle, but we do not look upon it in that light now. There is a story about a couple, who were, for certain reasons, forced to live among people quite innocent of the art of reading and writing. One of them happened to be in his field, away from his home, and while engaged in some work required a certain tool from his house. There was nobody about who could be trusted to remember the name of the tool, or to describe it to his wife. So he took a small splinter of wood, scribbled a message on it with a piece of charcoal, and asked a man to deliver it to his wife. Consider the astonishment of the man when, on showing the splinter with the scribbling on it, he was handed the very tool which was needed. He was so much astonished that he wore the wonderful chip round his neck, by attaching it to a thread. Just as communication by writing was regarded by the people in the story as miraculous, so do we, the civilized people of the twentieth century, regard certain deeds of Sri Krishna, Jesus and others as miracles. Might it not be that just as the cause of the marvel by the people, in the story, was their backwardness in the art of reading and writing, so are our wonder, incredulity and doubt caused by our ignorance of the force, or forces, of Nature employed by them in performing their wonderful feats? Does not the man of Science astonish the lay public by an exhibition of the wonderful virtues of Magnetism and Electricity? Those who are familiar with the wonderful powers of these two forces of Nature will not find it difficult to



concede that, if one could control them, one would do most of the miracles ascribed to the Saviours of our race in the past ages. When we remember that the untold millions of tons of rock, earth and other solid matter, which constitute our Globe, are suspended in Space merely by the force of attraction, we shall not marvel at the possibilities open to a 'magnetic' personality. And, after all, what is magnetism other than a change of arrangement of the particles of a substance? When a bar of steel is magnetized, it exhibits certain properties which were not active in it before magnetization, and yet nothing has been added to, or subtracted from it. We are taught that

"the difference between the arrangement of the particles in a magnet and an ordinary piece of steel, or iron, might be likened to the difference in the packing arrangements of two boxes of eggs—in the first (corresponding to the magnet) the eggs are carefully packed, lying side by side, parallel to each other and to the sides of the box, with their small ends all turned in the same direction, and therefore touching the larger end of the adjoining egg; while in the second (ordinary iron or steel), badly packed, the separate eggs lie in all sorts of positions with regard to each other, and at all angles of inclination to the sides of the box."*

Every particle of iron, in an unmagnetized bar, is supposed to contain equal quantities of two magnetic fluids, called positive and negative, which have a mutual attraction for one another; these fluids are intimately united in the particle and neutralize one another. This is one theory. The other, which is known as the theory of Weber, is that the particles of iron are always magnetic; that is, the extremities of every particle are always magnetic poles, but in the ordinary state of iron these

* The New Popular Encyclopædia, Art. 'Magnetism.'

poles are turned in all directions, so that they neutralize each other's effect. Magnetization, according to the first theory, is caused by the separation of the two fluids and their being pushed to the two poles ; but, according to the latter, it is the effect of the re-arrangement of all the particles, composing the bar, like the systematic arrangement of the eggs in the box, as described above.

Thus, whichever theory be regarded as correct, it is clear that the extraordinary phenomenal powers of the magnet are the result of a systematic arrangement of the parts composing it, with regard to each other, and the 'sides of the box.' A similar change takes place in the human mind under the influence of Yoga. In the untrained state, the power of the mind is neutralized owing to the bad arrangement of the particles of matter, but under the influence of Yoga these particles are brought under proper magnetic arrangement, and a real living magnet of tremendous power is the result. The act of one-pointed concentration causes these mind-particles to re-arrange themselves on magnetic principle.

Life is like an immense magnet with all its constituents arranged in magnetic order. The moment one arranges one's mind on the magnetic principle, one comes into harmony with the Whole, and may claim the full benefit of the entire magnet. Ordinary mortal is like any one of the particles of the unmagnetized iron, running counter to the lines of magnetic force. A mere drop of water in the river, in so far as the body is concerned, he tries to swim against the current of the whole stream, and in doing so receives knocks and kicks and cudgelling from his neighbours, and suffers all sorts

of pain and misery. His unhappiness is the result of his own ignorance and desires. The former deprives him of the knowledge of his real Self, and the latter lead him to the pursuit of objects not always in the straight course, and necessitate his turning round against the current. But in this simple act lies all the mischief. So long as you swim with the tide, you have the support of the whole current, but the moment you reverse your movement, or change your direction, the whole tide turns against you and mercilessly destroys you. All the ills of the mind and body are the result of your endeavour to swim against the 'current' of Life. You must give up the pursuit of the shining objects which has brought you all the ills and unhappiness which the flesh is heir to. It is only delusion that makes you think that happiness is to be had from outside ; when you wake up from your 'dream' you will find yourself to be the source of bliss itself, and smile at your own absurdity in running after the illusory objects of your senses, and wonder how you could have forgotten yourself to such an extent as you did. Your whole nervous system is made of polarized cells, and the mind is the great steel bar in which, under your present condition, the particles are so badly arranged that the psycho-magnetic 'fluid' in one is neutralized by the opposite kind of 'fluid' in the others. Re-arrange the particles of the mind, let the positive poles of all the cells of the mind-stuff point, like the needle in the mariner's compass, in the same direction, and let this direction be that of Life, and there will be no limit to your power and happiness. This is

the secret of health and power and wonder-working. During the waking hours, under the pressure of will, the nerve-cells of the human body, particularly those of the brain, lose their magnetic arrangement and fall into disorder, thus neutralizing the magnetic effect of one another, and demagnetizing the system, more or less. Poisonous secretions take place in consequence of the disturbance in the arrangement of the cells. Hence, arise the worry, restlessness and fatigue which are experienced after hard mental work. During sleep, these cells are left to themselves, and, being freed from the harmful influence of human thought, naturally return to their original positions, like the needle in the compass, and re-arrange themselves in the proper magnetic order. It is this fact which explains why sleep is so beneficial and refreshing.

It is not possible to deny the effect of thought on the mind and, through it, on the physical matter of the body. The phenomena of post-hypnotic suggestion furnish the strongest basis for this belief. The most extraordinary feature of this kind of thought-influence is that, even after complete 'waking up,' the subject carries out all orders given him in the hypnotic state, at the appointed time and place, although he remembers nothing about them and has no idea of the action he is about to perform, in obedience to the order of the operator. The question is, by what power and in what manner is the obedience of the subject secured by the operator?

In the main, two theories have been advanced, in modern times, to explain the phenomena of hypnotism.

According to one, which originated with Mesmer, the wonderful effects of hypnotism and kindred phenomena are due to a magnetic fluid which, emanating from the body of the operator, passes into that of the subject. The other disputes the accuracy of this view, and maintains that the real solution of the problem lies in the law of suggestion. To quote from 'Medical Hypnotism':

"Bernheim has conclusively proved that the phenomena induced in the hypnotic condition are not due to any magnetic fluid or emanation from one person to another, but that the whole explanation lies in suggestion, that is, in the influence exerted by an idea which has been suggested to and received by the mind."

Suggestion is defined as 'anything which makes an impression on the sub-conscious mind; it may be a word, a look, a thought or any other thing.' How and why does suggestion make an impression on the sub-conscious mind, and by what means does the latter compel the man to carry it out are not explained by Bernheim. The reasons which have led great minds, in modern times, to reject the theory of what Dr. Dod calls the nervo-vital fluid (Mesmerism and Electrical Psychology) are all purely materialistic, and deal with the subject but partially. If the hypothesis of emanation be incorrect, what factor is there to explain the law of thought-transference at all? An impression is a mark left on something, but that is hardly enough. Before we dismiss the subject from our mind, we ought to know, what is it that leaves a mark, and what is it on which the mark is left? How can a word, or a look, or a gesture make an impression from a distance? There can be no doubt but that when we talk of an impression being made, we are not talking

of an airy nothing, which is impressed upon by another and equally unsubstantial non-entity. Obviously, then, that which receives the impression is nothing other than mind, and, since that which makes the impression is not a non-entity itself, it follows that contact between it and the mind is necessary before any impression can be made on the latter. It only remains to ascertain in what manner is the actual contact between the mind and the operator brought about. Obviously, the mind and the operator never come in direct and immediate physical contact with one another; hence, the only other means, which renders a contact possible between the two, is the agency of some subtle fluid which passes from the one to the other. So far as the nature of this fluid is concerned, it must clearly be of the nature of thought, inasmuch as the common link between mind and force is nothing other than thought itself. Hence, it is thought, which, passing out from the operator's eye as gleams, or rays, of intelligence, or in the form of the vibrations of will, makes the necessary impression on the mind of the patient.

There are two salient features which distinguish the hypnotic state from the normal condition. In the first place, there is no deliberative volition, *i.e.*, the freedom of choice, in the state of hypnotic trance, and, in the second, the higher functions of the soul, that is to say, of the subjective mind, come into manifestation with the suppression of the volitional function of intellect. Hence, whichever theory, whether that of Mesmer, or Bernheim, be accepted as correct, it is certain that the suspension of the function of deliberative faculty has to

be effected, before proper hypnotic condition can be induced in the subject. Thus, the whole problem resolves itself into the simple question, *viz.*, how is the dethronement of the faculty of discrimination brought about?

Further analysis reveals the fact that it is the excitation of will itself which suspends the function of deliberation, for when it is carried away by an idea, it often leads the individual to perform acts which he deeply regrets, in his calmer moments. When people are mixed up in a crowd, they often act in this manner. Perusal of literature, which readily commands the assent of one's will, is another illustration of the principle. In both these instances, it is the emotional nature which is appealed to, and which excites the will and makes it discard the warning of intellect. Independently of the above, will is, also, freed from the dominion of intellect whenever it is stimulated into exaltation by internal stimulus, such as in Yoga, or when the intellect is unable to meet the situation, as in case of some great immediate danger, or when its vehicle, or tool, *i.e.*, the brain is exhausted, whether by the poisonous secretions of the brain-cells, or the over-stimulation of the sensory nerves, by means of some mechanical device, or otherwise. There is, however, an important distinction between those cases in which the suspension of the discriminative function is accomplished through the exaltation of will, and those in which it is brought about by the exhaustion of intellect, or the paralysis of will itself; for, in the former case, will is conscious of its supremacy, and itself dispenses with the services of

intellect, while, in the latter, it is deprived of its guidance by some outside agency. Hence, it is not only not conscious of its supremacy in the latter condition, but is, also, affected by the paralysis of the intellect, more or less. Fascination is an instance in point.

But what is fascination? That the power which fascinates is not a pure fiction is put beyond dispute by actual instances which have been observed by men. Certain animals, and particularly the snakes, it is well-known, exercise a terrible power of fascination over their prey, and many men and women have, also, been known to possess that power more or less. When a person declares that he stood spell-bound, he expresses neither more nor less than the fact that he was fascinated. Fascination paralyzes the motor centres and nerves, and produces catalepsy, and, also, impresses the victim's will with the futility of struggling against the stronger will of the 'charmer'; hence, anything which removes this impression from the will, also, breaks the spell. The power of fascination, therefore, depends on the strength of will. This is further borne out by the fact that it is not exerted at all times equally by its wielder. Hence, fascination depends on the attitude the 'charmer' assumes and adopts towards the victim. For instance, a snake, unless it 'fixes' its victim with its awful gaze, will not excite any deeper feeling than that of fear in its natural prey. Therefore, allowing the utmost scope to the theory of suggestion, it is certain that will is an element which cannot be altogether ignored in dealing with the subject of hypnotism, and that it is the concentrated strength of will which is the ultimate cause of

the effectivity of suggestion itself. The vibrations of will impinge upon the mind of the subject and bring him under control. A single quotation from Dr. Dods' interesting work, *The Philosophy of Mesmerism and Electrical Psychology*,* would suffice to show that some of the most eminent thinkers of modern times have also taken this view. Says the learned author :—

“ Have you never read the bold, lofty, and full-gushing eloquence of Demosthenes, whose thunders roused Greece into action, and moved her sons as the wind in its rushing majesty moves the sublime magnificence of ten thousand forests ? This was but the magnetic principle, the lightning of the mind, by which they were electrified, and made to act as one man against the powers of Philip. The same is true of Cicero, who shook the Roman senate with his voice, and beneath the electric glance of whose awful eye, even Cataline quailed. I am well aware that you will call this sympathy. But what is sympathy ? It is the nervo-vital fluid thrown from a full, energetic brain, upon another of kindred feeling. That brain, being roused, affects another, and that still another, till the whole assembly are brought into magnetic sympathy with the speaker, and by him are moved as the soul of one man”.

Hudson † mentions several cases of hypnosis in which the possibility of suggestion was rigidly excluded, and concludes that the denial of the fluidic theory is not scientific.

On the other hand, it is not possible to attribute every phenomenon of the mesmeric, or hypnotic type to the agency of the nervo-vital, or the magnetic fluid indiscriminately. This is irrefutably proved by the fact that mind can be violently affected by printed matter.

We can now lay our finger on the errors of the two antagonistic theories of Mesmerism which we have been

* Pages 44 and 45.

† The Law of Psychic Phenomena.

reviewing. Bernheim's view is wrong in denying the agency of fluidic emanation, and the other, in disputing the soundness of the law of suggestion. Put together, they contain the whole truth. In some cases the passage of 'fluid' from one body to another is necessary for the formation of an impression, but without the impression it is inconceivable how there can be any liability to obey the hypnotic suggestion.

We have said an impression is a mark left on the mind-stuff by the will of the operator, but it now becomes necessary to observe the consequences of such a mark. For the present we need not enter into the broader issue about the nature of memory, but may rest contented with the remark that an impression of the hypnotic sort is, psychologically, a phenomenon of the same class as any other kind of idea. The difference between a suggestion given by one to oneself, that is, a mental resolve to do a certain act, on a future occasion, and that given by the operator, in the hypnotic state, lies only in the fact that in the former case it reaches the individual will through the portal of reason, and, for that reason, is the result of the exercise of deliberate choice; while in the latter, *i.e.*, in hypnotism, reason is held in abeyance, and, thus, not in a position to know of what passes directly between the operator and the will. Hence, the individual remains ignorant of what takes place in the hypnotic trance, unless the operator intend otherwise.

This being the only difference between the act of deliberate choosing and the hypnotic suggestion, obviously, the execution neither of our own resolution nor of the hypnotic suggestion can have anything to do with the

faculty of reason, except in so far as will chooses to avail itself of its services ; and since there is no other force capable of voluntary activity, it is will and will alone which is concerned in carrying out the idea which it adopts in one of the two ways described above. Now, because the same faculty, namely, will, is concerned in carrying out its own as well as the operator's suggestion, it is legitimate to infer that it adopts the same procedure in both cases. Hence, the same mechanism would be employed in both instances, so that, if we could know its *modus operandi* in one case, we should know it in the other as well.

Now, when we wish to do some act on a certain date in the future, we form some mental scheme of the process which would culminate in the desired act. This may be done deliberately, or merely by linking the idea of the end to some habitual act, which is to be performed about the same time, and of which the end in view may be a natural culmination. In either case, the scheme is an association of more or less complex processes. Such is the method whereby we carry out our own deliberate resolves. In carrying out the hypnotic suggestions of the operator, will adopts a similar procedure, though unaided by reason. It links the idea of the end in view to some particular group of processes which tend that way, and leaves it to the habitual discharge of its own involuntary energy to do the rest. That will is capable of doing all this seems wonderful, but then hypnotism itself is no less wonderful. Will is not a blind or unconscious force, as it used to be supposed till very recently, by the European materialists. Its inherent,

wonderful nature is revealed only when it is freed from the tutelage of reason which holds it in leading strings. Traces of its knowledge are ordinarily to be seen even in its automatic activity where each movement is not only precise and proper, but, also, prefigures the end to be attained,—and all this without the accompaniment of deliberating reason. Will is an aspect of the subjective mind and, therefore, all-knowing. It can take cognizance of its environment by means independent of physical senses. As Hudson points out,

“ It performs its highest functions when the objective senses are in abeyance. In a word, it is that intelligence which makes itself manifest in a hypnotic subject when he is in a state of somnambulism. In this state many of the most wonderful feats of the subjective mind are performed. It sees without the natural organs of vision ; and in this, as in many other grades, or degrees, of the hypnotic state, it can be made, apparently, to leave the body, and to travel to distant lands and bring back intelligence, oft-times of the most exact and truthful character. It has also the power to read the thoughts of others, even to the minutest details ; to read the contents of sealed envelopes and closed books. In short, it is the subjective mind which possesses what is popularly designated as clairvoyant power, and the ability to apprehend the thoughts of others without the aid of the ordinary means of communication. In point of fact, that which for convenience I have chosen to designate as the subjective mind appears to be a separate and distinct entity and the real distinctive difference between the two minds seems to consist in the fact that the objective mind is merely the function of the brain, while the subjective mind is a distinct entity, possessing independent powers and functions, having a mental organization of its own, and being capable of sustaining an existence independently of the body. In other words, it is the soul.”

The subjective mind possesses also the power to move ponderable objects without physical contact, but its power and activities are inversely proportionate to the vigour of the objective mind. It controls the functions,

sensations, and conditions of the body, and is, itself, amenable to control by suggestion.

"Science teaches us," says Hudson, "that the whole body is made up of a confederation of intelligent entities, each of which performs its functions with an intelligence exactly adapted to the performance of its special duties as a member of the confederacy. There is indeed no life without mind, from the lowest unicellular organism up to man. It is, therefore, a mental energy that actuates every fibre of the body under all its conditions."

The subconscious or the subjective mind, which regulates and controls the actions of the myriad cells of which the body is composed, is, therefore, the governing central intelligence. It does not reason inductively, but works by intuition. It is the primordial Mind, but the objective mind depends on brain for its development, and is, therefore, a product of evolution.

"Induction is simply the process of estimating the relative and cumulative values of facts. In its higher development it enables us to learn something of the laws of nature and to harness its forces for the uses of mankind. Its simplest processes are employed in discriminating between two or more facts, and the first brain that was developed in animal life on this planet performed this function."—(Hudson.)

Each new danger, difficulty or situation gave rise to certain new experiences, and had to be met intelligently. These deliberate processes, in course of time, became settled habits of activity, independent of reason, but directly under the control of will. Thus, what the brain-mind, or reason, discovers by the processes of deliberation, will stores up in its mechanism, in the form of the automatism of habit and instinct.

The physiology of the actions of the two minds,

the subjective and the objective, is thus explained by the author of *Medical Hypnotism* :—

"Under normal conditions, our concepts of ideas and actions are derived from two sources ; one from the automatic instinctive or sub-conscious department, the acts which are done without any reasoning, without our consciousness of the acts ; the other from the so-called conscious department, the acts which are reasoned and controlled by the sensory faculties. The former are the crude, natural, unchecked automatism of the brain of the child and savage, which is governed by fictitious conception of imaginative impulse of the sub-conscious state ; the latter are the refined, regulated sensory actions and ideas of the brain of the grown-up and civilized man, which are developed by education and are therefore reasoned, moderated and controlled. Reason imposes a check upon brain automatism, and creates a rational state of consciousness. Nevertheless, we notice the phenomena of automatic brain activity manifested daily in the waking state, even in the rational and educated man. We walk in a mechanical way, to such an extent, that we often pass the limits assigned by the creative will of the mind, which directed our first step. We swim or we play on the piano, our fingers wandering mechanically on the keyboard without stopping, and very frequently we converse while playing, swimming or even writing, and allow ourselves to be absorbed by foreign thoughts while doing something else. The child is impulsive and chaotic. It protects itself from injury instinctively. We raise our hands, close our eyes, on the slightest provocation, reflexly and automatically. The child jumps, screams and laughs, according to one or the other impression which it receives. We dance, make involuntary motions of our body and limbs, when a familiar melody is suggested to our mind by the harmonious accord of music. We see in our dreams existing realities, and rejoice in happy, and weep in horrible, imaginative scenes. We are made victors and victims in our dreams. Poor human reason is carried by the current stream of imagination ; the proudest mind thus yields to hallucination. Real and imaginative images appear before our closed eyes, and during this sleep, that is to say, during over a quarter of our existence, we become the plaything of the dreams which imagination calls forth. Even in the waking state we notice many analogical actions and thoughts. The soldier in the army

submits to orders of his superior officer, performs bodily movements, commits terrible acts mechanically, automatically, and without any reason. At the command 'fire,' his conscious faculties are paralyzed and he fires automatically. 'There exists,' says Dr. Despine, 'an automatic brain activity which manifests itself without the occurrence of the ego; for all movements possess, in accordance with the law which governs brain activity, an intelligent power without any ego and without any personality. Under hypnotic suggestion, psychic faculties are made to manifest their inherent automatic functions to their utmost capacities. That there is a nexus between the two minds that enables them to act in perfect synchronism when occasion requires, is necessarily true.' It is to this synchronism that we are indebted for what is designated as 'genius.' It is also in evidence on occasions of great importance to the individual, as when danger is imminent, or some great crisis is impending."

According to the most authoritative views, the subjective mind is an intelligent entity which is invested with full control over the vital functions of the body. This fact accounts for the mysterious and wonderful phenomena of hypnotism and the like.

Hypnotism itself may be defined as the induction of a peculiar psychical condition which releases the subjective mind, for the time being, from the dominion of the lower, or the objective mind. The 'conscious' mind is, in a sense, the guard or sentinel on the sub-conscious, with reason as a check imposed on the brain automatism. The chief feature of reason is its great capacity for doubt, that is, its power of discrimination between two or more uncertainties. It thus becomes quite clear that, in order to give free authority to the Subjective power, we must overpower and vanquish the sentinel of reason, which can be accomplished either through the certainty of scientific knowledge, or through hypnotism,

or by suggestion in the waking state. Dr. Ram Narain holds³ :—

"Suppress consciousness, suppress the voluntary brain activities, and you have a case of somnambulism which, according to Despine, is characterized physiologically by the exercise of the automatic activity alone of the brain, and the paralysis of the conscious activity of the brain which manifests the ego."

It is in this condition that the formation of blisters, full of serum, results from the application of plain, stamp, or other kinds of papers to the body of the 'patient,' regarding whom the *Medical Hypnotism* records :—

"At your suggestion he smells strongest ammonia as camphor and eats quinine with the same relish as sugar, and what is most strange is the fact that he gets no harm at all."

When the objective mind has retired from the scene, or crawled into its shell, and 'pulled in the lid' after it, suggestion takes effect and materializes the suggested condition in the body of the patient. The subjective mind does not reason; it accepts the suggestion as if it were true and performs its functions accordingly. It is perfectly obvious, therefore, that any wrong suggestion given to the subjective mind will produce evil effect, which will continue to exist, so long as it is not removed. The immunity of animals and idiots, many of whom eat enormously of whatever they can get, from the diseases of the digestive organs is due to the fact that they are beyond the reach of suggestions adverse to health. Some one has well said that, if the current dietetic suggestions could reach the mind of an ostrich, he would soon be unable to eat a boiled potato. Such is the conclusion drawn by the modern Science of new Psychology. The cure of ills and ailments, therefore, most

* See Medical Hypnotism.

obviously, lies in a reversal of the wrong process. Two things have to be done to counteract the evil effects of the wrongful, harmful suggestion, and these are: (1) the removal of the existing evil, and (2) the prevention of its recurrence. The first requires the removal of the suggestion which is the cause of trouble, and the second necessitates being on guard against all possible evil, and disease-bearing suggestions in the future. The task of removing the existing trouble is, however, enormous, as it cannot be accomplished till we know what was the wrongful, harmful suggestion, which is its cause. The difficulty lies in the diagnosis, but, when it is got over once, the rest is easy enough; for the evil can be speedily got rid of, by giving the opposite kind of healthy suggestion to counteract its effect. The suggestion of 'wholeness' may be made by one person to another, as by a mental healer to his patient; it may, also, be made by the patient himself, in which case it is known as auto-suggestion. In the words of Hudson, "Other things being equal, an auto-suggestion is more potent than a suggestion from an extraneous source, for the simple reason that an auto-suggestion is generally backed by the objective convictions of the patient, whereas a suggestion by another may directly contravene the patient's objective reason and experience,—not that the latter may not be effective when it is made with force and persistence, but that the former is more easily and naturally effective, either as a moral or therapeutic agency."

As regards preventive suggestion, the same high authority declares:—

"It is always easy to prevent an adverse suggestion from taking

effect in the mind ; and that is by not allowing it to find an entrance. To that end one should never allow himself to think, much less to talk, on the subject of the wholesomeness or digestibility of food that is set before him."

What is true in respect of the physical health is, also, equally true in respect of the mental well-being, the rule being always the same, that is, as one thinks so one becomes. We see the power of thought conspicuously in evidence during epidemics, when many persons suffer from fright rather than the epidemic itself.

Prevention and cure of all evil, therefore, lie within the power of all, the certainty and permanency of results depending on the degree of knowledge and its legitimate use. Mr. Hudson is right in laying down that :—

" When that knowledge is attained, every mother will have in her own hands an easy and absolutely certain means of controlling the energies of her children and directing them into whatever channel of activity she may elect. It is axiomatic that ' knowledge is power,' and ' know thyself ' is a time-honored injunction to mankind. Combining them, it may be truly said that to know thyself is the certain means of obtaining power and dominion over others. "

This is precisely what the Yogis say, and is exactly what is meant by the symbology of the ' Fall ' in the book of Genesis. According to the former, all power including that of controlling death, disease and destiny comes to him who brings his little ego (*i.e.*, the objective mind) under his control, and establishes himself in the impregnable, yet beatific, state of Samâdhi of Self-realization ; and according to the latter, it is the sentinel of the ' flaming sword which turns in every direction ' that stands between man and the Tree of Life. Immortality is to be regained by him who overpowers this sentinel and reaches the Tree of Life, and immortality includes

all powers. No intelligent person need be told that the 'sentinel of the flaming sword' is no other than the fiery, objective mind of man himself.

Vedanta summed up the entire subject thousands of years before the dawn of modern civilization and sent it to the World, from time to time, now in the form of the Mosaic symbology of the "Fall," again in the condensed truism, "That thou art," and yet again through the lips of Patanjali, Mahavira, Sri Krishna, Buddha, Christ, Nanak and others. Different teachers have used different words, indeed, but the sense and substance have always been the same, whenever and wherever the utterances have proceeded forth from the lips of the truly illumined sages; for 'Vedanta' is neither a sect, nor a scripture, nor, indeed, anything other than Truth itself; and, although the books that contain its teachings, may not be very ancient or old, so far as the writing is concerned, it is, in very truth, older than the oldest writing extant, more ancient than the most ancient sage who opened his lips to discourse upon its eternity, or the earliest saviour who preached it to humanity,—in fact, it is Eternal. Unfortunately for man, his love of money and other worldly things has so hardened his heart that he has lost the power of benefiting himself by the teachings of the saviours, and has drifted farther and farther away from truth, with the advance of time. He respected the saviours for the miracles they wrought, but there ended his interest in them and their teachings. By considering these God-men supernatural beings, he has reduced himself to a status of wretched helplessness, altogether forgetting that what one man can do all others can

achieve also. A study of the Mental Sciences, it may be hoped, would go a long way towards creating a thirst for knowledge within him, and, when he rises above the level of mediocrity, he would perceive that the God-men of the past were super-human only in the sense that they had developed the Super-conscious power within them, and, for that reason, were enabled to perform feats, which, to the ordinary mediocre being, appear to be miraculous.

Almost all the miracles of the past saviours of mankind can be explained with the aid of the mental laws already known to man. Here is one of them. A little before the breaking out of the great Mahabharata war, and at the time when the five Pandava brothers were living in seclusion, in the forest, with their wife Draupadi, a certain Rishi, Durvāsa by name, once visited their secluded habitation with an enormous crowd of chelas (disciples) and others, who numbered close upon ten thousand. For certain reasons, he timed his visit to an hour when it was not possible for the Pandava brothers to feast the party; and it was well-known that the muni's displeasure brooded ill, far beyond the power of ordinary mortals to bear. Draupadi, seeing consternation depicted on the faces of the Pandava brothers, prayed for deliverance to Lord Sri Krishna, who responded by appearing in person before her. The tradition has it that the Almighty Krishna himself put a little particle of some boiled herb, which was the only edible available at the time, in his holy mouth, and, after chewing it with great relish, declared that his hunger was appeased. The

rishi and his followers, who had been bathing in the beautiful Jamuna, in the pleasant expectation of a princely feast, now felt as if they had gorged themselves with food, and, fearing the displeasure of the Pandava brothers, fled away, and would not return when asked to do so. It does seem wonderful that Lord Krishna ate the particle of the boiled herb, and Durvâsa lost his hunger; but there is nothing supernatural in it. The attention of the reader is invited to a similar experiment made by Dr. Coche which is quoted in *Medical Hypnotism*, in his own words, as follows:—

“Placing a screen between myself and my ‘subject’, I made my assistant serve her a glass of water, and while fixing my thoughts on her I put some cayenne pepper on my tongue. No sooner had the subject brought the water to her lips than she exclaimed: ‘Some one has just put pepper in my mouth.’ As nobody knew of my having put pepper in my mouth the experiment was certainly conclusive.”

The difference between the miracle of the boiled herb and the experiment of Dr. Coche is only one of degree, the intensity of the concentrated thought of a modern investigator being to that of the Almighty Krishna as a spark to the Sun. Dr. Coche could affect only his ‘subject’ with his own taste, but the sovereign power of the Lord of Yoga manifested itself on a much larger scale.

The views held by modern writers on Mental Sciences, concerning the miraculous healing performed by Jesus Christ, may be summed up in a few sentences. ‘There is nothing supernatural in the miraculous cures of Jesus. On the other hand, mental healing is a science. The power that heals resides within the patient. This was the doctrine taught by Jesus

and epitomized in, the expression, "Thy faith hath made thee whole." The whole art of mental healing, consists in knowing how to induce the condition of faith in the patient. Suggestion is the most potent means for that purpose. What Christ did, others, can do also, as he himself declared :—

"Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also ; and greater works than these shall he do ; because I go unto my Father."

It will be foreign to our purpose to embark upon a minute investigation of the above statements of the modern authorities ; suffice it to say that these ideas are now held by some of the ablest thinkers of modern times, and their accuracy has been guaranteed by all those agencies, and means, and tests, which science knows so well to employ and handle for acquiring accurate knowledge.

The case those who are "saved" is well put in 'The Yoga Vasishtha':—

"Through right enquiry, the object of enquiry can be found like the essence in milk. One who has equality of vision through the enjoyment of the final beatitude will wear it as his foremost ornament ; will never degrade himself from that state ; will be able to digest all things taken in—like sugar-candy by a swan, whether such things are polluted or mixed with poison or are injurious to health or adulterated. Whether they swallow virulent poison* or counter-poison or milk or sugarcane-juice or food, they will preserve a perfect equanimity of mind. Whether one plants his dagger deep in their head or preserves it, they will regard them neither as friends nor as foes. Since persons of equal vision will look upon all equally, their hearts will be filled with bliss."

Perhaps the class of miracles ascribed to Jesus and other saviours, which one finds most difficult to

* Cf. Mark, XVI. 18.

believe, is that of which the case of the daughter of Jairus forms a typical instance. The question, however, is not whether any one can perform them to-day, and thus put their occurrence beyond the possibility of doubt and dispute, but whether the revival of the dead is an event which is altogether beyond the range of possibility, now and for ever in the future. It would be harsh logic, indeed, to say that, because the secret is not known to us, therefore, it does not exist in nature at all; for it might be only waiting to be discovered by us, as it was discovered by the ancient Saviours. It might be that the conditions for the successful performance of the miracle are so rigid, that the secret, although known to, and practised by, certain initiates of the higher order, and imparted by them to their immediate disciples, could not be utilized by their remoter followers of a less developed spirituality. It might also be that the power cannot be exercised in certain cases at all, as in decapitation, where the continuity of the system is completely severed once for all. From a short paragraph which appeared in the "Practical Medicine" for March 1908, it appears that, at least, in one class of cases the modern Science of Electricity has succeeded in demonstrating the possibility of the restoration of the dead to life. The original paragraph runs thus:—

"The current number of the 'Electrical Magazine' publishes an illustrated account of the work of French scientists in the use of the electric current as an anæsthetic. 'Not only is it proved that a particular degree and form of electric shock will produce total insensibility to pain,' says the 'Electrical Magazine,' 'and ensure certain recovery without any deleterious after-effects, but the remarkable fact was observed that 'electrocuted' animals can be

restored to life by the rhythmical application of electric currents. It has been proved beyond doubt that respiration and heart beatings—life itself—can be definitely and permanently reinstituted in a body from which, by accepted medical evidence, life had departed."

This is a startling revelation of the power of electricity, and, if true, opens out a vast field for future scientific investigation. Perhaps it would necessitate a thorough overhauling and remodelling of our present views of life and death.

The physical beginning of the individual organism may be taken to be the fertilized ovum, which is a single cell formed in the body of the female parent, and energised by the spermatozoon from the father's seed.

Before conception, neither the ovum nor the spermatozoon is complete enough in itself, and, for that reason, neither is capable of development or growth. The entry of the sperm of an animal into the ovum results in the fusion of their nuclei and in the formation of a complete cell, which immediately sets out on the path of evolution. By the process of continuous division, new cells are formed out of this single primitive 'parent,' and this work of multiplication, by division, goes on till the organism grows into a colony of cells, with numerous centres of control to regulate its movements. We are, however, not concerned here with the bodily cells, but with the parent-cell, that is, the fertilized ovum itself, which is the starting point of the individual organism. It is this centre of activity which is the all-important point for the future life and growth of the being, for it is here that the soul has its head-quarters. It is the centre of the Intelligence called the subjective mind. As new

cells are formed and put in their proper positions in the body, life flows out from the centre to cover them up with its emanations, and thus holds them under control. This is how the subjective mind of the individual controls and governs the functions of all the cells which constitute the body. So long as this central spring of life is overflowing with the fluid of life, and its waters reach all the parts of the body, health and youth are maintained; but when, owing to some cause or other, obstacles spring up which prevent the living waters of life from reaching all the cells, then such of them as receive no supply, or only an insufficient quantity of the living waters, decline to contribute their share to the general well-being and health of the individual, setting up all sorts of diseases and symptoms of old age and other unhealthy complications in the system. What arranges the millions of bodily cells in the proper order, and regulates and controls their functions is the subjective mind; what evolves by the growth and maturity of the organism is the instrument of the objective mind. The distinction between the two minds becomes perfectly clear now. The latter is the result of the coming together of the innumerable cells of the body, mostly of the brain cells; but the former is the very cause of the coming together of those cells, in a regular systematic way; in other words, the latter is a growth, while the former is its cause. The brain mind has no independent existence of its own, but the subjective mind has all along been in existence as the soul, whose immanence in the central part of the body converts it into a sort of central spring of the life of the individual.

Hence, the choking up of this central spring must mean death to the organism. In diseased conditions, such as paralysis of the limbs, the subjective mind relinquishes its control, wholly or partially, over the affected limb, and the same thing happens in cases of atrophy, in which the affected part dries up, for want of a proper supply of the living waters of life. When a sudden shock of a violent nature occurs in the experience of the individual, and the central spring of the organism is affected with the violence of the shock, there occurs a tearing asunder of the channels of communication, and the connection between the central organ and some vital part of the body is cut off. This is what occurs in the case of persons put to death by electrocution. Now, if we can induce the subjective mind, which has full control over the cells of the body, to re-establish the broken communication once more, the dead might be revived. The action of the heart, which stops owing to the deranged and ruptured condition of the channels of the nervo-vital fluid, can also be restored by rhythmical vibrations of the same kind which produced the fatal shock. By this means the 'dislocation' caused in the chamber of the heart will gradually yield to the treatment, and healthy action will be ultimately restored. This is probably how the electrocuted animals spoken of in the 'Electrical Magazine' were revived. Their restoration to life is conclusive evidence of the fact that life had not altogether departed from their bodies, although its manifestations had ceased so completely as to induce medical specialists to declare it to have become extinct.

The case of the daughter of Jairus, however, was not subjected to this kind of treatment. It was not necessary for such a spiritual personality as that of Jesus to employ any scientific appliances to effect a cure. Modern Science does not know how to control the mind without the aid of drugs and instruments ; but Christ's spiritual power rendered their use quite unnecessary for him, as he could influence the subjective mind of the maiden by a mere word of command. We shall analyze his procedure to understand his method better.

At the very outset, he assured the father of the maiden that she was not dead, but merely asleep. Since Jesus never spoke an untruth, his words could have been addressed only to keep the subjective mind of her father (who in all probability was in telepathic *rapport* with her) from affecting her injuriously any more. Next, he turned out the minstrels and others, who were creating a disturbance and thus exerting harmful influence on the subjective mind of the 'dead' girl. For the same reason, he turned out her weeping relatives and friends from the death chamber. He then took three of his most spiritually developed disciples into the chamber, to aid him in influencing the subjective mind of the maiden, and finally raised her with a powerful suggestion. Lastly, to remove all doubt from her mind, he ordered something to be given her to eat. This was the most difficult case of raising the dead for Jesus ; for probably the girl had not known him before and had not much faith in him. In the case of Lazarus, the difficulty was not so great, because Lazarus had known Jesus, and, in all probability, had great faith in him, which rendered the task

of raising him up all the easier. 'Lazarus, come forth,' uttered in a loud voice, sufficed to bring him back to life, in spite of the protestations of his sisters. It is said of Shams Tabrez, the poet and mystic, that he revived the dead child of a king in a similar way. The procedure adopted by Christ points unmistakably to the fact that the death of the individual organism, at least, in some cases, is merely synonymous with the breach of communication between the central fountain of life and some vital part of the body, and that the work of restoration to life depends upon the restoration of the broken communications. The law of suggestion works here just as powerfully as elsewhere, and it is undoubtedly this law which is the cause of death itself. A life-long scepticism of immortality, and an adverse auto-suggestion and belief in the inevitability of death must produce their effect, sooner or later, on the body ; so that, when some illness, more serious than others, which it has been the patient's lot in life to suffer from, supervenes, he grows suspicious of life and believes that the time for death has come. When we add to this pernicious belief in mortality, the visits of specialists, the whispering of anxious friends and relatives, the solemn and scared looks of the attendants, and the enquiries of the family lawyer after the will, for the disposal of property, we can easily see how the combined influence of them all, to say nothing of a number of other depressing and dispiriting incidents and events, would act as a most powerful suggestion for death, which the subjective mind would have no alternative but to adopt. When such a forcible suggestion reaches that Intelligence,

it renders the lower mind unconscious of its own mental operations, paralyzes the brain, breaks up the nerve connections and relinquishes its control over the bodily cells, thus making them independent of the central authority. Hence, all that is necessary to be done for the restoration of the dead to life is to remove the obstacle from the channels, through which life flows from the centre to the periphery of the body. This might be done by suggestion, as in the case of the daughter of Jairus, or by rhythmic vibrations, as in the case of the electrocuted animals, or by artificial breathing, as in cases of drowning, or by any other suitable means.

We may, therefore, conclude that the restoration of the dead to life is not, by any means, a matter which we should be justified in considering to be altogether beyond the range of possibility.

We will now take up the miracles of Swami Rama Tirtha, who was amongst us only a short time ago. While he was living, in seclusion, in the Himalayan forests, there came five bears face to face with him, at one time, but they walked away without molesting him, in the least. On another occasion, a wild wolf came near him; and again a tiger encountered him in the same jungle. The great Swami himself explains the reason of his remaining unmolested by these wild beasts. "Why was it? Simply on account of fearlessness. Rama was filled with that spirit. I am not the body, I am not the mind; the Supreme Divinity I am, I am God; no fire can burn me, no weapon wound me. They (the wild beasts) were looked straight in the eyes and they ran away."

We could cite many similar instances from ancient records, but it will serve no useful purpose to quote them here.

But for the corroboration these statements have received from modern psychical researches, the sceptic would have raised his voice against them, and proclaimed them to be beyond the range of possibility. He is, however, compelled to hold his peace now that the great authorities on mental science have declared their belief, on scientific grounds, in such phenomenal occurrences. Says Mr. Hudson :—

“ Facts of record are not wanting to sustain the proposition that man in a subjective, or partially subjective condition, is safe from the attacks of wild beasts. One of the first recorded instances, and the one most familiar, is the story of Daniel. Daniel was a prophet, —a seer. At this day he would be known in some circles as a spiritual medium ; in other words, as a mind reader, a clairvoyant, etc.— according to the conception of each individual as to the origin of his powers. In other words, he was a man possessed of great subjective powers. He was naturally and habitually in that state in which, in modern parlance, the threshold of his consciousness was displaced, and the powers of his soul were developed. In this state he was thrown into the lion's den, with the result recorded. The sceptic as to the divine authenticity of scriptures can readily accept this story as literally true when he recalls the experiments made in Paris a few years ago. In that city a young lady was hypnotized and placed in a den of lions. The object of the experiment is not now recalled ; but the result was just the same as that recorded of the ancient prophet. She had no fear of the lions, and the lions paid not the slightest attention to her. The adepts of India, and even the inferior priests of the Buddhistic faith, often display their powers by entering the jungles, so infested by man-eating tigers that ordinary man would not live an hour, and remain there all night, with no weapons of defence save the God-given powers of the soul.”

—(The Law of Psychic Phenomena).

Religion teaches that what was done once can be

done again, and by each and every one of us ; and Dr. Coche's experiment is a practical demonstration of its eternal truth. When man becomes perfect, 'like the Father', he will have the power of performing all the miracles which have been ascribed to the several god-men of the past. The acquisition of the 'Father-like' perfection depends, as has been seen before, upon the dominion one acquires over one's objective mind, which will set the subjective aspect free, and enable the soul to realise its latent godly powers and divine potencies. The secret of success lies in the removal of the wrong impressions which are now guiding our conduct in the numerous walks of life, and which have formed deep-rooted habits of thought in us. Religion points out that the initial cause of misery is the belief in one's identity with the body, and prescribes a renunciation of all those thoughts and deeds which encourage, or confirm, this kind of belief. Suggestion must also be harnessed into service, since it is one of the best means of subjugating the lower mind. The value of suggestion is coming to be recognised on all hands. M. Jean Finot observes in 'The Philosophy of Long Life':—

"It is suggestion ill-employed which undoubtedly shortens it. Arrived at a certain age, we drug ourselves with the idea of the approaching end. We lose faith in our powers, and they abandon us. Under the pretext of the weight of age upon our shoulders, we take on sedentary habits. We cease to busy ourselves with our occupations. Little by little our blood, vitiated by idleness, together with our ill-renewed tissues, opens the door to all kinds of diseases. Premature old age attacks us, and we succumb sooner than we need in consequence of a harmful auto-suggestion. Now let us try to live by auto-suggestion instead of dying by it. Let us have ever before our eyes the numerous examples of robust and healthy old age. We must store up in our brains healthy, serene, and comfortable suggestions."

The Yogis insist that we must first rub off the store of recorded unhealthy suggestions from our memory, and re-arrange our ideas in the light of the knowledge of Truth. This, however, cannot be accomplished without enormous mental labour, inasmuch as memory is not a thing which can be taken out, cleansed and put back in its place by any known process. Severe mental drilling, necessitating the closing up of old and deeply-rooted tracks in the nervous matter of the brain and the spinal column, and the opening up of new paths, in place thereof, is required for that purpose. Swami Vivekananda observes :—

“ We will find later on that in the study of these psychological matters there will be a good deal of action going on in the body. Nerve currents will have to be replaced and given a new channel. New sorts of vibrations will begin, the whole constitution will be remodelled as it were. But the main part of the action will lie along the spinal column, so that the one thing necessary for the posture is to hold the spinal column free, sitting erect, holding the three parts—the chest, neck and the head—in a straight line.”

Any one cultivating the habit of spiritual concentration will perceive subtle changes taking place in his nerves, particularly in those of the head and face. It is due to these changes that the face of the Yogi becomes calm and shining, his features refined and beautiful, and his voice melodious and musical ; and it is also due to these changes that the development of the higher faculties takes place in him. It is no longer disputed that there are certain regions, or centres, within the human brain which perform specific functions. The various powers of man are due to the development of these centres, or regions, and his shortcomings also are to be traced to an undeveloped, or atrophied, state of one, or more, of

them.* The Yogi can develop any or all of these centres at will ; hence, there is no limit to his powers. The only thing necessary to do is to re-arrange the nervous matter and to stimulate it into activity.

A word of warning seems necessary here about practising the methods of Yoga. Involving, as these practices do, many important changes in the arrangement of the brain cells and nerve currents, the tyro, unless he has thoroughly understood and mastered the subject, and is extremely cautious in his method, is likely to do himself great injury by practising Yoga exercises without being duly instructed by a qualified teacher. A slight error in some apparently trifling detail, a little misapprehension of the natural ease of posture, and even a slight overdoing of some particular exercise have often been known to have had a most calamitous ending. Many persons have gone mad for want of proper guidance in their Yoga practice. It is for this reason that the guidance of a guru (preceptor), who knows the practical difficulties, which the novice generally encounters, and who can help him to get over them, by means of practical suggestions, learnt in his own novitiate, is considered and prescribed as indispensable. Except in rare circumstances, no one can afford to ignore this piece of advice of the ancient Rishis, who founded this Science. This difficulty, however, does not stand much in the way of the followers of the Jnana Yoga,

* Injury of the motor regions in the head, for instance, causes what is known as aphemia or motor aphasia, which is not the loss of voice nor paralysis of the tongue or lips, but the inability to utter any words at all, or the utterance of a few meaningless stock phrases, as speech, mispronouncing, misplacing, and misusing one's words in various degrees.—(Prof. James.)

who aim at the attainment of the right knowledge, leaving all other details to adjust themselves. Says Swami Rama Tirtha :—

“There is no necessity of your retiring into the forests and pursuing abnormal practices to realize Vedantic Yoga. You are the fahter of Yoga, Siva Himself, when you are lost in activity or merged in work.”

As ignorance of the godly nature of the soul has been the cause of trouble, in the past, the change of belief, in the right direction, now, must bring about the state of at-one-ment with the Self. All the Yoga that need be performed by the *Jnâni*, therefore, consists in an unshakable conviction in the truth of the Atman, *i.e.*, the soul, being the *Paramâtman*, that is, God. *Feel* this, and you are free.

In practice, however, it will be found, that the strengthening of faith is a much harder task than many would imagine it to be. There are thousands of men in India who know and theoretically believe their souls to be Gods, yet, they are hopelessly bound by *mâyâ* and utterly helpless against its temptations and snares. These men have no idea of what the actual enjoyment or realization of God-consciousness means. The attainment of God-consciousness depends on such a degree of unshakable, unchanging conviction of the truth that one should be prepared to stake one's all, that is, to risk one's very life, if necessary, in its cause. Such a conviction necessitates a complete saturation of the mind with the belief in one's own God-hood and the harmfulness of the objects of senses. This is the standard of faith which all those who aspire to be saved have to attain to. In every

rational, religion an early endeavour is made to strengthen the devotee's faith by various means. The constant reading of works like the Puranas, which in easy, simple language teach and illustrate the great truths of the divine philosophy, the recitation of *kathās* (biographies of saints and deified beings), the constant meditation on the sense and philosophy of the *Shastaras*, the daily chanting of holy *mantras*, such as Om, and the fixing of the mind on certain nerve centres, not with the object of acquiring psychic powers, but with the sole aim of realizing the great and beatific condition of liberation from the bondage of flesh and *māyā*, are some of the many means suggested by religion. The curbing down of evil emotions and unholy passions, the giving away of costly gifts to learned and deserving teachers, the daily devotion and the repetition of prayers, all of which tend to destroy personal hopes and ambitions, which owe their origin to the flesh, are also acts well-calculated to lead the mind to overthrow the dominion of matter and the thralldom of sensual attractions. The doctrine of the Eucharist also was intended to serve the same purpose, although many regarded it as a 'hard' saying even in the days of Christ.

It is in this very 'hardness' of the philosophy of the Eucharist that the real benefit is to be found. As a rule, a rude and irritating remark lingers longer in, and makes a deeper impression on, the mind than any ordinary philosophical maxim, or complimentary speech; and, for this reason, makes the task of meditation easier of accomplishment. If Christ had said, 'the bread ye eat and the wine ye drink have been provided

by God,' no one would have found the statement difficult to 'digest,' and the matter would not have excited any controversial spirit. Knowing the human nature full well, he gave them a problem of philosophy in the form of a 'hard' saying, and offered them bread and wine, the quality of which was so very unpalatable that they could not be readily swallowed. His object was to make the literal sense of the words employed so highly objectionable and repugnant, to their sense of refinement, that their minds should turn from it in disgust, and become interested in searching the hidden interpretation of the doctrine, thus deepening the impression each time that bread was broken or wine tasted.

All this would have indirectly acted as a strong stimulus to right meditation, but, unfortunately, none of his uninstructed hearers understood him in this light. Some of his disciples even grumbled at it, although their great admiration for his wondrous powers prevented them from leaving his following.

If the true purport of the Messianic utterance had been understood by men, the Lord's Supper would have been acknowledged as one of the most potent means for practising holy meditation and strengthening the faith, instead of being relegated to the realm of vain mysticism and fruitless, ceremonial sacrament. It would have reminded men of the real nature of things, each time that they broke their bread, thus, confirming their faith and bringing them nearer to the realization of the Kingdom of God.

In order to understand the truth about bread being the flesh and wine the blood of the Lord, we must

remember that the entire universe is conceived to exist as the body of the Logos who, in his cosmic aspect, must be thought of in the Universal form, which was manifested to Arjuna, on the battlefield of Kurukshetra.* The following observations of one of the leading English scientists, of our own day, may be profitably read in this connection:—

“It has been surmised,...that just as the corpuscles and atoms of matter, in their intricate movements and relations, combine to form the brain cell of a human being; so the cosmic bodies, the planets and the suns and other groupings of the ether, may perhaps combine to form something corresponding, as it were, to the brain cell of some transcendent Mind. The idea is to be found in Newton. The thing is mere guess, it is not an impossibility, and it cannot be excluded from a philosophic system by any negative statement based on scientific fact.—*Life and Matter*, p. 112.

The idea of an Universal Mind, as already shown, is quite untenable in philosophy, since it is a pure personification of Life. But the statement loses not a tittle of its merit on that ground alone, since the aim of Jesus was to develop the habit of meditation of his hearers.

The fundamental basis of the personification is the analogy between this world and a dream which Vedanta never tires of insisting upon. The universe is conceived to be the body of the Logos, in the same way as a dream may be said to be an embodied unfoldment of an idea. The analogy is then pushed to the contents of the idea, which represents the body of the Logos. Hence, the bread and wine which we sometimes eat and drink in a dream are conceived as lying inside the mind of the dreamer, and for this reason described as his flesh and blood. Now, suppose the dreamer becomes enlightened, while

* See Bhagavad Gita Disc. XI.

dreaming, as to the nature of his dream, and recognises himself, agreeably to the tenets of Vedanta, as identical with the Over Soul of the dream. Would he not be justified in speaking of the imaginary bread and wine of the dream as being his flesh and blood? Precisely the same is the position of those who describe the things of this world from the standpoint of Idealism. The sage, who identifies his consciousness with the consciousness of All, and who, consequently, looks upon the entire universe as his body, generally, expounds the truth of the world-mystery from this particular standpoint.

When he looks upon the whole universe as his body, he cannot but regard bread and wine also as parts of his body. In this sense it was that Jesus described the bread and wine as his flesh and blood.

Jesus referred to bread and wine as being his flesh and blood, intending that the repugnance of the idea should stimulate the thinking faculty of his hearers, and lead them on to meditate upon the true philosophy of the utterance. If mankind would only think of it when breaking their bread and tasting wine, they would find that the effort to understand the truth of the doctrine would tend to bring them nearer to the Kingdom of God, by deeply impressing upon their minds the illusory nature of the objects of senses. It would give them a correct idea of God which is the only means of salvation, for, as Swedenborg* rightly points out :

" On the knowledge and the acknowledgment of God, depends

* Apocalypse Revealed, n. 469 (quoted in Barret's *New Dispensation*, p. 188).

the salvation of every one ; for the universal heaven, and the universal church on earth, and, in general, all religion, has its foundation in a just idea of God ; because hereby there is conjunction, and by conjunction, light, wisdom and eternal happiness."

The repugnance is felt only when the body is taken to be the man, and not the Atman. The hearers of Jesus thought that the speaker was none other than the physical man, standing, in flesh and blood, before them, and fell into error on that account. The real speaker is that subtle, invisible power which is variously styled, Life, Soul, Atman, and the like.

The same it was who uttered, "This is my body which is given for you : this do in remembrance of me" (Luke, XXII. 19.) The mouth employed to give utterance to the idea, no doubt, happened to be that of Jesus, but the Speaker was not he, but Life, personified as the Cosmic Self, or the Over Soul. This is how one should think when breaking the daily bread.

Another important means of strengthening faith is the chanting of holy *mantras*, i.e., religious formulas, or texts, of which the monosyllabic *aum*, or *om*, is the most potent, since it is indicative* of the five orders of more evolved beings, the *arhats* (perfect beings), the *asariras* (liberated souls), the *acharyas* (spiritual guides), the *upadhyayas* (religious teachers) and *munis* (holy men).

According to Hinduism, *om* is the most appropriate name of the Deity. He is called OM, because He pervades all, because He protects all, and because the three letters,

* See 'The Jaina Philosophy'; by V. R. Gandhi, pp. 85-86.

a, *u*, and *ma*, of which the word is composed, denote supremely excellent, supremely high, and supremely wise ; '*a*' means bliss or *ananda*, '*au*' means power, or *aujas*, and '*ma*' means supporter, or protector. Thus, Om has a triple significance, and denotes the three-fold attributes of Brahman. Firstly, He is all-pervading, all-protecting and all-knowing, secondly, He is supremely, excellently high and wise, and thirdly, He is blissful, almighty and all-supporting.* From its perfect applicability, and definitive and comprehensive character, the word '*Om*' is undoubtedly the most emblematic name of the Supreme Being.

It is for their intrinsic meaning and virtue that the names of the Almighty have been chanted by mankind ; hence the greater the sense condensed in a word, the greater its efficacy. Since chanting is merely a means to an end, and is resorted to with the sole object of establishing the human mind in divine, godly vibrations, by virtue of the holy ideas of power and goodness of the Almighty, which the word chanted conveys, it follows that the word, which contains the most exhaustive enumeration of the divine powers and virtues, would form the best means of uplifting the soul. For this reason, there is no other name of the Deity which can claim precedence over Om. Concerning the potency of this magic word, Swami Rama Tirtha writes:—

" To realize this idea (the belief of the Vedantist), and to dehypnotize into the Real Self, a beginner gets a great help from the syllable Om. While chanting the syllable Om, to the Vedantin, the sense, the meaning attached to it is : ' I am the Light of Lights ; I am the Sun, I am the real Sun, the apparent sun is my symbol only. I am the Sun, before whom the planets and all the bodies revolve.

* See, Sacred Books of the Hindus, Vol. III. part I.

For my sake all the heavenly as well as the human bodies undergo their movements, do everything. I am immovable, eternal, the same yesterday, to-day and for ever. Before me does this whole globe, this whole universe, unfold itself. It goes on turning round and round to bring out before me all her parts—to show me everything that is hers. The earth revolves upon her axis to lay open before me all her sides ; the universe does all sorts of things for me ; the sun sheds lustre for my sake ; the moon shines for my sake, before me.”

This explains the reason why the great Swami himself was constantly chanting Om. The followers of those religions, in which the practice of telling the beads is not regarded as of any practical value, can hardly realize the true significance and efficacy of repeating the *mantras*, i.e., holy words and formulas. The practice is one of the greatest aids towards concentration. Apart from the rhythmic vibrations which it sets up in the soul, the practice of repeating the *mantras* prevents the mind from wandering in other directions, and brings it back to a meditation on the import and significance of the holy formula, each time that it endeavours to play the truant. But let it be distinctly understood that mere counting of the beads means time absolutely wasted away. Good lies only in the meditation on the qualities and powers of the Lord, not in the rosary, the word, the beads, or the thread on which the beads are strung. He alone who sings the praises of the Lord, knowing Him to be no other than his own Life, can be benefited by the holy practice. Chanting the praises of the Almighty, thus, is the most potent means for changing the negative rhythm of the soul into the positive. Will is omnipotent, but unreasoning, and, for that reason, amenable to suggestion. If it is imbued with

the idea of powerlessness and impotency, it cannot manifest its divine powers. Therefore it is, that sin against the Holy Ghost, which, as we shall see later on, is but another name for the divine Will, cannot be forgiven. The singing of its praises, consequently, is the most potent means of purging the individual consciousness of the harmful idea of its supposed weakness, and of lifting it out of the slough of despond and negativity. It immediately responds to the chant, and the joyous vibrations of power, which are set up by holy *mantras*, such as the mono-syllable 'Om,' furnish the strongest practical proof of our statement.

We may now turn our attention to the path of *Bhakti*, that is, Love, which finds its culmination in God-vision.

A certain disciple of Sri Ramakrishna Paramhansa once asked his venerable master : "Sir, is it possible to see God?" The master replied : "Certainly. These are some of the means by which one can see God : (1) going from time to time into solitude, (2) chanting His names and His attributes, (3) discrimination, and (4) earnest prayer, with a yearning for the Lord. Thou mayest see God, if thy love for Him is as strong as the three attachments put together, *viz.*, the attachment of a worldly man to things of the world, the attachment of the mother to her child, and the attachment of a chaste and devoted wife to her husband. The thing is, in order to see God, one must love Him, heart and soul." When the love for the Lord is perfect, He reveals Himself to the devotee.

As to the nature of *bhakti*, some one has well said :—

"Only love for the Supreme Lord is true *Bhakti*. To the true *bhakta* all the philosophical distinctions are mere idle talk. He cares nothing for argument, he does not reason, he 'senses,' he perceives.

He wants to lose himself in the pure love of God, and there have been bhaktas who maintain that this is more to be desired than liberation ; who say, 'I do not want to be sugar, I want to taste sugar.' I want to love and enjoy the Beloved."

Bhakti differs from the western idea of religious devotion in that it admits no element of fear, nor recognizes the existence of a Being to be appeased, or propitiated. There are even bhaktas who worship God as their own child, so that there may remain no feeling even of awe or reverence. There can be no fear in true love, and so long as there is the least element of fear, bhakti cannot even begin. In true bhakti there is no room for begging or bargaining with God. The idea of asking God for anything is a sacrilege to the bhakta. He will not pray for help, or health, or wealth, or even to go to heaven. One, who wishes to love God, must make a bundle of all these desires and leave them outside the door. He, who wants to enter the realm of Light, must make a bundle of all shop-keeping religion and cast it away before he can pass the gates. It is not that you do not get what you pray for ; you get everything, but it is low, vulgar, a beggar's religion. Fool indeed is he who, living on the banks of the Ganges, digs a little well for water. Fool indeed is the man who, coming to a mine of diamonds, begins to search for glass beads. These prayers for help, and health, and wealth, and material prosperity are not bhakti. They are the lowest form of karma. Bhakti is a higher thing. We are striving to come into the presence of the King of kings. How, then, can we get there in a beggar's dress ? Thus, the first step on this path is the giving up of all desires. The love of the bhakta must be absolutely pure

and unselfish ; he should seek nothing for himself, either here or hereafter.

Love is an emotion, not an exchange of goods, or bartering of property. It has nothing in common with the spirit of bargaining ; the true *bhakta* cheerfully sacrifices everything for the Lord. There is nothing which he holds dearer than the Beloved's smile, and would willingly give up home, family, wealth, and all else, that he might own, to catch but a fleeting glimpse of his Love's resplendent, glorious face. The true *bhakta* has ears and eyes only for the object of his love ; he takes no interest in the concerns of men ; he avoids the company of those engrossed in the affairs of the world, and becomes a wanderer on the face of the earth, in search of his Beloved, unmindful of the requirements of the body and of the inclemency of seasons. He disregards both the taunts of men and the counsel of his own intellect. In a word, he becomes mad with love.

When his love reaches this supreme state of forgetfulness of the world, when his mind is purged of all desires for sensual enjoyment, and when the consciousness of his own personality has become merged in the emotion of pure love for the Lord, then is the veil lifted up from the ravishing face of the Beloved and he is allowed to drink deep at the very fountain of love and bliss itself. He then realizes the full force of the great saying, "What shall a man profit if he gain of the abundance of worldly goods, but lose his own soul ?" With the dropping of the scales from his eyes, his vision becomes clarified ; he hears the mellifluent, melodious voice of love softly whisper in his ear the sweet and

delightful formula of divine wisdom ; he realizes the joyous import of the words, ' What thou beholdest beautiful creature is thy Self ' ; his heart leaps up with delight ; and, with one bound, as it were, of the ecstasy of super-consciousness, he plunges into the ocean of Joy in his own Self.

We might call this intense love of the *bhakta* madness, if we please,—it is certainly disregarding of intellect,—but we must remember that it takes us not to tears, and sorrow, and darkness, in the grave, as the worldly wisdom, undoubtedly, does, but to the Land of Joy and Love and Immortality. Such is the fruit of the worship of the Real. Can the love of Mammon lead us an inch beyond Turkish carpets, motor cars, palaces for residence, and the like,—all of which tend to expedite the approach of death, but can in no case confer immortality ? Blessed is the madness which ends in bliss ; who cares for the ' sanity ' which leads to the grave.

Those who wish to study the real nature of Love will find it beautifully described in the Narada Sutra. We will here give an extract of a few of its passages from an excellent translation of it by Mr. E. T. Sturdy. Love is of three kinds, namely, (1) where the only motive is to seek pleasure, to take all and to give nothing, (2) where there is exchange, and the loving depends on being loved—' I love thee, because thou lovest me,' and (3) where there is unconditional devotion, the giving everything and seeking nothing,—no recognition, no return. The first is the love of the sensualist, the second that of the ordinary worldly man or woman, but the third is that of the real devotee. Love has been defined

by Vyasa, as devotion to worship, by Garga, as devotion to hearing about the Atman ; Sandilya considers it the unbroken feeling of the universal Self in one's own self, and Narada refers to it as the surrendering of all actions to God, and feeling the greatest misery in forgetting Him. Narada further declares that it is greater than work, knowledge, or yoga, because it is its own reward, or end, not merely a means to an end, as, he maintains, is the case with knowledge. Love emancipates the heart from impurity. It has nothing of its own. Wealth, strength, abilities—all must be held in trust for the world, at the service of every striving manifestation of Life. The fruit of Love is enjoyed by him who avoids evil company, who associates with those of great mind, who gives up all sense of possession, who frequents lonely places, who uproots the bondage of *karmas*, who abandons all anxiety as to livelihood, who renounces the fruits of work, who gives up even the Vedas, and who looks upon all living beings with equanimity. The true 'lonely place' is in the depths of the heart, where, with all the doorways of interruption through the senses fastened, the devotee sees, in unbroken solitude, nothing but his own pure Self as the 'one without a second.' "How are these doorways, through which distractions enter, to be closed? For the *bhakta*, through Love, Love, and yet again Love ; by driving away everything from his thoughts, but sympathy, compassion and those ideas and emotions which lead up to a perfectly impassioned Love--quixotic it may be,—reckless, ridiculous to us in its fervour, but unconquerable and unrelenting. Giving it full play, never checking it, weeping, it may be, for the miseries

of the world and the sense of separation from the one Ocean of Life and Love, day and night, in public or in solitude, caring for nothing, but attaining the realisation of That : chastising himself through remorse and reproach for every shortcoming in Love, at length he reaches a great calm, a great serenity ; he stands ' on the other shore.' He knows, he feels : his shoulders may become marked with the stripes that fall on those of others, but he suffers no longer : he is ever happy and satisfied. No words can explain that state, and because it cannot be expressed, except by negations, it is a mystery — ' the peace which passeth all understanding.' "

When this all-powerful, all-conquering devotion, producing Love for friend and foe alike, springs up in the heart, it becomes pure, and is, then, prepared for God-Vision. Ardour in the worship of the Self, constant contemplation of His glory, the dedication of all actions to Him, and the feeling of extreme misery in losing Him from memory, are some of the signs of true Devotion. It arises from knowledge, in the first instance, and itself leads to the perfection of Wisdom.

As to the why and the wherefore of the science of Love, it is sufficient to point out that it is one of the most powerful means to holy concentration, tending as it does to focus the attention on the Beloved, who is none other than the true Self, the Sat-Chit-Ananda. Since all knowledge is acquired by concentration of mind, on the details of the object of knowledge, and since Love constitutes the most powerful incentive to dwelling on those details, obviously, wisdom must result as the reward of the impassioned, undivided Love of the

bhakta. Hence, the statement which is so often made in the Scriptures, that Brahmâ himself comes to teach wisdom to the devotee.

The effect of an all-absorbing passion, like the love of the *bhakta* for the Lord, is to make the mind one-pointed by preventing its restiveness and wandering after the sense-objects, in the material universe. Just as in a storm one cannot see the objects lying at the bottom of a pond, owing to the disturbed and muddy state of its water, so is not the vision of the Reality possible so long as the individual consciousness remains muddy and disturbed, by the surging and rolling of the tempestuous waves of a desire-ridden will. And, just as the objects at the bottom of the pond can be clearly perceived when the storm abates, so is the vision of God attainable with ease, when the surface of the lake of human consciousness is rendered calm and smooth, by the subsidence of the activity of the desiring *manas* (lower mind). When the heart is rid of the taint of attachment to the objects of the senses, it reflects the glory of God, and enables the individual to see Him. Hence, the statement that the pure in heart shall see God.

The analysis of the method of the Jnâna and the Bhakti paths practically disposes of the remaining two methods, namely, the path of redemption by the control of mind, that is the Raja Yoga, and that by the control of the body, i.e., the Hatha Yoga. The aim in these methods, also, is the same, that is, the concentration of mind on a point, although the Raja-yogi tries to achieve it by the control of the mind itself, and the other, that is, the follower of the Hatha Yoga, by the

restraint of the physical body and the avenues of the senses. If we would look into the nature of the power which is exerted in all cases of concentration, without a single exception, we should not fail to discover it to be will. Hence, we may say that Yoga is the science which directly develops the will. Now, inasmuch as the emancipation of the individual will, from the bondage of duality, and the possession of life, more full and abundant, are the aims of the soul, obviously the path whose every single step is calculated to increase the power of will is the only channel of liberation. Yoga, then, certainly, is the science of liberation *par excellence*.

The chief obstacle in the path of Yoga, which beginners have to get over, lies in the mechanism of habit which the easy-going will likes to adhere to. It is not to be supposed that the actual, practical science of Yoga is characterized by anything resembling the ease with which we have been discussing it here. We know, from practical experience, how hard it is to break through any deep-rooted habit. How difficult it is to give up drinking, for instance, when once the craving for liquor has become a habit with will? Yoga has to get over, not one, or two, of such habits alone, but over all those traits and tendencies and inclinations which lead in the wrong direction; and their number is legion. Few, indeed, there be who aspire to rise above the smooth-running, though destructive, mechanism of habitude, and they alone are benefited by Yoga. For the rest, whose minds are steeped in the sensualism of the world, neither Yoga, nor any other method, can do anything. Hence, Yoga accepts only those disciples, in the first instance,

in whom zeal and earnestness have been emancipated from the thralldom of slothfulness of habit, by *viveka* (discrimination), *vairāgya* (non-attachment), *tyāga* (renunciation), and faith. If we ponder over these last-named qualifications, we would discover that, without their aid, it is not possible to enter upon the steep path of salvation. Obviously, there can be no desire for liberation, unless there be present to the mind a keen sense of discrimination between the reality of the state of Nirvana and the transitory, shadowy nature of the world. Hence, the first essential is the discrimination between the Real and the 'unreal.' Next, it is also easy to see that, unless the desire for liberation is intense enough to overcome all other desires which tend to prolong the bondage, it will be overpowered by them. Hence, unless the will of the Yogi is fortified by such powerful virtues, as non-attachment, renunciation and faith, it is not likely to overcome the weaknesses of flesh, or attain to any appreciable success. Therefore, no one, who, having entered the path, looks behind to the world, on which he has turned his back, is worthy of Yoga. It was for this reason that Jesus reprimanded the disciple who wanted leave to bury the dead. These principles appear foolish and silly only so long as we do not look deep into the cause of success itself. Whatever be the ideal to be attained, it is inconceivable how success can result without perseverance and concentration of mind ; and it is equally unimaginable how concentration and perseverance can be harnessed into service without the giving up of those attractions and pursuits which distract away attention from the goal. Yoga, therefore,

rightly insists on the possession of the above-mentioned virtues.

From being accepted as a disciple to the full realization of the Self, that is, the attainment of bliss, eight steps are pointed out by Patanjali, the venerable codifier of this science ; and they are, 1 *Yama*, 2 *Niyama* 3 *Āsana*, 4 *Prāṇāyāma*, 5 *Pratyāhāra*, 6 *Dhāraṇa*, 7 *Dhyāna*, and 8 *Samādhi*. *Yama* signifies truthfulness, non-stealing, continence and non-receiving of gifts ; *Niyama* means cleanliness, contentment, study and surrendering one's self to God ; and *Prāṇāyāma* conveys the idea of controlling the vital force. The first two mean the moral training of the soul, but the third, namely, the *Prāṇāyāma*, is a very different thing.

We will first of all take up the question of morality. Morality is the basis of Yoga, and it has been said, in so many words, that without it no one can attain to Nirvana. There is no religion in which perjury, theft, murder, adultery and all other offences are not condemned in strong terms. They differ, however, in degree. In some, for instance, non-killing is enjoined in respect to mankind alone ; while in others, as in Jainism, it is said that ' Mercy shall not be for man alone, but shall go beyond, and embrace the whole world.' The question naturally arises that, although all the rational religions, which have swayed, in the past, and are now swaying, the destinies of hundreds of millions of human beings in the World, are agreed as to the things to be performed and the deeds to be avoided, why is it that their behests are trampled under foot and disobeyed ? How is it that the Hindus now do not entertain the same

respect for animal life as they did in the past? Why is it that the Christians no longer live the life delineated in the Sermon on the Mount, or the Mohammedans abide by the doctrine of a complete resignation to the will of the Almighty? By morality the Yogi does not mean the modern lip-morality of the world, which regards the Messianic injunction, "Whosoever shall smite thee on the right cheek turn to him the other also," as meant only for the high-flown style of pulpit oratory, and as quite inapplicable to the affairs of practical life, but a real, live code of Ethics which does not brook violation of its least commandment, and which, consequently, must be respected. The difference lies in the fact that, while the Yogi aims at producing the condition of bliss and at perfecting himself, by bringing into manifestation the good, the true, and the beautiful, in his own person, the ambition of the man of the world does not soar higher than the surroundings of his office, and bags of gold and silver. The latter, not knowing the uses of what the former regards as a useless commodity, and not knowing where and when to stop, goes on seeking and piling up wealth, till he kills himself in its pursuit. The former, knowing the true worth of money, cares not to soil his happiness by coming in contact with it, and thus avoids all the worries, and flurries, and doubts, and disappointments of the money-maker, courteously nicknamed the city-magnate.

Now mark the different results of the two pursuits. The city-magnate might possess heaps of gold in his safe, he might have a large balance to his credit in one or more banks, he might be able to purchase, or otherwise procure,

all the paraphernalia of luxury which constitute the pleasure of the worldly-minded ; but all this can he boast of at the cost of health, beauty and youth, to say nothing of true happiness, which, it would seem, is beyond his understanding.

While he has been busy in the pursuit of riches, dyspepsia, gout, and rheumatism have been busy in his pursuit ; and by the time that he lays his hold on money, these lay their hold on him. So is the case with ugliness. No one, whether a city magnate or not, can, with impunity, spend hours of mental torture, or toss, night after night, from side to side, in bed, in racking his brains for devising newer methods of amassing more gold, or of making good the losses already incurred. Mental anguish must leave its visible, ugly marks behind, in the shape of a wrinkled forehead, distorted features and wretched looks. Just think over it, was man born to be a wretched, miserable being, a living, burning libel on personal beauty and a victim to all sorts of ghastly and incurable diseases, *or does he make himself so ?* The millionaire makes his pile, it is true ; but it is not in his power to enjoy it. The money, which perhaps would have been more useful to some poor, needy peasant, now lies buried in his iron safe, free from the contamination of poverty ; but it carries its own curse with it,—the man who made it, is not to enjoy it ! It is true that the man of money sleeps in his mansion, and his couch consists of the most luxurious, springy bed that human ingenuity can devise, while the Yogi lies down on mother earth, but it is no less true that the latter gets up in the morning, saying,

'Uneasy lies the head that wears a crown,' and the former *feeling* it.

When man understands that every little departure from the strict code of morality, as laid down by the Yogis, goes to stamp the features with ugliness and misery, renders the system sensitive to the infection and onslaught of the germs of disease, and also tends to shorten life, he will come round to estimate the scathing condemnation of the Scribes and Pharisees, by Christ, at its proper worth. The Yogi is not against your making money, provided you do not lose sight of the real aim. The true principle is to do whatever work is natural or congenial to one's station in life, but to do it impersonally, always remembering that wealth is not the be-all and end-all of Life. One need entertain no fear of poverty, or starvation, by working with this impersonal attitude of mind. One fears only so long as one does not understand the truth. The moment you give up theorizing and put the statement to practical test, you will find the Master's words, 'Seek ye first the Kingdom of God and His righteousness, and all these things shall be added unto you,' a piece of literal truism. This is the fundamental basis of morality. God does not get angry with us for our transgressions, but they carry their punishment with them; and each time that we violate the least commandment we are punished with ugliness and disease, and that most coveted possession of the saints and sages, which the Yogis call the peace of mind, is denied us, for a shorter or longer period, according to the nature of the sin and the atonement we might have made subsequently,

consciously, or otherwise. When the accumulated deposit of 'disease' assumes such dimensions as preclude the idea of redemption, in the particular incarnation, death destroys the body, and, thus, graciously puts an end to the physical suffering and torments of a worn out, diseased, and dilapidated organism, the owner of which has signally failed to utilize his chance of life eternal.

For the Vedantist, morality means a God-like attitude of Purity and Love towards all beings. He aims at turning the man into God. There is no room in that system for the hollow sentimentality of the world, which we delight to describe as morality. It is not an admirer of wolves in sheep's skin, who, for securing the good opinion of their stupid and insincere neighbours, go down on their knees and offer up long prayers, in public, or who give a small pittance of their wealth, with all the noise and fuss that they can make, for a mention in the press, or to secure some title, place sums of money at the disposal of royalty, or shed crocodile tears to excite the respect of their kind. Vedanta sent its condemnation of the hypocrisy of the world 2,000 years ago, through Christ. Morality, in Vedanta, means the purification of the inner as well as the outer nature. Let no thought, which is not pure and God-like, enter the heart, let the ears hear nothing but what is good, and true, and beautiful. Purify the mind; talk nothing but God; see nothing but God. Let purity surround you, within and without. Says Swami Rama Tirtha:—

"When thy consciousness dwelling in pure light and pure love, does not admit any other thought but that of thy beloved, thy Real

self, then how is it possible to think of good or bad, of dual thron? Then you sing nothing but thyself. Then you are speaking nothing but God's music. Then you chant nothing but, God's beauty. Then you feel nothing but God's hand in all hands, God's eye in all eyes, God's mind in all minds, God's love in all loves, God's virtues in all virtues, God's presence in each and every thing."

The next step is Asana, *i.e.* posture for contemplation. Posture is necessary to keep the body motionless, else its unchecked restlessness would distract the mind and dissipate the energy of will. Experience will show that the best asana is a sitting posture, with legs crossed, after the manner of the images of the Jaina Tirthankaras. When the asana becomes firm, and is no longer a source of distraction to the mind, pranayama may be practised with ease.

The word pranayama really signifies the controlling of energy, though it is generally taken to mean the regulation of breath. In its fullest significance, it means the controlling of the cosmic energy, *i.e.*, Life itself. Says Swami Vivekananda :—

"Just as Akasa is the infinite, omnipresent material of this universe, so is this prana, the infinite, omnipresent manifesting power of this universe. The knowledge and control of this prana is really what is meant by the pranayama. This opens to us the door to almost unlimited power."

The primary object of pranayama, however, is to control the numerous activities of the body, so as to be able to prevent their uncontrolled dissipation in all directions, and to direct them in any particular channel, at will. Breathing is the main source of absorbing pranic energy from the atmosphere, and is to the physical body what a fly-wheel is to machinery. As the motion of the fly-wheel causes the rest of the machinery to move,

so does the motion of the lungs impart energy to the rest of the organism. With each breath we inhale a certain amount of electricity from the atmospheric air. This electricity is absorbed by the blood, and is thence transferred to the nerves of involuntary motion. Ordinarily, respiration is an involuntary act, although it can be partially brought under the dominion of volition, when desired, as in speaking, singing, and the like. Its movements are under the special control of that portion of the cerebro-spinal axis which is known as the medulla oblongata. By controlling the respiratory action, the Yogi establishes control over the vital forces in his body. He begins by correcting the normal breath. According to Yoga, the normal method of breathing is neither exclusively clavicular, nor thoracic, nor even diaphragmatic. In order to be a source of health and strength to the body, the method of breathing should embrace all these three modes. The object is to remove the condition of passivity from the system, and that can be accomplished by (1) inhaling a large quantity of the vital breath from the atmosphere, and (2) by employing the vital air, so inhaled, for energising the nervous centres of the spinal column, which control the whole nervous system. The lung capacity increases with practice, but it also requires certain other aids. The food must be pure, wholesome and non-irritating, so that the body should acquire purity and elasticity. Smoking and drinking must be given up with the animal diet, as they actually produce the very conditions which it is the aim of Yoga to remove from the system. Along with the regulation of diet, certain purificatory exercises, in breathing, have

to be practised for rendering the nerves supple and light. This generally takes a few months, at the end of which sufficient control is obtained to will the prana to any particular part of the body. This enables the Yogi to get rid of all kinds of diseases from his system.

Rhythmical breathing is also a powerful ally in gaining control over the vital forces of the body. The Yogi declares that rhythm pervades the universe. In all vibrations is to be found a certain rhythm, so that, all cosmical movements and manifestations of force are rhythmical. Our bodies are as much subject to the law of rhythm as are the notes of music, or the feet of a poem. Says the author of "The Hatha Yoga":—

"You have heard how a note on a violin, if sounded repeatedly and in rhythm, will start into motion vibrations which will in time destroy a bridge. The same result is true when a regiment of soldiers crosses a bridge, the order being always given to 'break step' on such occasion, lest the vibrations bring down both bridge and regiment. These manifestations of the effect of rhythmic motion will give you an idea of the effect of rhythmic breathing. The whole system catches the vibrations and becomes in harmony with the will, which causes the rhythmic motion of the lungs, and, while in such complete harmony, will respond readily to orders from the will. With the body thus attuned, the Yogi finds no difficulty in increasing the circulation in any part of the body by an order from the will, and in the same way he can direct an increased current of the nerve force to any part of the organ, strengthening and stimulating it."

In this fashion, the Yogi catches the swing, as it were, and is able to absorb and control a large amount of prana from his surroundings. The great secret of rhythmical breathing is that it creates a tendency in all the molecules of the body to have the same direction, so that when

all the motions of the body become rhythmical, the body itself becomes, as it were, a gigantic battery of will.

In rhythmic breathing, the main thing to be grasped is the idea of rhythm. To quote again from "The Hatha Yoga":—

"The yogi bases his rhythmic time upon a unit corresponding with the beat of his heart. The heart beat varies in different persons, but the heart beat unit of each person is the proper rhythmic standard for that particular individual in his rhythmic breathing. Ascertain your normal heart beat by placing your fingers over your pulse, and then count : 1, 2, 3, 4, 5, 6 ; 1, 2, 3, 4, 5, 6, etc., until the rhythm becomes firmly fixed in your mind. . . . The yogi rule of rhythmic breathing is that the units of inhalation and exhalation should be the same, while the units for retention and between the breaths should be one half the number of those of inhalation and exhalation."

When the novice has mastered these exercises he will be able to will the vital prana in the body to any part of it, and the lost control over the various movements of the body will be regained. The training of the will by pranayama gives a push to the mind, which, in due course of time, acquires the capacity to respond to higher vibrations, and becomes, what may be called, super-conscious. Such is the object of pranayama in the science and philosophy of Yoga. The whole scope of Raja Yoga, in the words of Swami Vivekananda, is really to teach the control and direction of the Prana, on different planes. It is said in the Yoga Vasishtha that—

"If the motion of Prana and therefore the mind be arrested, both internally and externally, then will death and dotage fly to a great distance. Then will abide in the body dhatus (spiritual substances) such as will never be expelled at any time. Those only can be said to have truly cognized the Reality who, walking in the path of Atman Jnana, eradicate their desires, render thereby their intelligence clear, and tear asunder all the bonds of the mind. As the fluctuating mind arises through its gradual association with

objects, births and deaths also arise. It is only when the mind quits all, without any attraction or repulsion towards objects, that it will cease to exist. If thoughts are destroyed through the extinction of *vasanas* (desires), then quiescence will result and the mind's destruction will ensue. If there is no thought of any worldly object or of any place, how can the mind exist (separate) in the void of *akasa*? . . . The wise say that the mind denudes itself of its form, even though engaged in actions, if it, after dissolving all things unto itself, becomes as cool as ambrosia."

Touching the effects of the control of prana, we are further told that

"The control of prana is tantamount to (or leads to) an abdication of external *vasanas*. With the giving up of *vasanas* the mind does not exist; the same result accrues with the control of prana. Through a long practice of prana's control and through the initiation by a guru, *asana* (posture), diet and *dhyana* (meditation), prana is controlled. But the *vasanas* will be extinguished through the performance of actions without any attraction (or desire), the non-contemplation of *samsara* (or the absence of love for this mundane life) and the seeing of all things of form as formless. If there is an end to the life of our antagonist, the *vasanas*, the mind too will not arise. Should the winds cease to blow, will particles of dust be seen floating in the atmosphere? The fluctuation of prana is that of the painful mind. Therefore, the control of prana should be the natural and unailing duty of all spiritually-minded persons of wisdom."

To put it in terms which are easily comprehensible to the modern mind, the object of Yoga is to remove the impurities of matter, which have collected round and entered into the constitution of the soul, and have thrown it into the condition of negativity. These impurities consist of a very fine kind of matter, which largely enters into the constitution of thought itself. The pursuit of Yoga enables the soul to develop its will, which, when turned on the particles of the impure matter, chases them out of the soul-body. When this is done, the soul rises up like a balloon freed from its moorings, and

enters Nirvana. Pranayama enables the soul to turn its concentrated will on the mental impurities, and is, for that reason, a necessary part of Yoga. But will is also developed by other means, independently of pranayama, as for instance, by knowledge ; hence, those whose will can be developed by other means need not concern themselves with the science of breath.

After *pranayama* comes *pratyahara*, which means " gathering towards ", that is, checking the outgoing powers of the mind, and freeing it from the thralldom of the senses. Next comes *dharana*, that is, the holding of mind on certain points, to the exclusion of all others, *e.g.*, the fixing of attention on the heart. Dhyana is the next step in Yoga, and means contemplation of the self, so that when the mind is freed from the thralldom of senses, and does not wander outwards, it can be easily employed in the contemplation of the Atman. This will naturally lead up to Samadhi, the state of super-consciousness. In this state the soul is able to enjoy its own Self, which is all bliss. Why *samadhi* is the realization of the ideal, in life, of the soul, is because, in that state, all taint of individuality and of the outside world, together with their concomitants, pleasure and pain, is transcended, intellect is left behind, and the consciousness of the soul is set free to feel its own glory and bliss. When this state is reached, the soul no longer argues and disputes ; it simply knows. It then enjoys the bliss and blessedness of perfection. What this state means, cannot be put in words ; for it is one of feeling, and neither language, nor intellect is capable of accurately comprehending, or describing feelings. However, the following

description. from the pen of the present President of the Theosophical Society would be found lucid enough to convey a fairly good idea of that sublime state of ecstasy :—

“ There are moments, supreme and rare moments, that come to the life of the pure and spiritual, when every sheath is still and harmonious, when the senses are tranquil, quiet and insensitive, when the mind is serene, calm and unchanging ; when fixed in meditation the whole being is steady and nothing that is without may avail to disturb ; when love has permeated every fibre, when devotion has illuminated, so that the whole is translucent ; there is a silence, and in the silence there is a sudden change ; no words may tell it, no syllables may utter it, but the change is there. All limitations have fallen away. Every limit of every kind has vanished : as stars seen in boundless space, the self is in limitless life, and knows no limit and realizes no bound : light in wisdom, consciousness of perfect light that knows no shadow, and therefore knows not itself as light ; when the thinker has become the knower ; when all reason has vanished and wisdom takes its place ; who shall say what it is save that it is bliss ? Who shall try to utter that which is unutterable in mortal speech, but it is true and it exists.” *

Many instances of such ecstatic joy are to be found in the lives of the mystics, and Prof. James mentions some in his “ Varieties of Religious Experience.” Beyond the reach of intellect, it cannot be expressed in words ; it is a state of the emotional side of consciousness, and must be felt to be realized.

The follower on the path of knowledge, however, does not concern himself much with the Yoga practices. His realization of his real Self constitutes, in itself, the necessary practice for that end. It is to be borne in mind that prana is not air or breath, but the vital power, that is, life itself, which governs respiration. Hence, when a

* The Self and Its Sheaths, p. 71.

man is engaged and absorbed in meditation, he is also concentrating the vital power. Belief in one's Godhood, therefore, is all that is necessary ; the rest will be worked out by will, automatically. Belief, grounded on knowledge, is by far the best form of belief and the immediate cause of liberation ; but even belief induced by will, will do. This comes about by acting as if the state of belief, to be induced, were true, irrespective of the dictates of reason. In the fulness of time, the assumed attitude will become, as it were, a habit, or emotion, and will possess all the characteristics of belief based on knowledge, and knowledge itself will arise from it in due course. . Prof. James maintains :—

" Nature sometimes, and indeed not very infrequently, produces instantaneous conversions for us. She suddenly puts us in an active connection with objects of which she had till then left us cold. 'I realize for the first time,' we then say, 'what that means' ! This happens often with moral propositions. We have often heard them ; but now they shoot into our lives ; they move us ; we feel their living force. Such instantaneous beliefs are truly enough not to be achieved by will. But *gradually* our will can lead us to the same results by a very simple method : *we need only in cold blood act as if the thing in question were real, and keep acting as if it were real, and it will infallibly end by growing into such a connection with our life that it will become real.* It will become so knit with habit and emotion that our interests in it will be those which characterise belief. Those to whom ' God ' and ' Duty ' are now mere names can make them much more than that, if they make a little sacrifice to them every day."

The last sentence in the above passage leans towards Bhakti, and furnishes sound argument in favour of idolatry within the limits laid down by us elsewhere. We must act on healthy beliefs, and allow only sound emotions to be aroused within us. With this object in view, the idolator would do well to invest his Deity with the

attributes of omniscience and bliss ; for these two ideas would, when they become real to him, saturate his own mind with their essence. As such, idolatry cannot but elevate itself into God-worship.

We may now lay down the three principal methods of cultivating the right emotion, which leads to the realization of God, as follows :—

- (1) Knowledge of one's Godhood,
- (2) Acting on the belief of one's Godhood, and
- (3) Idolatry, in the highest sense of the word, accompanied with the belief that the object of devotion is all-knowing and blissful.

It remains to be said that, from time immemorial, an interesting controversy has been going on in respect of the practical merit and worth of all these methods of Self-realization. The subject has been discussed in the instructive little pamphlet entitled the "Fourth Book of Practical Vedanta," by Pt. G. K. Sastri. The book is, however, not likely to interest many persons, as it does not deal with the subject philosophically. A similar intellectual controversy, it seems, prevailed amongst the several sects and schools of practical religion in the Holy Land. "Can any good come out of Nazareth?" was the common expression of ridicule and contempt with which the followers of the path of knowledge (Jñāna) were wont to look down upon the devotees of Bhakti (Love, i.e., worship). This did not mean that the Jews were actually foolish enough to think that the little village of Nazareth was too insignificant to be the birth-place of a World-Teacher. It is ignorance alone which has led some of us to ascribe such crass ignorance

to the Semitic race. As a matter of fact, the custodians of the wisdom of the Kabbala were intellectual men and could not be credited with the belief that greatness depended upon geographical limits, or the dimensions of towns and villages.

"The name Nazir," says Dr. Paul Carus, "has nothing to do with the village of Nazareth. Etymologically, the word means a devotee. Nazareth must have been a very unimportant place, for it is not mentioned at all in the Hebrew literature, and we do not even know the Hebrew spelling of the word. This has given rise to the idea entertained by some hypercritical minds that a village of that name did not exist in Christ's time. In all probability, it is the place now called en-Nasira, a little village in Galilee.*** That Jesus was a Nazarene (or, according to the Hebrew term, a Nazir), we have canonical testimony. The Nazirim *** are known, through a statement in the Acts, to have been a communistic sect who held all things in common. *** They kept the Mosaic Law and believed in Jesus as the Messiah" (*The Age of Christ*.)

Paul, though not a Nazir himself, associated with them (Acts, XXIV. 5). The early Christians were called Nazarenes, and their descendants are still known in the East as Nasaras, or Nasarees. Dr. William Benjamin Smith writes:—

"The epithet Nazareus is not derived from a city called Nazareth; there was, in fact, no such city at the beginning of our era. The epithet is an appellation primarily of a Deity; it is formed after the analogy of Hebrew proper names ending in *iah*, as Zachariah, the *iah* representing *Jehovah* and is derived from the familiar old Semitic *nazar*, meaning *keep, guard, protect*, so that the Syriac 'Nazarya' is very nearly *Guardian-Yah*. The names Jesus and Nazareus differ about as *Salvator* and *Servator*. The Nazarenes (or Nasarees) were in all likelihood the worshippers of Nazarya, and according to Epiphanius were 'before Christ and knew not Christ.' " *

* *The Lost Language of Symbolism*, by Harold Bayley, vol. II., p. 286, foot-note.

The sect in question did not originate with Jesus, nor did the saying, "can any good come out of Nazareth?", acquire currency, for the first time, during his career. Samuel and Samson were also followers of this sect. There is a mention of the vow of the Nazarite in the Book of Numbers (chap. VI. 2), and the rules of the conduct becoming a Nazarene are also given in the same book.

There can be little doubt that the word Nazareth in the contemptuous expression, "can any good come out of Nazareth," referred to devotion, not to an actual village of that name, which might or might not have existed in the Holy Land, and is expressive of the ridicule in which the followers of the Jnana Yoga held those of the path of Bhakti. In order to enter fully into the spirit of the controversy, it is necessary to revert to the precise nature of Moksha, or redemption, concerning which there does not seem to have been any difference of opinion, in the earlier days, among the ancients. It was recognized to be the attainment of Godhead by all. Hence, the difference of opinion was confined to the merit of the various means employed to achieve that devoutly wished for end. Now, since it is true, and generally accepted by all, that that which prevents man from the realization of his real nature is ignorance, therefore, all that is necessary to be done, in order to realize one's Godhead, is to remove the wrong belief which has brought about the condition of the fall. Hence, it is perfectly clear that the bestower of moksha is knowledge alone, in the first instance, that is to say, that without right knowledge

Nirvana cannot be attained, all other efforts to the contrary notwithstanding; for ignorance can be destroyed by its antithesis alone, but not by any other means. That being so, Yoga and bhakti and other methods (if any) are obviously insufficient to meet the situation. But there is a special merit of all these minor paths, which is generally lost sight of in dealing with this question, and that is that they all lead to knowledge, without it being necessary for their adherents to go to school, or to study philosophy. Knowledge inheres in Consciousness, and because the latter is the soul of all beings in the universe, knowledge, also, necessarily becomes innate in each and every one of the beings. Hence, knowledge arises from within, and education is a drawing out, from *e*, out, and *duco*, to lead. Many of the past Sages, Prophets and Redeemers were quite innocent of the art of reading and writing, and, yet, were fully illumined by true wisdom, from within. Sri Rama Krishna Paramhansa is an instance in point. All this goes to show that knowledge needs only meditation and concentration to rise to the surface. Thus, wherever there is concentration of thought, wisdom is sure to reveal itself there, sooner or later. Hence, the Bhaktas hold that Brahman (wisdom) Himself comes to teach them the truth, preparatory to their admission into Nirvana. The Yoga of the austere kind, such as standing upon one leg for a considerable time, etc., etc, also leads to a quieting down of the mind, consequently, to concentration of thought, and, thus, to wisdom *i.e.*, Brahman.

The result is that all methods of realization lead to

knowledge, if there be sufficient concentration and meditation. As a matter of fact, the adoption of more than one method is calculated to create confusion, as it then becomes impossible to pay exclusive and all-absorbing attention to any particular path ; and, as an abundance of cooks is not quite compatible with the excellence of the broth, so is the pursuit, at one and the same time, of several paths, each of which requires exclusive attention, not compatible with good results. But it must be said, at the same time, that perfect mastery of any one method in itself involves a close acquaintance with almost all other methods, because of concentration and meditation being held in common among them all.

The real difficulty in respect of the question which has given rise to this discussion arises, however, when we come to look into the nature of realization of bliss, and the solution of the problem lies in the difference between the stages of knowledge and belief. All the scriptures are unanimous in declaring, '*believe* and be baptized,' but none actually maintains '*know* and be baptized.' Psychologically, there is a great difference between superficial knowledge and belief, since motor effects are apt to follow the latter, but not the former. Hence, it is belief in one's Godhead, not mere superficial acquaintance with that idea, which leads to Nirvana.

When meditation has led to the knowledge of identity between the self and the Self, it becomes incumbent on the soul to raise that inference to the status of belief, so that the life of a Jivan-mukta be opened out for it. The transition from knowledge to belief differs from the earlier stages of the path of salvation, inasmuch

as several of the Yoga methods can now be united to expedite the progress of the aspiring soul. What was incompatible in the different paths in the earlier stages of spiritual evolution is now rendered fully serviceable along with one another, because of the nature of the Self which now replaces the earlier objects of concentration. For, while in the earlier stages of the path of discipleship, prior to the dawn of right knowledge, the objects of concentration, for the different systems of Yoga, have to be different, as a matter of necessity, the one object of concentration, furnished by the Reality within, after the birth of wisdom, in Itself possesses the capacity to be the object of concentration for all such systems of practical training for the soul. Hence, when right discrimination between the attributes of the Real and the unreal has taken place, speedy realization is possible by combining the path of knowledge with that of proper conduct. The path of the "Jinas" (Masters) is threefold, according to Jainism, and consists in Right Knowledge, Right Faith, and Right Conduct.

To sum up, the real Yoga for man is to believe and realize his own divine nature, to establish himself in the beatific state of his own Atman, by forgetting and crucifying the little, self-deluded, bodily self. The process of realization does not necessarily consist in uneasy postures, long continued fasts, or rigorous vigils, assumed, undergone and observed, with a view to propitiate some god, or goddess, or other supernatural being, for one's future welfare in this, or some other world, but, in singeing the wings of sin, that is, ignorance, by the fire of Wisdom, in destroying the delusion of duality

by the Love of the Undivided Self, in lending lustre to the Sun, the moon and the stars, in radiating peace and goodwill and joy to all beings in the infinite universe, in short, in settling down to the enjoyment of one's true Self, here and now. Let the world call it idleness, if it likes ; what does it matter to the soul ? Neither Buddha, nor Christ, nor any other Saviour of the race kept shop, or sold merchandise. Yet, who ever dared call them idle ? What is the value of the opinion of the Worldly mortals to him, who depends not on the opinions of others for his happiness, but who knows and feels the Self to be the very fountain-head of bliss, *i.e.*, happiness itself ?

" I tell you what is man's supreme vocation.

Before me was no world, 'tis my creation.

'Twas I who raised the Sun from out the sea,

The moon began her changeeful course with me."—*Goethe*.

CHAPTER VIII.

RESURRECTION

"Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh; and declared to be the Son of God with power, according to the spirit of holiness by the resurrection from the dead."—*Romans*.

"But if there be no resurrection of the dead, then is Christ not risen. And if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he has not raised up, if so be that the dead rise not."—*St. Paul*.

In his first epistle to the Corinthians, St. Paul, the most philosophical expounder of the faith of his Master, unhesitatingly bases the whole of the 'new' doctrine on the power of God to raise up the dead, for if there is to be no continuity of life after the close of the life on earth, vain, indeed, is the teaching of religion, and equally vain are the promises of heaven and the threats of punishment in hell. What does this continuity of life, without which religion would be reduced to a sorry farce, signify? Paul does not go into details, but merely cites the instance of Jesus, in proof of his statement. He does not, however, claim for his Master, any extra credit for any special, or divine, birth, but puts him on a par with the rest of mankind, claiming no more justification for his resurrection than for that of any other man.

Paul's argument is condensed in the simple statement:—

"For if the dead rise not, then is Christ not risen."—(*I Cor. XV. 16.*)

The resurrection of the dead, then, is clearly the point in controversy, and the resurrection of Jesus himself would depend on the finding which may be arrived at on it.

To Paul's mind the matter did not present any difficulty: he clearly saw the connection between the doctrine of the 'fall' and that of the resurrection. He based the claim of resurrection on the power of 'Man' to triumph over death, and declared:—

"For since by man *came* death, by man *came* also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive."—(*I Cor. XV. 21 and 22.*)

It is, then, the doctrine of the 'fall' which shall also throw light on that of the resurrection, and to that doctrine we must, accordingly, return to understand the precise sense of resurrection. We will, therefore, now proceed to complete the symbolism of the 'fall' in the life of the Messiah, to find out its significance, for the human race. We shall not go into the merits of the Christian belief separately, but shall consider its claims as we proceed along with our own views on the subject, and shall see how far they are well-founded.

In the chapter on the "fall" we saw that the wretched condition of man was the result of a confession of ignorance on the part of the typical man,—Adam. The Almighty God, it will be remembered, had not punished man because some arbitrary or whimsical command of his had been disobeyed, but the punishment had come because it was the necessary consequence of a desire for knowledge of good and evil. God, in His infinite goodness, had pointed out the fatal result of the

transgression beforehand, but His friendly counsel was not heeded, when the temptation came. Death was pointed out as the inevitable penalty for a thirst for the knowledge of good and evil, for it was said, 'in what day soever, thou shalt eat of it, thou shalt surely die.' Without going twice over the ground already covered in our earlier chapter, it is sufficient to say that the fall of Adam contains the sublimest secrets and teachings of inestimable value to mankind. The life of Adam is typical of the whole race. Every one of us has to pass through the same stages of life. The child is nude up to a certain point of time in his life; he is not asbamed of it, neither the male nor the female. Then gradually there evolves out the brain, or the objective mind, within him, and with its growth comes the consciousness of ego and non-ego. The child now understands his nudity, and also developes the capacity for fear. The ego is after all a very small thing as compared with the things that constitute the non-ego, and it is impossible to shake off the fear of the non-ego when the objective knowledge points unmistakably to their interests running counter to one another. Look at the man of the world, in whatever walk of life you choose, and you will find that the sole motive power behind him is fear, which, in its ultimate analysis, resolves itself into the fear of death. All this is an inevitable result of a purely sensual existence. While the development of the faculty of discrimination is necessary and unavoidable, it is, by no means, necessary to employ it solely to determine the value of the phenomenal objects, from the point of view of the pleasure or pain,

which they afford to the senses. By making the power of discrimination to pander to sense-gratification we deprive ourselves of wisdom, which results from its proper employment, and thus render the super-conscious, the sub-conscious within us. The man who aspires to attain immortality must place himself unreservedly in the hands of the God within; he must deny the duality between the lower and the higher selves. He must perceive only one reality in all the phenomena, and realize "I and my father are one," for the Upanishad teaches:—

"If a man sees no other (besides Himself), hears no other, knows no other, that is infinite; if he sees, hears, knows another, that is the finite. The infinite is the immortal, the finite is mortal."—(*Chhandogya Upanishad, Chap. VII. 24*).

To a man immersed in the world of senses all this is, and must ever remain to be, a piece of as great an absurdity as the notion that the moon is made of green cheese. He should wait patiently till the Divine within him quickens him from within, and in the meanwhile he cannot do better than assume the attitude of the great rishi Narada, who, inspite of having learnt the four Vedas, and almost all other experimental and objective sciences, declared that he did not possess the knowledge of the Real, and actually sought out Sanatkumara to learn it from him. He will also do well to remember that a little knowledge is a dangerous thing, and that merely on the strength of learning derived from sciences, whose range does not extend beyond matter, to deny the teachings of our religious systems, and the sanity of their founders and other great personages of hoary antiquity, such as Moses, Zoroaster, and others, is to play with very sharp edged tools.

To proceed with our investigation. The history of the ancestor is the history of the individual, and the so-called sin of Adam is repeated by each and every one of us. It is not true to say that the ire of the Almighty, Omnipotent God was excited and enkindled by Adam's eating of the forbidden fruit to such an extent that He not only punished the guilty, but, also, their whole progeny *ad infinitum*. 'The fathers have eaten the sour grapes and the children's teeth are set on edge,' not because the Just and Merciful God decreed it so, but because of the suggestion which the parents give to their children and which moulds their lives in the wrong direction. It is, however, comforting to know that the leaders of rational thought, in the world, have unequivocally condemned the imputation of such cruel, unfatherly and ungod-like vengeance to the Heavenly Father of the Saviour. Eminent men from amongst the orthodox Christians themselves are coming round to take a more dignified view of the Almighty, and, when this is so, one can hardly doubt that, in the near future, such fables as that of the uncontrollable fury of the Almighty will only make us smile at our own ignorance and credulity.

As the idea of the punishment of the innocent is foreign to our notions of the dignity, the justice and the mercy of God, so is the idea of vicarious punishment of Christ, for the sin of mankind, a pure dogma of ignorant faith. We agree with Mr. Bernard Lucas when he says :—

"In the moral realm to substitute the innocent for the guilty is a conception which subverts the moral idea. To conceive of the

punishment of the just for the unjust is not only an outrage on the moral sense of humanity ; it is a subversion of the moral character of God. The suffering of the innocent for the guilty presents difficulties to our moral nature and to our belief in a beneficent God, but its arbitrary infliction as a penalty is a conception from which the modern mind absolutely revolts. The conception of the solidarity of the race may throw some light on the problem of suffering, but it throws no light on a suffering which is a penalty arbitrarily inflicted on the innocent in order that the guilty may escape. That which is bad morality cannot be good theology. That which the highest and best within us repudiates and condemns, God cannot approve and adopt. Vicarious punishment marks a lower stage of man's moral development, in which it presented no difficulty to the moral sense. At the present day it would be an outrage to civilization. Our theology must transcend our morality, not fall below it. One can no longer regard the sufferings of Christ as in any sense a penalty which He endured in order that we might escape."—(*Christ for India.*)

"The revelation in Jesus," says Mr. Lucas, "has shown us not only God as he has manifested himself in Human life; but it has shown us man as conceived by the divine mind. He has shown us of what humanity is capable when its life is lived, not in isolation or opposition to God, but in harmony with him." Those who have attentively followed the previous pages of this work need not be reminded that within every man there are two principles, namely, the Subjective, or the Divine, and the objective, or the personal. Christ stands for the Divine element in man which is buried deep within him on account of ignorance. Jesus not only taught and preached the doctrine of the "Key of Knowledge" to dispel ignorance and to bring into manifestation the hidden Divinity within, but, also, actually demonstrated its manifestation in his own life. Our Divinity is real the moment one can consciously say, from one's heart, "I

and the Father are one," and Jesus invites us to follow his example, to regain the lost paradise. God is at one end of the see-saw of existence and man at the other. When the man-element comes into manifestation, the God-element becomes unmanifest, and *vice versa*. In order to attain bliss, the man-end must be forced down, which will, automatically, raise up the other ; and exactly in proportion in which the former end is forced down would the latter rise up above the level of neutrality. This is the doctrine of the cross. Crucify the self of the body, and you become Divine ; suppress the real Self, and you become human with the full heritage of wretchedness and misery.

It is the sense of *ahankara*, or egotism, which is the cause of all worries and death. A story is told in Yoga Vasishtha of a war between the *Devas* and the powers of darkness. The leader of the latter forces, one day, created, by his power of *maya*, three *asuras* without *ahankara*, and sent them to fight the *devas*. The *devas* fought hard against them, but in vain. Their egoless opponents had no fear of injury, or destruction, on account of the absence of *ahankara*, and proved invincible. The *devas* thereupon sought the advice of Brahma who told them that their enemies could not be killed till they developed *ahankara*. When asked as to how they were to proceed to create the *ahankara* in them, He suggested to them the following queer method of warfare : they were constantly to draw their enemies into the battle-field and then retire before them. The reason assigned for this extraordinary method was that by their constant pretending to fight and retiring, the *vasana* of *ahankara* will

begin to reflect itself in the minds of the three *asuras*, like a shadow in glass, whereby, in course of time, *ahan-kara* would evolve out in them and they would be caught, like rats, in the trap of egoism. The *devas* carried out the advice of Brahma to the letter. Thus a long period of time elapsed, during which this queer warfare was carried on, to the great chagrin and irritation of the *asuras*. Gradually, the sense of "I" stole into the minds of the three invincible *asuras*, and its companion, fear, took hold of them. The *devas* no longer found them invincible, and speedily overpowered them.

The lesson to be learnt from the above story is described in the Yoga Vasishtha, in the following words :

"In the three worlds there are three kinds of ahankaras. Of these, two kinds of ahankaras are always beneficial and one always condemnable. That jnana which after discrimination enables us to cognize that all the worlds and Paramataman are ourselves, that the self or 'I' is eternal and that there is no other to be meditated upon than our self is the Supreme Ahankara. That jnana which makes us perceive our own Self to be more subtle than the tail-end of paddy and to be ever existent, exterior to (or above) all the universe, is the second kind of Ahankara. These two kinds of ahankaras will certainly be found in the Jivan-muktas and will enable them to attain Moksha after crossing Samsara ; but will never subject them to bondage. That certain knowledge which identifies the 'I' with the body composed of the hands, feet, etc., is the third kind of ahankara. This is common to all persons of the world and dire in its results. It is the cause of the growth of the poisonous tree of re-births. It should be destroyed at all costs. Dire, very dire are its effects. The sooner you annihilate this ahankara through the above-mentioned two kinds of ahankaras, the sooner will the Brahmic principle dawn in you. Then if you are firmly seated in that seat where even these two kinds of ahankaras are given up, one by one, then such a state is the ripe Brahmic state seat. The non-identification of the 'I' with the visible body (or the visibles) is the Nirvana proclaimed by the Vedas."

Such is the teaching of the Yoga Vasishta. We can now easily understand what Jesus meant when he said:—

“He that findeth his life shall lose it : and he that loseth his life for my sake shall find it.”

In plain language, it means that he who identifies his life with the lowest, or the third, kind of ahankara, spoken of above, shall lose it, but he who sacrifices the lower ahankara, or the sense of egoism, for the sake of the higher, or the Christ-Principle, would find Nirvana (in himself).

It is the sacrifice of the lower which brings the higher Self into manifestation. While it is true that true religion offers

- (1) peace of mind,
- (2) bodily health,
- (3) immortality, and
- (4) bliss

to its followers, it is equally true that these boons are to be had only on payment of a price. The price to be paid is not money, or its equivalent, neither false praise, nor pretended devotion, but nothing other than an annihilation of egoism, that is the total destruction of the false, personal self, which sets itself up in place of the real Man, and holds Him in tight bondage. Thus, it is the sacrifice of one's own egoism, not that of another's life, which can be the means of liberation.

It is worth any amount of trouble to understand the true sense of sacrifice which is pleasing to the Lord. We find in all religions, excepting Jainism, the injunction to offer sacrifices to the Lord God. Even the Vedas which are not free from them, when read in their exoteric

sense, have, become in the hands of an ignorant and greedy priesthood, the source of bloodshed and slaughter of dumb and defenceless animals. The Holy Bible, too, is not unsullied in this respect. The question is, do these Scriptures really enjoin the shedding of the blood of God's innocent creatures, for the glorification and redemption of the human race ?

We venture to think not. It would be unnecessary to critically examine all the Scriptures extant on the point. We think that an examination of the teachings of the Holy Bible itself would suffice to show that the true sense of all such injunctions has been grossly misunderstood by mankind. In vain shall we plead the cause of our mute fellow-creatures on the score of morality. When mind is steeped in ignorance, it is not liable to be influenced by any considerations of tenderness and mercy. We, therefore, turn to the Holy Bible to see how far is the idea of an animal sacrifice supported by the authority of Jehovah and Jesus themselves. Samuel was among the first few who raised their voice against the animal sacrifices. In his mild words,

"Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord ? Behold to obey is better than sacrifice, and to hearken than the fat of rams."—(*1 Sam. XV. 22.*)

Through the mouth of the psalmist, Jehovah declared :

"I will take no bullock out of thy house, nor he-goats out of thy folds. For every beast of the forest is mine, and the cattle upon a thousand hills. If I were hungry, I would not tell thee : for the world is mine, and the fulness thereof. Will I eat the flesh of bulls, or drink the blood of goats ? Offer unto God thanksgiving ; and pay thy vows unto the most high."—(*Ps. L. 9—15.*)

Surely David does not use ambiguous language when he says :

"O Lord, open thou my lips ; and my mouth shall shew forth thy praise. For thou desirest not sacrifice, else would I give it : thou delightest not in the burnt offering."—(Ps. LI. 15. & 16.)

Even the compiler of the book of proverbs unhesitatingly maintains :

"The sacrifice of the wicked is an abomination to the Lord : but the prayer of the upright is his delight."—(Pro. XV. 8.)

Similarly,

"To do justice and judgment is more acceptable to the Lord than sacrifice."—(Pro. XXI. 3.)

Isaiah is equally emphatic and unequivocal in proclaiming the will of the Lord :

"To what purpose is the multitude of your sacrifices unto me ? saith the Lord : I am full of the burnt offerings of rams, and the fat of fed beasts ; and I delight not in the blood of bullocks, or of lambs, or of he-goats...Bring no more vain oblations ; incense is an abomination unto me ; the new moons and sabbaths, the calling of assemblies, I cannot sway with ; it is iniquity even the solemn meeting. Your new moons and your appointed feasts my soul hateth : they are a trouble unto me ; I am weary to bear them. And when ye spread forth your hands, I will hide mine eyes from you : yea, when ye make many prayers, I will not hear : your hands are full of blood"—(Is. I. 11 to 15.)

Can there be anything more emphatic than the above, yet has Isaiah not done with the subject, and says towards the end of the book after his name, (LXVI. 3.) :

"He that killeth an ox is as if he slew a man, he that sacrificeth a lamb, as if he cut off a dog's neck : he that offereth an oblation, as if he offered swine's blood ; he that burneth incense, as if he blessed an idol. Yea, they have chosen their own ways, and their soul delighteth in their abominations."

No less emphatic is the language used by Jehovah when He spoke through the mouth of Hosea :

"I desired mercy, and not sacrifice, and the knowledge of God more than the burnt offerings."—(*Hosea, VI. 6.*)

Jeremiah, also, speaks out the word of the Lord in unmistakable terms :

"To what purpose cometh there to me incense from Sheba, and the sweet cane from a far country? Your burnt offerings are not acceptable, nor your sacrifices sweet unto me."—(*Jer. VI. 20.*)

Yet, again, the Lord makes Hosea deliver His message to His people in clear terms (*Hos. VIII. 13.*):

"They sacrifice flesh for the sacrifices of mine offerings, and eat it, but the Lord accepteth them not: now will he remember their iniquity, and visit their sins: they shall return to Egypt (bondage)."

He again makes Amos say:—

"I hate, I despise your feast days, and I will not smell in your solemn assemblies. Though ye offer me burnt offerings, and your meat offerings, I will not accept them: neither will I regard the peace offerings of your fat beasts."—(*Amos. V. 21 & 22.*)

There can, thus, be little doubt that when Moses enjoined sacrifices he did not mean the slaughter of defenceless, innocent animals, for were it so, the above expressions of abhorrence and disgust, on the part of the Lord, would be meaningless, and He would not have further declared :

"Put your burnt offerings unto your sacrifices, and eat flesh. For I spake not unto your fathers, nor commanded them in the day that I brought them out of the land of Egypt, concerning burnt offerings or sacrifices: but this thing commanded I them, saying, Obey my voice, and I will be your God, and ye shall be my people: and walk ye in all the ways that I have commanded you, that it may be well unto you."—(*Jeremiah, VII. 21---23.*)

Here we have the authority of the Lord Himself to show that the passages, which seem to enjoin sacrifices, in their exoteric sense, are not to be read literally, but in

a hidden or higher sense. Surely, it is very poor theology to maintain, in defiance of the dictum of God, that He loves the flesh and the blood of his animal creatures, and is pleasurably affected by them. David understood this much better than the moderns. Addressing the Supreme Being, he sings :

"Sacrifice and offering thou didst not desire ; mine ears hath thou opened : burnt offerings and sin offering hast thou not required."
—(*Ps. XL. 6.*)

With the New Testament the spirit of sacrifice altogether changes. Jesus said :—

"I will have mercy, and not sacrifice."—(*Matthew, IX. 13 & XII. 7.*)

It would be noticed that the animals selected for sacrifice were invariably the bull, the ram and the he-goat. Now, if we can understand that the ancients saw a remarkable resemblance between the signs of the Zodiac and the chief limbs of the human body, and employed the zodiacal symbols to conceal their true philosophy from the profane, it would not be difficult to grasp the hidden sense of the passages whose exoteric and profane significance leads to a slaughter of the innocent lives of animals. Three of these Zodiacal signs are of special importance for our purpose, for their symbols happen to be identical with the three animals mostly selected for sacrifice, although, in later times, less instructed teachers included other animals also, in the category of sacrificial beasts. These three are Aries (the ram), Taurus (the bull) and Capricornus (the he-goat). It is laid down in the Brihajjatakam of Varaha Mihira that

"each sign of the zodiac is characterized by a special part of the human body; thus; Meṣa is represented by head; Vriṣa by the face... Makara by the knees"—*Sacred Books of the Hindus, Vol. XII, pp. 6 & 7.*

We have omitted the description of the other parts of the body, as we are not concerned with them here. The Sanskrit Meṣa, Vriṣa and Makara are the equivalents of the Aries, Taurus and Capricornus, respectively. Thus, the ram, the bull, and the he-goat, also represent the three important limbs of the microcosm, the human body, which, as the ancients never tired of teaching, is a perfect epitome of the macrocosm, *i.e.*, the universe. Now, since we have the authority of the Deity Himself to show that He never commanded the burnt offerings or sacrifices* (Jeremiah, VII. 22), we must try to find out what the prophets meant when they enjoined those sacrifices, for that they did enjoin some sort of sacrifice is beyond doubt. Let us see what light can be thrown on the situation by the declarations of God Himself. Here are some of them :

"But this thing commanded I them, saying, Obey my voice, and I will be your God...and walk ye in all the ways that I have commanded you, that it may be well unto you."—(*Jer. VII. 23.*)

"I desire mercy, and not sacrifice; and the knowledge of God more than burnt offerings."—(*Hosea, VI., 6.*)

The psalmist chants :—

"I will praise the name of God with a song, and will magnify him with thanksgiving. *This also shall please the Lord better than an ox or bullock that hath horns and hoofs*" (*Ps. LXIX. 30 and 31.*)

"The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, thou wilt not despise."—(*Ps. LI. 17.*)

The bullock that hath horns and hoofs is not acceptable, but the one that hath no horns and hoofs

* Cf. "No divine command can be quoted for the institution of sacrifice, but from its adoption in the earliest times by all nations, its divine origin may be inferred."—(*Art. by Rev. F. Watson, D. D., in The Cambridge Companion to the Bible.*)

is desired. The pride of the face must be sacrificed; the strong neck must bend, before God.

In the book of proverbs we are told :

"To do justice and judgment is more acceptable to the Lord than sacrifice."—(XXI. 3.)

Jesus puts the case still more emphatically when he says:

"And to love him with all the heart, and with all the understanding, and with all the soul and with all the strength, and to love his neighbour as himself, is more than all whole burnt offerings and sacrifices,"—(Mark, XII. 33.)

Finally, Paul gives up all attempt at secrecy and divulges the long preserved secret, in his epistle to the Romans. He writes :

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."—(Rom. XII. 1.)

Just as in the astronomy of the ancients, the ram, the bull and the he-goat stand for the head, the face and the knees, of the zodiacal man (the Kala Purusha), so do they represent, ahankara (egoity), pride of power and carnality,* in the science of symbolical correspondence. Hence, the sacrificing of the individual ahankara, pride and carnal desires is what is enjoined by God, not an offering of the dead, or the dying bodies of animals, slaughtered in the name of the most merciful God Himself. He is pleased with him only who offers Him his body as a living sacrifice.† A broken spirit,

* 'Goat typified Generative Heat or the Vital Urge' (the Lost Language of Symbolism, Vol. I. p. 247).

† Cf. "The camels slain for sacrifice have we appointed for you as symbols of your obedience unto God.....Their flesh is not accepted of God, neither their blood; but your piety is accepted of him." (Al Koran, Chap. XXII.) Now, the camel is noted for its long neck, hence, bending one's neck in obedience to the command of God, is what is intended by its sacrifice.

with all traces of pride and carnality crushed out, is the sacrifice which is immediately acceptable to the Lord of the universe. One has only to put our statement to the test to discover its truth, but this should not be done in the spirit of Pharisee hypocrisy. When the follower of the Lord God offers him his little personality, or ahankara, with bowed head, bent neck and bended knees, the sacrifice cannot but be accepted, and the sacrificer is rewarded with life eternal as its reward.

Why this is so, is easy enough to see. The soul inflated with the pride of personality, *i.e.*, the ahankara, has wound round itself a number of coils of ignorant beliefs, and suffers from the tightness of the cords; and although it smarts, and shrieks, and yells from the pain, its pride is not lessened, but goes on increasing, and the cords of ignorance cut deeper and deeper into its 'flesh.' Hundreds and thousands of beings are born and die in this condition, never caring to know the reason why of their excruciating pain. And yet the cure is simple enough, the moment the diagnosis is made. The cords cut deeper and deeper into the skin, because the skin is inflated from within. The cause of this is the ahankara. Need we prescribe the cure now? To the thoughtful it is apparent. Take off a little of the air from the ahankara, and relief would come instantaneously. Take off the ahankara completely, and the pain is gone. It is for this reason that the great teacher Shankaracharya says, somewhere in his writings, that the Samadhi (trance) of self-realization, in a few minutes, removes the sins of a hundred

years. Suppose we tightly wind a cord, a couple of miles long, round an inflated body, and then try to take it off as quickly as possible. There are two principal methods of doing so: one is the slow method of removing the coils of the cord, one by one, but the other, and, by far the quickest, is to take out the air from the inflated body, when all the coils would fall off, at once, of their own accord. The same is the case with sin, the accumulated deposit of evil karma on the soul. There is this difference between an inflated body and the soul that, while the former is puffed up with extraneous wind, the latter is puffed up with its own vanity, since the ahankara is only the pride of personality. Its evil karma binds it, hand and foot, with the cord of *sanskaras* (impressions or tendencies), and holds it down a prisoner. The ahankara has, at its back the real Soul, or the spirit, *i.e.*, the God Almighty. The substratum of Reality imparts the power of awareness and feeling to the ego, which becomes puffed up with the notions of my and mine. These notions create evil tendencies which throw their coils tightly round the soul. It feels greater and greater pain as its sense of *meum* and *teum* becomes enlarged in its consciousness. The God within is ready to help it in its trouble, but cannot do so till a sacrifice is offered. The ignorant priests suggest the slaughter of dumb animals, but the God within desires not blood, for that can only tighten the coils of evil karma, in consequence of the cruelty involved, in the act of sacrificial butchery. Thus, no one can hope to achieve emancipation from the bondage of karma by means of animal sacrifices.

Therefore, the only sacrifice which the God within can accept is that of the head, the neck (*i.e.*, the face) and the knees of the ahankara, which the ancients symbolised by the ram, the bull and the he-goat, respectively. This brief analysis, let us hope, will put a stop to the unnecessary and harmful butchery which takes place in the name of the merciful God, on the occasions of religious festivals. To the Mahomedans and the Jews we would recommend a serious consideration of the declarations of God given in the Old Testament. To those of the Hindus who indulge in this inhuman ceremonial, we would recommend a perusal of their own Scriptures, which, in their esoteric,* or true sense, do not

* It is obvious to any one who has studied the Vedas that the words employed in the text in connection with animal sacrifices are capable of an exoteric as well as an esoteric interpretation, for instance, the word "go" ('gow,' in Urdu, and cow, in English) means esoterically, also, speech, the control of which is a part of yoga, called Yama. Similarly, 'ashva' signifies not only a horse, but, also, the mind. Mind drags the body just as the horse moves the car. Now, body is symbolically represented by a chariot, hence, the mind which drags it about, is, also, called an ashva, *i.e.*, horse. In like manner, the word "aja" means a ram, or he-goat, exoterically, but its esoteric significance is that of the individual soul. It is also used for a kind of paddy. Hence, the injunction to sacrifice the cow, the horse and the ram, esoterically meant only the sacrificing of foul speech, the desiring mind and the ahankara (the pride of individuality), without which moksha could not be attained. Such is the original significance of the teaching of the Vedas, but as the inclinations of men became evil in course of time, the Vedic texts were distorted to suit their whims and to pander to their evil tastes. The origin of this evil practice is described as follows in the Padma Purana of the Jains. In the reign of Raja Vasu of Ajudhya, there was a Brahman lad, called Parbat, who, led by his evil inclinations, declared that the word

enjoin the sacrifice of life on any account. How could the ancient Rishis whose precision of thought makes them ask at the very commencement: 'Who is the God to whom we shall offer sacrifice?', and finds him to be, not two or three, or more, but one, who pervades the whole universe, and in whom all other things live and move and have their being,—how could such Rishis, we ask, enjoin any animal sacrifices to such a God? Again, how could they prescribe renunciation, so complete and full as to destroy one's ahankara, and yet insist on the performance of animal sacrifices for the well-being of that very ahankara? Even the great goddess Kali, at whose altar hundreds of thousands of innocent goats are slaughtered, every year, does not gloat over the writhing and bleeding bodies of these poor creatures. She is the goddess of destruction herself, when roused to fury; at all other times she is the gentle and loving Mother of her children (the whole universe). When transformed into fury, she destroys by her own shakti (energy), to remove from her sight, those who have offended against her laws; but she does not destroy the innocent, much less ask others to sacrifice them to her. As a mother's chastising her children, in anger, is no warrant for any one or more of them to ill-treat, or "aja" meant only a he-goat. On this there was a discussion between him and another Brahman lad, Narada by name, who insisted on the esoteric sense of the text. Finally, the matter was referred to the king. Before, however, the parties could approach the king, the mother of Parbat secretly managed to take the promise to help her son out of the difficulty, from him. Vasu kept his word, but was destroyed miraculously. Since then, however, the practice of sacrificing animals has come into vogue, and prevails even up to this day.

molest, their brothers, so is the occasional destruction, by Mother nature, of her children, in anger, no authority for us to shed each other's blood. She is not pleased with such an act. If she intended killing any of her children, she could and would do it herself. The idea that it pleases her to be gorged with blood is too silly and blasphemous to be entertained even for a moment. Do we ever think of appeasing the anger of our human mothers by offering them the blood of their own sons, or daughters? The great Kali is the mother of all the living, and cannot be devoid of the motherly instincts we so much value in the human female.

It is in no ambiguous terms that the Vedas themselves point out the identity between the sacrificer and the sacrifice. The following texts may be cited as relevant to the point under consideration :—

1. "The sacrificer is himself the victim. It (the sacrifice) takes the very sacrificer himself to heaven" (Tait. Br. III. 12. 4. 3).
2. "The sacrificer is the animal" (S. P. Br. XI. 1. 8. 3).
3. "The animal is ultimately the sacrificer himself" (Tait. Br. II. 2. 8. 2).
4. "The sacrificer is indeed the sacrifice" (Tait. Br. I. 28).

It is thus clear that all the religions we have examined here are at one on the point that it is the sacrifice of one's own lower nature which is enjoined in the Scriptures, not that of poor, inoffensive beasts.

Let us then offer to the God the sacrifices which are pleasing and acceptable unto Him, and avoid the shedding of innocent blood in His holy name. The bull, which has the horns and the hoofs, should be replaced on the sacrificial altar with the one which has no horns and hoofs, *i.e.*, by one's own neck, the symbol of human

pride and conceit. The ram and the he-goat, hitherto misunderstood to mean the animals of those names, now become the egoity and carnal nature of the sacrificer himself. Let us in future offer to God only the self-less praise, with bent knees and bowed head, and we would find, ere long, that it is the offering which pleases the Almighty and moves Him to bless the sacrificer.

God does not want our worship at all. He is perfect in His own being. But we want to worship Him for our own good. The divinity within cannot come into manifestation till the calculating, appropriating ego holds the uppermost place in our hearts. Logically, thence it follows that no amount of others' blood can bring the blissful Godhead within into manifestation, so long as the man-end of the see-saw remains above the threshold of consciousness ; and it further follows that the only sacrifice which can ever succeed in securing for us the realization of our own true nature is none other than the destruction of the sense of egoity.

To complete our explanation of sacrificial symbology, we have to observe that the zodiacal man consists of positive and negative parts, like everything else in nature (Brihajjatakam). Of the four kinds of tendencies represented by the four quadrupeds, the lion (Leo), the ram, the bull and the he-goat, the only positive one is fearlessness, symbolized by the lion. Since the object of sacrifice is the attainment of one's hidden Godhood, therefore, only those tendencies which are negative, that is to say, which produce negativity, hence, weakness, are to be destroyed. For this reason were the ram, the bull and the he-goat, the symbols of negative, *i.e.*,

weakening tendencies, in the nature of the soul, selected by the ancients for sacrificial offering, to propitiate the higher Self.

The higher Self is pure Will which comes into manifestation only when the weakening tendencies are brought under control. Hence, anything which removes weakness from the soul directly goes to develop the Will ; in other words Will can only be developed by a deliberate giving up, i.e., sacrificing of all those tendencies, inclinations and emotions which act as obstacles on the path of emancipation. It is thus clear that sensuality, pride, greed, and all like inclinations and emotions have to be offered as a sacrifice to propitiate (develop) the higher Self (Will). The most difficult emotion to give up is that of fear which is symbolised by pigeon, as in the expression, 'the pigeon-hearted.' Hence, the sacrificing of pigeon,* or eating pigeon's flesh, meant the giving up of pigeon-heartedness, in other words, the conquest of fear. An instance of this is to be found in the Puranas of the Svetambara sect, in connection with the life of the last Saviour and Lord of mankind. Of course, a literal interpretation of the text cannot be accepted for a moment, for Shri Vardhamana was a strict vegetarian. Similarly, the legend of Buddha having partaken of boar's flesh, at his last earthly feast, has an esoteric sense.

Mr. A. S. Geden is of opinion that

"it is more probable that the preparation consisted of some vegetable, or root, perhaps truffles ; a ' boar's delicacy,' or favourite

* The Sanskrit word for pigeon is कपोतः, kapotah, which also means the position of hands folded in fear ; it also signifies the grey colour of a pigeon. In the language of colours, grey denotes fear (See Thought Forms by A. Besant)

food ; or the name of some dish prepared for the feast may have been confused in course of time with 'boar's flesh' or 'pork.' The refusal to permit his disciples to share was then invented to exalt his magnanimity, and to account for the fact that he alone suffered after the meal." (*Encyclopædia of Religion and Ethics*, Vol. II, page 884).

But Mr. Geden is right only in so far as he holds that the literal interpretation of the legend is untenable. 'Eating the flesh of an animal,' esoterically, only means the conquest of the weakening tendency of the soul, symbolized by that particular animal. Now, the distinguishing feature of boar lies in its snout with which it constantly digs up the soil. Hence, boar signifies the same faculty which is symbolized by Cain* in the book of Genesis, in plain English, inductive discrimination between good and evil. Thus, the eating of 'boar's flesh' is intended to convey the idea of the conquest, or giving up, of experimental discrimination, which the less advanced souls (here the disciples of Buddha) were not in a position to accomplish.

In Teutonic mythology, the souls of the departed heroes are represented as feasting in Valahalla (paradise) on boar's meat, the supply of which is inexhaustible. The idea conveyed is that of intellectual delights which the souls enjoy in higher regions of the heaven world.

* The reason why Cain's sacrifice was not, while that of Abel was, acceptable to the Lord, lies in the nature of the different tendencies which they signify. Cain is Reason which deals with the outside world, in the first instance, and, therefore, is not conducive to the development of will. Hence, the Lord, i.e., the inner Divinity, is not pleased with Cain's offering. But Abel is Faith which has nothing in common with reason, but which loves the all-pervading Divinity with its life. Hence, faith directly develops the will, to some extent, although it is liable to be destroyed by doubt.

It is thus clear that the sacrifice of another's life can never be the means of salvation ; on the contrary, it is sure to engender the worst kind of karmas for the vain sacrificer. Will can never be developed by the sight, or smell, of blood. It is passions, and passions alone, which increase and are strengthened by blood, never the will ; and passions only go to obscure intellect and harden the heart. Neither knowledge, nor purity, therefore, can spring out of animal or human sacrifices.

The idea of vicarious atonement, thus, falls to the ground with that of sacrifice, in its exoteric sense. We have to raise the God-end of the sea-saw uppermost in ourselves, and that surely depends on our own exertion, not on the merit, or favour, of another.

We may now revert to the doctrine of resurrection. As pointed out in an earlier chapter, resurrection means the conquest of death, and in so far as death is the loss of personal consciousness, on the disintegration of the material body, arising from the sense of identity, between that body and the self, it (the resurrection) only means the recognition and realization of the eternal nature of Atman, *i.e.*, the Self.

Now, because the recognition and realization of the Self depend on one's own exertion, and not on the merit, or power, of another, it is inconceivable how any outside agency can possibly lead to the emancipation of the soul from the clutches of death. All that can be done by another is the calling of attention to the power and forces lying hidden and latent in the soul ; and to this extent it is permissible to take instructions from a properly qualified teacher.

The act of sacrifice, however, has not even the tendency in the remotest degree to draw the attention of the soul to its own powers, and, for this reason, also, is not conducive to its salvation.

Of all beings in the universe, man alone has the power of reason. Hence, man alone can attain to perfect knowledge, and inasmuch as Nirvana depends on the knowledge of Self, no other being can aspire to attain to that blissful status. Arrived at the status of manhood, in the course of evolution, jiva has the choice, hence, the power, to attain salvation by the right use of his divine will. He may use his energies in the direction of the phenomenal, and become entangled in the knowledge of good and evil, or, resolutely turn his back upon the world, and become absorbed in the realization of the immortal, blissful Self. The first path leads to trouble, sickness, death, and hell, but the second is the *moksha-marga*—the road to bliss and blessedness.

The attainment of bliss is possible only for those who push the man-end of the see-saw of existence below the level of neutrality, and, thus, raise the God-end up.

Adam strove for the acquisition of the power of objective discrimination, and thus developed the germ of personality, with the result that the God-end of the see-saw went down and the man-end became uppermost. Jesus, understanding, as he did, the secret of the Genesis legend, began to push the man-end down, and, at last, completely succeeded, in doing so, at the Place of Golgotha. The blood of the Christ within us, but not of the historical Jesus, is on our hands. The ideal, for the realization of which we ought to give our heart's blood, is being

slain by us ; and it is the guilt of this crime which hangs heavy on our souls. It is only when the lower nature is slain that the higher one acquires ascendancy. ' Jesus ' must suffer, so that Christ might appear ; and even Christ must give way to God, so that the full blaze of the glory of the Father may be brought into manifestation. Christ here stands for God-man, or the state in which the attributes of individuality are not altogether destroyed, although they are all, more or less, suppressed. It is a state in which man puts himself under the guardianship of God, and walks naked without feeling ashamed. We can now understand why the Jaina Tirthankaras discarded even the *langoti* (a bare strip of cloth put round the loins to hide one's nudity). Those who take the teaching of the Bible in the clerical sense would do well to ponder over the weighty observations of Mr. Lucas which we reproduce here :—

" The modern mind frankly recognizes that the basis of its theology is not the Bible, regarded as an infallible book whose words and thought-forms are the moulds into which its religious thoughts must be pressed, but the religious experience of the race, and supremely of Jesus, the highest manifestation of the thought and mind of God. It finds in the Bible the richest religious experience of humanity, but it recognizes that that experience has been expressed in thought-forms which are essentially temporary, representative of the age in which the writers lived, and coloured with views of the universe which the present age has outgrown. The religious experience is of permanent value, but the expression of it is, of necessity, archaic. The religious experience can only be made a living reality for the modern mind in proportion as the expression of it is altered by replacing obsolete thought-forms by those in current use. To preserve the Biblical expression is often to sacrifice the reality of the religious experience, with consequences which are fatal to present day religion."

There can be no doubt that this is the correct attitude of the really zealous mind. Religion must agree with common sense (not necessarily with the common sense of the city magnate, or the materialistic professor, but with the common sense of the sages of the race): it can never be true when it assumes a hostile attitude towards it. When we look upon the Bible as a collection of the thoughts of the numerous prophets and seers according to their capacities, and not as constituting an infallible record of historical or religious events, or experiences, we cannot go wrong. None of the prophets can be regarded as infallible, and the only useful purpose their writings serve for us lies in the fact that we are enabled to form an estimate of the degree of divine manifestation with their help, and, also, to check the conclusions we might ourselves draw from the facts within our knowledge. Man must take the religious records as he finds them, and should try to understand the truth for himself. He must reject that which is not compatible with the facts of experience, or with good, sound common sense. It is only then that he will be able to understand religion. The orthodox theory of vicarious atonement by the first and the only begotten Son of God, if taken literally, comes to grief at the very commencement. God declared (Isaiah, XLIII. 11):

"I, even I, am the Lord; and beside me there is no saviour."

The italics are not ours. The pious theologian in his own mind emphasizes the words "there is," so as to make them read in harmony with the accepted clerical doctrine of Messianic Sonship. His reasoning probably is that, although there was no saviour then, there was

nothing to show that a saviour would not be sent down. A similar construction might be put upon the passage in Ecclesiastes, IV. 8, which is as follows :—

"There is one alone, and there is not a second; yea, he hath neither child nor brother."

Even assuming the sense as the theologian would have us accept, one does not find the case put any the better for that assumption. Then we are forced into a collision with the doctrine of trinity implying that the Son was with the Father all along. It would be waste of time to dwell upon the subject any longer; suffice it to say that there is not a word of proof in favour of the orthodox theory, either in the Bible, or outside it.

If a real Son of God (in the sense in which orthodox Christianity uses that expression) had come down to the world, to save mankind from sin, and to sacrifice His life, so that the race might be saved, he would have behaved in a manner quite different from that of Jesus. The very first point of difference lies in the method of teaching. One can understand why Jesus spoke in parables and short, pithy aphorisms which are remarkable for their hidden meaning. The reason is to be found in the old formula of the sages, which has been ascribed to Hermes, in particular, namely: 'The lips of wisdom are sealed except to the ears of understanding.' This course was rendered necessary because:

(1) truth is so astounding and utterly beyond the comprehension of generality of mankind that it was hardly worth one's while to see that they too understood it,

(2) the possession of the powerful secrets of true

teaching was liable to put unscrupulous persons in possession of power, which might be utilized, by them, for their personal benefit, and, therefore, necessarily, to the detriment of the humanity at large,

(3) the sneering attitude of ignorant unbelief has been proved, by experience, to injuriously affect the mind of the teacher himself, and this is most obvious in the region of psychic and yoga practices, governed, as they both are, by the law of suggestion, and

(4) the teacher was generally subjected to violence and lynch law, and, at times, also, paid the penalty with his life.

The attitude of the Jews towards the Saviour was the same as ignorant, prejudiced humanity has always assumed towards the enlightened sages; and the Bible bears testimony to their murderous intention and evil designs against his person. Christ, being well-versed in the ancient teaching of the sages, understood this principle well, and openly taught it to others. He declared:

"Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you."

Now, it is obvious that most of the above reasons would not apply to the Almighty God Himself, or to His Son, and one would, therefore, naturally expect the real Son of God to speak the highest truth, without fear or favour,—a quality in which Jesus was certainly found wanting.

Then, again, the real Son of God would not have been found making distinctions and differences as are

only too obvious from such utterances as the following of the Saviour :—

"I am not sent but unto the lost sheep of the house of Israel."

"It is not meet to take the children's bread, and to cast it to dogs."

In the eye of God, surely, all his creatures are alike, and the notion of the favoured nation cannot but be looked upon as a piece of savage self-conceit and barbarous self-glorification. If we, however, take into account what Jesus said on another occasion his position becomes clear. "For the Son of man has come to save that which was lost," gives us a clear insight into his attitude towards the rest of mankind. He knew that there were many who were not lost, and for them he could not have come. The people from whom he had learnt his gospel were there, and he could not be presumed to be teaching his own teachers. Whatever view we may take of the teaching of the Saviour, it is certain, beyond the possibility of a doubt, that he was preaching nothing new to the world, and, therefore, those who knew the truth had no necessity for his help, or guidance. His position as regards the woman of Canaan, also, becomes clear now, and, plainly put, was that his mission in life was to carry enlightenment to those who were in the dark, but out of them those who could be considered better 'soil' were his first care, for there the seed would yield thirty, sixty, or even a hundred-fold harvest quickly, as, he thought was the case with the Israelites. Jesus believed that the doctrines of Moses and the commandments of Jehovah had, so to speak, prepared and ploughed the ground in

Israel, for the reception of the seed of Truth, and for that reason applied himself to their uplifting. The task of preaching a new gospel of philosophy, to savages, did not appeal to his mind ; nor does it appeal to the mind of any other sage. We find this principle working even in our ordinary lives daily. If an ignorant, illiterate rustic and an educated person were to apply for instruction to some leading professor, say, in higher mathematics, it is obvious whom he would accept as his pupil. The former would be rejected, not because the Professor cannot teach him, but because he must go elsewhere to acquire a fair grounding in elementary mathematics, by way of a preparation for the higher course, while the latter, presenting in his previous education the goodness and fertility of the 'soil,' would be readily instructed. Acting on this principle, Jesus refused to pay heed to the lamentations of the woman of Canaan, till her highly pertinent answer, " Truth Lord : Yet the dogs eat of the crumbs which fall from their masters' table," convinced him that she had a great capacity for faith in her heart. It requires but a comparison with the Saviour's attitude to show us the absurdity of the modern religious missionary. The former professed to save the lost sheep only, but the latter, in his blind zeal, presumes to teach even those who are more enlightened than himself. What respect can he hope to command at the hands of those who have a profound knowledge of matters with which he is, at best, most superficially and inadequately acquainted. Even in the ranks of the Christian clergy themselves there are to be found men, like Revd. H. E. Sampson, the distinguished author of " The Progressive

Christianity," who have realized the weakness of the orthodox interpretation of their creed, and have burnt midnight oil in a brave and manly endeavour to put it on a higher and rational basis. He has established the fact that re-incarnation is a fundamental part of the true doctrine of the church, and, although many errors have crept into the book for want of accurate knowledge of the divine philosophy, one cannot refuse to recognize the signal service he has rendered to Christendom at large.

As a matter of fact, Mr. Sampson does not bestow on the doctrine of 'fall' that consideration which its importance demands, and believes the origin of sin to lie in a violation of the law of segregation of species. We regret we are unable to agree with him, also, when he tries to interpret religious dogmas from the standpoint of a historian. It is impossible to criticise his elaborate reasoning, at length, in the present work, but a few of the arguments against his theory may be briefly stated as follows :—

(1) The fall of Adam, or the origin of sin, is a typical affair, not an historical event, in the physical world, and, therefore, cannot be explained on historical data.

(2) If the fall were due to unlawful intercourse, whether sanctioned by any matrimonial tie or not, between the Sons of God and the daughters of men, the condition of humanity prior to the act of transgression ought not to have been a fallen one ; but the Bible itself leaves no room for doubt on this point.

(3) It is not easy to see the unlawful nature of inter-marriage between the Sons of God and the daughters of men.

(4) Sexual promiscuity fails to explain the origin of the evil tendency in the Sons of God which prompted them to come in unto the daughters of men ; and

(5) Racial sin by intermarriage, or fornication, leaves no room for individual redemption, at least, in the course of one life, and would make redemption itself dependent on the possibility of racial regeneration.

It is not the prevention of intermarriages that would lead to the redemption of mankind, but celibacy. The particular passage in Genesis (VI. 1-6) on which Revd. Sampson has based his theory of sexual segregation, has nothing to do with the idea of Nirvana, or with that of the fall. It merely shows how sexual lust perverted the hearts of men at a certain period in the history of the world, and led to the shortening of the duration of life, from a thousand* years or so to 'an hundred and twenty.' To this extent the passage in question may be said to be historical. The doctrine of the fall, as well as the 'first recorded' sacrifices of Abel and Cain, however, are purely allegorical and have no historical basis. To read them historically, therefore, can only lead to confusion.

Sexual promiscuity, fornication, incest, over-indulgence, and all other abuses of the sex-function only go to excite and strengthen evil passions and tendencies, and thus, actually produce weakness of will. Even the least objectionable sex-relation of husband and wife is an

*It is interesting to compare this period of longevity with the long lives of men at the time (about 86,500 years ago) of Sri Nemi Nathji Bhagwan, who, according to the Jaina Puranas, resided at Dwarka with His cousins, Sri Krishna and Balram, and lived for a thousand years in this world.

obstacle on the path of Nirvana, since it diverts attention from the higher to the lower self, by fixing it on the physical body. Therefore, so long as sexual passion is not brought completely under the control of will, it acts as an impediment to the realization of perfection and bliss, which are the ideal in view. Control of the sex-passion, rather than the segregation of the species, then, is the means of developing the will. It is for this reason that all rational religions enjoin sexual abstinence, in the end. All the great Teachers, also, practised absolute celibacy, and enjoined it on their followers. Of all the poisons in the universe, kama-exciting, feminine beauty is the most fatal. Physical contact is not necessary for its action; its mere sight, even thought, is sufficient to poison the will. Photographs, paintings, and even verbal description, of beauty have been known to excite the sexual passion. It is also, more lasting in its effect than the other known poisons, since they only affect the physical body, which the soul leaves behind on death, while its evil influence becomes incorporated in the individual character, and, thus, persists in future incarnations. Thus, have the Jaina Bhagwans* described the fatal effect of sexual passion.

Since passion is the actual cause of the impurity of mind, and since redemption cannot be had till the mind is purged of all impurities, it follows that no one, who aspires to attain *moksha*, can afford to abandon himself to voluptuousness, or sexual love, in any form. Even the thoughts of lust must be completely banished from the

* The twenty-four Tirthankaras of the Jainas are known by this title.

inner atmosphere of the soul. Such is the religious teaching for those who aspire to liberation, in the course of one earth-life. For the rest, partial control is necessary, if they would avoid hell and ugly, tormenting scenes after death. Partial control consists in the proper selection of a bride, and in the observance of the nuptial vow. The marriage-bed must be maintained pure and inviolate. The idea of a bed-mate other than the married spouse should never be allowed to sully the purity of mind; sexual fidelity should, under no circumstances, be jeopardised, even in thought. Nuptial purity, if practised with determination, leads to peace and harmony, and would even revive many a love romance which have faded into pure domesticity.

The selection of a suitable match is also necessary for the happiness of domestic life.

Husband and wife should both have the same ideal of life in common: they should share each other's beliefs and aspirations. Diversity of ideals is compatible with friction, not with co-operation, and even when people try to 'pull on' together, in a highly commendable spirit of toleration, the differences of opinion are not reconciled thereby. Hence, active co-operation, for the realization of each other's ideal, is out of the question under the circumstances. It is, thus, perfectly clear that where the selection of the nuptial-partner is determined solely by the physical charms, or some material advantage, *e.g.*, money, title, etc., marriage becomes a lottery in which more 'blanks' are drawn than 'prizes.'

It is, now, easy to interpret the Messiah's teaching in respect of the types of eunuchs amongst the men and

women of the world. There are eunuchs born, eunuchs made of men, and eunuchs who have become so for the Kingdom of Heaven. The first class needs no comment ; in their case impotence is congenital. In the second group fall all those unfortunate captives of war, slaves, and others, whose masters, or guardians, have them operated upon to deprive them of their manhood. The third class consists of those pure and divine souls who have completely subdued their sexual passions to enter into Life Eternal. These alone are the blessed, for they have adopted the life of celibacy of their own free-will and choice, not under the force of circumstances, beyond their control, nor from wordly motives. Theirs is the purest motive, and, naturally, theirs, also, is the bliss of Nirvana.

So far as marital relation is concerned, two elements are involved in its proper functioning, namely, the element of physical necessity and that of spirituality. The former alone is recognized and forms the basis of society in the European and other non-Hindu communities, where marriage is taken to be a civil contract, more or less binding on the parties, according to the requirements of the society to which the wedded couple belong. To the Hindu, however, marriage means all that it means to the most civilized races of the earth, and, in addition, the union of spiritual forces for uplifting the condition of the participants for their mutual, spiritual advancement. In this system, the husband regards himself as imperfect without the wife, and, therefore, values her co-operation, all the more. She is to him the goddess of love, affection, amiability and joy, Lakshmi Herself, who

carries consolation to all hearts and makes the hearth and home happy ; he is to her the object of worship, a veritable god, to pour her affection and love upon. There is no room for brute carnality here, and although it is not necessary to crush out, or subdue, the natural demands of human nature, the parties remain unmoved by the presence of each other, except with the common idea of co-operating with the laws of nature, and for the unfoldment of the best within them. And, if the law be as Christ declared it to be :

"Again I say unto you, that if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven,"

who can doubt the efficacy of such a spiritual union of the participants, when all the most powerful psychic forces of both the husband and wife are directed towards one common end, when they both work in one direction, with one mind, for the realization of their most closely connected, and inseparably fused and united interests ? It is in respect of such marriages that one unhesitatingly thinks, 'marriages are made in heaven ; those whom God has joined let no man put asunder.'

To revert from this long digression, if the 'only begotten' Son of God had come down from heaven, he would have declared at once what he meant by a 'rising from the dead,' and not left the matter enshrouded in mystery, for even a single moment. Assuming, for the sake of argument, that Jesus was the real, i.e., the only Son of God, we can easily imagine what would have been the most natural course of conduct for him. He

had come down for at least three distinct purposes, namely,

- (1) To reveal the glory of the Father to His children,
- (2) To redeem mankind from sin, and
- (3) To illustrate the message of divine forgiveness in his own person, and, incidentally, to establish his claim to Sonship of God by rising up from the dead.

His most obvious procedure would be to tell mankind his position, in as plain a language as possible. If people failed to understand him, it was not their fault. It was failure on the part of the Son of God to express himself. If the Son of God fails to make people understand him, there is an end of the matter, for there is a distinct confession of weakness, which contradicts the very attributes of Divinity. The question is why did Jesus use ambiguous, unintelligible language when referring to his resurrection from the dead? Why did he not tell them plainly what he meant, instead of using language which, to say the least, was misleading? Now that the events are over, and we look into the sense of the various messianic references to his death and resurrection, we may find them quite intelligible, but that before the event, no one—not even the chosen twelve—had the least idea on the subject is absolutely certain from passages like the following, in the four gospels :—

“The people answered him, we have heard out of the law that Christ abideth for ever: how sayest thou, The Son of man must be lifted up? Who is this Son of Man?” John, XII, 34.

“For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on :

“And they shall scourge him, and put him to death : and the third day he shall rise again.

"And they understood none of these things : and this saying was hid from them, neither knew they the things which were spoken."—*Luke, XVIII. 32, 33, & 34.*

"And they kept the saying with themselves, questioning one with another what the rising from the dead should mean."—*Mark, IX. 10.*

"For he taught his disciples, and said unto them, The Son of man is delivered into the hands of men, and they shall kill him ; and after that he is killed, he shall rise the third day.

"But they understood not that saying, and were afraid to ask him."—*Mark, IX. 31 & 32.*

No need to multiply instances. It is not a case for interpretation, for we have here the actual testimony of the chosen disciples themselves that they did not understand what was meant by these sayings. In particular, the expressions, "the Son of man," and the "rising from the dead," were unintelligible to them. We have already had occasion to look into the surface meaning of the former of these two expressions and we saw that it meant merely 'Adamzad,' but we shall reserve an enquiry into its true significance, in connection with the symbolism of the doctrine of resurrection, for a later period. The latter expression, 'the rising from the dead' shall be dealt with presently. Meanwhile, it is obvious that Jesus did not choose to enlighten his congregations on the subject, and preferred that they should remain ignorant of it. The question is, why ?

Before, however, proceeding to explain this point, let us formulate another question similarly arising out of the mysterious conduct of Jesus, as that is also inextricably mixed up with this one.

It is recorded in the gospels that Jesus not only evinced fear, at the very last moment, before his final preparation for glorification, but also actually prayed

that the 'cup might be taken away from him.' It is also written that before his arrest, he often hid himself when he found that the intentions of the Jews were all but friendly towards him, *e.g.*,

"Then from that day forth they took counsel together for to put him to death.

"Jesus therefore walked no more openly among the Jews : but went thence to a country near the wilderness, into a city called Ephraim, and there continued with his disciples."—*John, XI. 53 & 54.*

"Then took they up stones to cast at him : but Jesus hid himself, and went out of the temple, going through the midst of them and so passed by."—*John, VIII. 59.*

The display of such fear by the Son of God is most un-Godlike. Neither can we imagine it becoming the dignity of such an Exalted Being to assure his disciples :

"My soul is exceeding sorrowful, even unto death."—(*Matthew, XXVI. 38*).

It is considered a virtue amongst civilized races to display a manly spirit of resignation, in the closing hours of one's life, and a manifestation of old-womanish resentment of death is looked upon as a sign of pagan barbarism. Why, then, did Jesus forget himself so far ?

It is quite obvious, therefore, that our ideas about the personality of Jesus are hopelessly wrong, and the sole cause of our errors. There can be no such thing as the Son of God. In order that there should be a son, there must be a wife first. The God of the Christian Church cannot have a son, for He has no wife. The true significance of the doctrine of Sonship of God shall be explained in the following chapters.

All these difficulties vanish from our path when we reject unreasonable dogmas, and look at things from a

rational point of view, for then the conduct, which has been seen to be inconsistent with the dignity of the Son of God, becomes quite appropriate for Jesus.

The early life of Jesus has shown us that he was a man of more than ordinary learning, fully versed in the knowledge of all the religious philosophies of the world, and well-acquainted and familiar with the most secret truths and occult sciences, which, have mostly become lost to mankind in this age. He not only possessed a perfect knowledge of the various religious philosophies, but had also acquired great practical experience, and had developed his occult, psychic forces to a degree which made him almost a super-human being, far above the level of the average humanity of his day.

What his philosophy was has already been discussed before ; all that we need mention here is a brief outline of it to facilitate a better understanding of what is to follow. He believed that there is only one Living Reality in existence, and looked upon the phenomenal universe as illusory and dream-like. That one Reality he believed to be his own Inner Divinity, and held that all powers, including immortality, were his, if he could but subdue his lower nature,—a thing which he actually accomplished, at the Place of Golgotha. He selected the people of Israel for his mission for two reasons : firstly, because the land of the patriarchs appeared as sufficiently manured soil where the seed might multiply thirty-, sixty-, or a hundred-fold with ease ; and, secondly, because of his early associations, and of the facilities afforded by his intimate knowledge of the Jewish language, customs,

traditions, and above all, by his familiarity with their scriptures. Jesus was not ignorant of the weakness of human nature, and knew that his doctrines were such as could not be easily accepted by the Jews, all leaven of truth in the writings of the prophets notwithstanding. Just realize how difficult is the task of preaching the Godhood and immortality of man even to-day, when the world-wide idea of religious toleration permits us to express our ideas with absolute freedom, and without fear. Two thousand years ago there was no such thing as toleration known amongst the generality of men, and the punishment for 'blasphemy' was nothing short of death.

Jesus knew the difficulties which beset his path, and although he had ample guarantee of immortality in his own increasing powers, still, the risk was too great to be incurred unnecessarily. He knew full well that the moment he preached the doctrine of man's immortality openly, everybody would offer to test the truth of the doctrine on his person, for, as his own teaching shows, he knew 'men would not believe even though one rose from the dead.' He pondered over the situation, and concluded that immortality only meant the conquest of death, not the rising up of the dead, on some future occasion, by the favour of another. He rejected the idea of dying to be brought to life again, and understood that the conquest of death implied nothing less than the acquisition of power to maintain a conscious existence, under all circumstances. This is what he set out to preach. But how was this to be proved to the unbelieving masses? Jesus had, in all probability, never

studied religion from the scientific and metaphysical points of view. His knowledge had not been acquired in the schools of logic and philosophy, or on lines of inductive reason. Perhaps the scriptural texts and practical demonstration were the sole foundation of his wisdom. But these do not suffice for every one; something more than dogmatic assertion is necessary to convince the masses. Such was the difficulty which stared the Master in the face. No difficulty can, however, permanently stand in the way of a great soul, hence, no sooner than did it arise, its solution also presented itself to his great mind.

He solved the problem by adopting the bold plan of illustrating his doctrine in his own person. He would preach his doctrine at all times, but

"I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world"

so that those alone who had ears to hear and eyes to see could realize its truth, and apply for further instructions. As for the enlightenment of the lower strata of society, he selected humble men whom he intended to initiate into the mysteries of his faith and to bring up after the manner of the other religious orders in the East, that is, by gradual and easy instruction. The power of working miracles, also, he relied upon to strengthen the faith of his followers. But unfortunately his doctrine did not appeal to the people, and whatever success he achieved, in his own time, was due to his super-human power of curing disease and working miracles. Even his disciples, as has been seen before, developed very little capacity, at least during the time he was with

them, for faith, and displayed a marked tendency to remain content with the miraculous in him. It thus became necessary to give a public demonstration of his doctrine of immortality, under circumstances which would leave no doubt as to its truth. It was to serve a twofold purpose for him. Firstly, it would be proof positive of his teaching, and, secondly, it would remove whatever imperfections were still left in him. Although his forty days' austerities, in the forest, had rendered him good service, in proving his powers against such animals and beasts as make human sojourn therein impossible, still he had had no actual occasion to undergo any such experience as would ordinarily prove fatal to man, at the hands of his own race. That he regarded himself as imperfect, without that sort of experience, follows from his own words :—

"And he said unto them, Go ye, and tell that fox (Herod), Behold I cast out devils, and I do cures to-day and to-morrow, and the third day I shall be perfected."—(*Luke, XIII. 32.*)

Thus, his plan was intended to serve the twofold purpose, that is the practical demonstration of the truth of the doctrine to the public, and the attainment of perfection for himself. But it was essential for its success that he took no one into his counsel.

It was a matter of life and death, and, with such men as Judas Iscariot among his disciples, the safest course was to impart the secret to no one. Yet a reference to his intentions was necessary, so that when the experiment passed off successfully, those mysterious references could be pointed out as constituting the strongest item of proof in support of his doctrine.

It would be the height of folly to reject Jesus as an artful designer, because we should then have to reject every one in whose conduct we see evidence, or traces of design. Wherever we see parents laying out and carrying into execution schemes for the betterment of the condition of their offspring, we should have to face the same ugly situation. The very Son of God, in the popular sense of the expression, would be open to the same blame. Even the Supreme Father who laid designs for the sacrifice of His only begotten Son in our behalf, and who "concealed certain truths from the wise, but revealed them to the babes," in such a fashion that none of them, at least during the lifetime of Jesus, could understand them, would not escape condemnation for designing. It is pure prejudice which can possibly take such a view of the great sacrifice which the noble soul of Jesus undertook to make in our cause. To incur the risk of losing one's life purely for the sake of others, so that they might be saved, is one of those heroic deeds which history is ever proud to ornament its pages with. He had discovered the secret of human woe, and its remedy was so astounding that the wisest of the age, although beaten in argument, merely shook their unconvinced heads at it, leaving him to prove its truth, if he so chose, by a practical demonstration on his own person. But be it said to his everlasting glory that he did not, for a moment, shrink from the task set to him to accomplish. How can one doubt his claim, "I am the way, the truth, and the life"? He* was the 'truth,' because he set it before

* Here 'he' refers to the Speaker, not to the body which was employed by the Speaker on the occasion.

them, he was the 'way,' because he undertook to guide them along the most difficult portion of it, and he was the 'life,' because he rose from the dead, and demonstrated its triumph to the world. Adam was punished, because he had busied himself in the pursuit of good and evil, with the result that the Divine in him became buried below his lower nature. This was the truth that the hero-martyr of the Place of Calvary preached to the world. The way to ascend to the right hand of Power lay in a complete overthrow of the 'man,' metaphorically, in his crucifixion, so that the God-end of the see-saw be released from the bondage of ignorance and rise up to the top. Jesus possessed the knowledge, knew the way, and pointed it out definitely, by his own example, to the world, and, also, demonstrated the result in his triumph over death. One can understand this. But where is the sense in the sacrifice of the only begotten Son, if the lesson to be learnt by humanity was to be non-productive of any practical result? If there is a resurrection of the dead in the hereafter, men would have risen all the same, whether the Lord God sacrificed the life of His son, or not. There is point in the view which we have taken above, but none in the orthodox view. Why could not the Lord God think of some other and less tragic way to inform His creatures? Are not all things possible with Him? And, after all the ceremony comes to a childish farce, when we remember that there was no sort of danger incurred in the so-called sacrifice. It was positively certain, that the Son of God was not to die altogether. Even assuming that he actually died on the cross, the sacrifice by God of the

life of his Son, when stripped of all poetical clothing, amounts to a suspension of animation for the space of three days. Can we compare it with the heroic devotion of Abraham, who offered to sacrifice his son's life in real, deadly earnest? And, yet, even the conduct of Abraham sinks into insignificance before that of Jesus. Abraham merely wished to win the favour of the Lord, while Jesus was actuated by motives of the purest love for the erring humanity !

Such was the nature of the sacrifice which Jesus voluntarily undertook to offer for humanity. We can now follow him more closely in his ideas. We shall now find that that which seemed mysterious and inexplicable in his conduct was not only natural, but, also, most appropriate and becoming under the circumstances. His tactics in hiding himself, when the Jews proposed to lynch him, are no longer beyond the pale of rational explanation. While he was desirous of demonstrating the truth of his doctrine of immortality, on a suitable occasion, he was not going to put it to test at the mere will and pleasure of his audience. And, yet his divine powers enabled him to escape from harm, in a manner becoming his dignity. He did not beg for mercy, or run away from his persecutors, when they took up stones to kill him ; neither did he resort to any of those mean tricks which ordinarily suggest themselves, when one is in danger of one's life. He boldly passed through them, and no man dared harm a hair of his head. A single look from him probably sufficed to freeze the blood in the veins of his assailants. The moment chosen by him for public demonstration had not yet arrived, and he

was perfectly justified in defending himself by his occult powers.

The gospel narratives leave no doubt as to the plan of Jesus. That he had decided to demonstrate his immortality on the cross is clear from his own sayings. The following statement of his is too definite to need comment :

"Behold, we go up to Jerusalem; and the Son of man shall be betrayed unto the chief priests, and unto the scribes, and they shall condemn him to death, and shall deliver him to the Gentiles to mock, and to scourge and to crucify him: and the third day he shall rise again."—(*Matthew*, XX. 18 & 19).

He was all along aiming at it, so that, whenever he was asked by the people for a sign he would reply that no sign but that of the prophet Jonas would be given them, for as Jonas was for three days and nights in the belly of the fish, so would the Son of man remain for a similar period in the heart of the earth (*Matthew*, XII. 40 and XVI. 4). Even in Galilee, he repeated it to his disciples (*Matthew*, XVII. 22). On another occasion he put it :

"I have a baptism to be baptized with; and how I am straitened till it be accomplished."—(*Luke*, XII. 50).

John (XVIII. 32) lends confirmation to this view, if any were necessary. So determined was he on this purpose that when Peter unwittingly rebuked him, saying: "Be it far from thee Lord: this shall not be unto thee," he (*Jesus*) turned on him (*Peter*) so fiercely that he had to hold his peace, in spite of the liberty he used to take with the Master (*Matthew*, XVI. 22 & 23).

The next question that arises in connection with the scheme of Jesus, for a practical demonstration of his

immortality is: How could he know beforehand the manner in which the Jews would put him to death? In other words, how could the Jews be compelled to further his scheme by selecting crucifixion as the only mode of death? A little thinking will enable any one to see that it was not a matter of any great difficulty.

In the days of Jesus, Judea was under the Roman rule, and Pontius Pilate was its governor. The following from the Westminster Bible Dictionary is relevant to the point under consideration:—

"It was the custom for the procurators to reside at Jerusalem during the great feasts to preserve order; accordingly, at the time of our Lord's last passover Pilate was occupying his official residence in Herod's palace. As the power of life and death was in the hands of the Roman Governor, our Lord could not be crucified by the Jews without the sanction and command of Pilate (*John*, 18. 31; 19. 16)".—The Westminster Bible Dictionary, by the Revd. T. J. Shepherd, D. D., page 411, under the heading 'Pilate.'

Our next quotation from the same authority at page 147, under the heading 'cross,' throws further light on the situation:—

"Cross, a gibbet made of two beams of wood placed transversely in the shape of a T or X or +, on which criminals were executed. This mode of punishment was not practised by the Jews; among the Romans it was reserved for slaves or the most atrocious criminals."

The situation now becomes perfectly clear. Jesus chose that moment, for the practical demonstration of his doctrine, when Pilate's presence at Jerusalem would make it impossible for the Jews to take the law into their own hands, and, therefore, selected the time of the great feast of the passover. Now, it was certain that the Jews would desire to inflict the most ignominious punishment, that is, crucifixion, on him whom they believed to have

been guilty of the worst possible form of blasphemy, and the report of such expressions as the 'Kingdom of God' was not unlikely to brand him as a most dangerous seditionist in the eyes of their Roman Rulers. Probably it was the report of the expression, "Blessed is the king of Israel that cometh in the name of the Lord" (John, XII. 13), used by some of his overzealous followers, at the time of his last entry in Jerusalem, which disinclined the Roman soldiery to show any regard for his person, when once it was decided to yield to the demand of the Jews. Thus, so long as no one knew his object, there was hardly any chance of error, or room for mishap, left any where in his scheme, and, even if the worst came to the worst, it was always within his power to 'hide himself and pass through their midst,' as he had done before. The irresistible power, acquired by the development of the subjective forces within him, could always be relied upon to enable him to effect his escape at the last moment, if he found that the events were not shaping themselves to suit his plan.

That he knew his power well is put beyond the possibility of dispute by his own declaration, which, in the words of the author of the gospel of St. John, was :—

"No man taketh it (life) from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father."

By this time, of course, Jesus had been fully convinced of his intended laying down of life and its taking up again in the interest of 'the sheep' as a Divine commandment, so that there should be only 'one fold

and one Shepherd' for them. To the same effect is his statement :

"And truly the Son of man goeth, as it was determined."—*Luke, XXII. 22*).

When Peter drew out his sword to resist the arrest, Jesus rebuked him, saying,

"Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels? but how then will the scriptures be fulfilled that thus it must be?"

He all along felt that the Father within was powerful enough to protect him from all harm, at the hands of men; accordingly, he said to his assailants :

"When I was daily with you in the temple, ye stretched forth no hands against me : but this is your hour, and the power of darkness."

The only time when he showed signs of fear was when he set out to prepare himself for the trial. Then alone did his indomitable courage seem to give way for a moment; but it was not anything more than a mere passing exhibition of inborn, human weakness, so natural in the stoutest heart, at the possibility of death and extinction in the impending ordeal. It is just this point which renders the character of Jesus all the more admirable. How many of our race would have stood firm to such a resolve as his, with death staring in the face, particularly when no immediate personal end was to be served thereby? Is it any wonder that Jesus should retire into solitude, to look over the events of the past three years of his career, as the teacher of the race? In the undisturbed solitude of the place of Gethsemane, he looked back, through the vista of hoary antiquity, to the solitary couple of typical humanity, and, in his mind's eye, saw them walking in the company of the Father,

and beheld their happiness unmarred by any of the incidents so common to humanity in his own day. The vision of paradise lay stretched before him. The garden of Eden, with all its beautiful, soul-enrapturing scenery, lay pictured before his mental gaze, with the figures of Adam and Eve standing out, in bold relief, in the foreground,—the former with a countenance radiating, in manhood's glory, like noonday sun, and the latter, in the fulness of womanhood's charms, surpassing the shining orb of the Queen of night, even when at the zenith of her majestic grace. He looked at them with awe and admiration, and his delight knew no bounds when he beheld their radiant faces lit up with the beatific glory of at-one-ment with the Lord God, whom he had learnt to look upon as the Father. The scene held him spell-bound for a moment. Then his eye wandered over to where the Tree of Life itself stood in the midst of the garden, and he presently beheld the two human figures walking leisurely towards it, and, saw them stretch out their hands and eat its golden fruit, which, even as it stood on the tree, seemed to be overflowing with the nectar of immortality. There was not a single withered leaf on that tree, nor anywhere else in its vicinity, while the heavenly fragrance of its blossoms carried life and joy to all, as it was wafted on the breeze.

Entranced and enraptured, he allowed his gaze to wander from it to a still more beautiful tree in the garden.

“With root above, branches below; its leaves are hymns, virtue and vice its flowers and joy and grief its fruit. Downwards and

upwards spread the branches of it, nourished by the qualities ; the objects of sense its buds ; and its roots grow downwards, the bonds of action in the world of men."—(*Bhagavad Gita*, XV. 1, 2 and 3.)

Jesus was fascinated ; something within him seemed to point it out as the tree of knowledge of good and evil. He looked at it admiringly, when all of a sudden he noticed that a dark slimy object glided up to its trunk and threw its venom into it. He instinctively shuddered from its sight, and allowed his gaze to wander away still further, when in a quiet retreat he beheld the sweetest woman, fairest of the fair, her beauteous countenance bathed in the smiles of joy, her eyes sparkling with the light of innocence and love, a perfect model of feminine grace and beauty, tripping gaily, and, in the intense lightness of heart, born of the sense of freedom and power, hardly seeming to touch the ground which she trod. Presently, he beheld the dark slimy creature coming up to her from behind, and noticed that her fair face showed signs of instinctive repulsion at its approach. Eagerly did he strain his nerves to catch their conversation, but in vain. He only beheld a shaking of the head on the part of the fair one, and a nodding, as if in emphasizing a point, on that of the other ; and then it seemed as if some understanding had been arrived at between them, for he beheld them parting company with a nod of their heads. His gaze now followed the figure of the woman, who, passing through some beautiful walks and flower-beds, rejoined her lord. There was some conversation between them which he could not overhear, but he saw signs of anger and incredulity succeed each other on the

face of the man. Next he beheld them proceeding in the direction of the attractive but poisonous tree, and it appeared to him that their talk had some reference to it, for the man shook his head vigorously when they reached it. At last the woman raised her beautiful, symmetrical hand to point out its beauty, at which her companion seemed at first to hesitate, and, then finally, to agree with her.

Then all of a sudden the heart of Jesus sank within him. He saw the woman pluck the fruit of the tree. He made as if to rush forward to warn them that the tree was poisoned, but before he could realize what had happened, the woman had eaten a slice herself and had given another to her lord and master, the man. Jesus did not want to look in that direction any more. He knew what the inevitable result of that fruit was.

Then he turned his gaze towards Jerusalem, and saw, as if by the power of clairaudience, the chief priests and elders gathered together, planning and plotting his own destruction. He saw Judas Iscariot sitting in their midst with what looked like some pieces of silver before him, and heard the arrangement arrived at between them for his betrayal. But this scene did not affect him in the least. He was only amazed (Mark, XIV. 33) at their shortsightedness. His mind had already been made up; the temporary fit of weakness had passed. In the whole of the holy land of Palestine he was the one man who knew the secret of sin. Should he allow the handful of purblind fools of the Scribes and Pharisees to stand between him and his duty to the whole race?

When at the end of his forty days' austerities in the forest he had not yielded to the voice of temptation, which had pointed out that all the pomp and power and greatness which man can possibly desire in this world was his, if he would but use his powers for their acquisition, and had preferred to carry out his ministry, how could he now be swayed away from the course which he had chalked out for himself? That settled the point, once for all. Having arrived at this conclusion, he became once again the Master that he was.

After the fit of momentary human weakness had passed away, Jesus applied himself to testing his powers. He exerted himself to such an extent in what seemed to his disciples the act of praying, but which, in reality, was the act of concentration and display of Will power that 'his sweat was as it were great drops of blood falling down to the ground.' Three of his most powerful disciples, namely, Peter, James and John, felt overpowered, and could not keep awake, and fancied that an angel from heaven had come to strengthen him. Thrice he told them to keep awake and watch with him, but each time they fell asleep, and when reprimanded by him did not know what reply to give (Mark, XIV. 40). The test was entirely successful, for if three of his well-instructed and most advanced disciples, like Peter, James and John, in spite of their combined exertions to keep awake, could not resist the influence of, but yielded to his Subjective forces, and were dumb-founded, he had nothing to fear, at all, at the hands of his persecutors. So he stepped out of his solitude, being, now, fully prepared for the coming ordeal. He no longer said,

'the spirit indeed is willing but the flesh is weak.' The weakness of the flesh was a momentary sensation, which the spirit had never succumbed to. There was no longer the fear of any mishap, or calamity; he felt the power of his spirit welling up within him. The 'man' in him was completely subdued; and, rising like the divine Master that he had now become, he declared, "rise up, let us go," to meet the assassin. It seems but a waste of time, now, to show, in detail, that the three purposes for which the Son of God could come down from heaven, namely,

- (1) to reveal the glory of the Father to His children,
- (2) to redeem mankind from sin, and
- (3) to illustrate the message of divine forgiveness in his own person, and, incidentally, to establish his claim to Sonship of God, by rising up from the dead, were much better performed by Jesus, as a descendant of Adam, than could possibly be performed by him as the Son of God, in the orthodox sense of the word.

There is no difficulty, now, in our understanding him when he declares:—

"If any man will come after me, let him deny himself, and take up his cross daily and follow me."

When the voice of the crier, 'repent for the Kingdom of God is at hand,' is heard and meditated upon, the path for the coming of the saviour is straightened out. Then comes the higher teaching to the effect that he who will save his life shall lose it, but he who loses it, for the sake of the Christ within, shall find it. Such is the doctrine which is illustrated in the crucifixion of Jesus. The love of the lower nature is the cause of sorrow, for

so long as it (the lower nature) is in ascendancy the Godhood of man must remain hidden below the threshold. Give up attachment to that lower nature, and your inner divinity will shine forth at once. Therefore, so long as a man clings to his animal nature, and has a longing to participate in the pleasures and joys which the world of senses affords, he cannot save his life, but if he gets ready to sacrifice his lower 'life,' so that the Christ within him may come into his own, he will become the fountain of life itself. Just as by the destruction of his man-nature Jesus became Christ, the fountain of immortal life, so would every one, who will but crucify his lower self, attain to immortality. The western nations found the teaching of Christ difficult to understand, because they had only his solitary example before them, but in the East there have been scores of men who have risen to Godhood. The twenty-four Tirthankaras of the Jainas, amongst others, had set the example before the nations of the East, centuries before the advent of Jesus, and had succeeded in changing their mortal bodies into God-bodies, in this world, by neglecting, mortifying, and, finally, by totally destroying their lower nature. Even, now-a-days, there are men who are trying to live on this principle. This is the only way to rise above death, sickness and sorrow.

So far as resurrection is concerned, the ground has now been prepared, by the facts and conclusions already established and drawn, for a proper understanding of what took place after the crucifixion of Jesus. Only a few other incidents are required to fill in the remaining details of the scene at Calvary. Among the

important ones, the first point to notice is that Jesus was crucified at the sixth hour and was dead by the ninth. This was so strange and unexpected that Pilate marvelled if Jesus were already dead (Mark, XV. 44). Usually death by crucifixion is a slow, lingering process. The Westminster Bible Dictionary (page 147) has the following comment on the subject :—

"Death pains thus inflicted were not only excruciating, but lingering, the unhappy person often surviving for several days."

Even the malefactors, if we believe them to have been crucified with Jesus, were found alive and had to be killed by further breaking of their legs, in accordance with the Jewish tenets (John, XIX. 31; Deutonomy XXI. 23).

Another point to notice is that Jesus refused to drink the stupefying mixture consisting of vinegar and gall, which was usually given to the victims to deaden pain. According to Matthew (XXVII. 34), 'when he had tasted thereof, he would not drink.'

The last and the most important point to take note of is the manner of his 'death.' He is said to have yielded up the ghost with the twice repeated cry, "My God, My God, why hast thou forsaken me."* This is the account given by Matthew (XXVII. 46 & 50). Mark (XV. 34 & 37) corroborates him almost word for word. Luke, however, narrates the story with a strong variation. According to him, Jesus, having cried with a loud voice, gave up the ghost, saying, 'Father, into thy hands I

* The Secret Doctrine (Vol. III, pp. 146—8) shows that the meaning of this verse, in the original Hebrew MS., is not as it is given in the English Version, but : 'My God, My God, how dost thou glorify me.' This is certainly most likely to have been used by Jesus.

commend my spirit.' On the other hand, John, who claims to have been present on the spot, and whose anxiety to be considered truthful, the gospel after his name makes no endeavour to hide, tells us :—" When Jesus therefore had received the vinegar, he said, 'It is finished' : and he bowed his head, and gave up the ghost." John also introduces the mother of Jesus, on the scene, and drags him down at that supreme moment of his career so much into the world of men as to make him say to her, " woman behold thy son," and to ' that disciple,' " behold thy mother " !

None of these statements is compatible with the dignity of the Son of God, nor are they quite consistent with the attitude of Jesus crucifying the man within him. The nature of the contradictions involved in them is such that no reliance can be put upon them, and it is more than probable that the disciples of Jesus had taken to their heels, at the earliest opportunity, after his arrest, except possibly Peter.

Touching the account of the resurrection of Christ, as contained in the New Testament, we shall let Dr. W. Wenzlic, M.D., state his views on the subject. In ' The Greatest Good of Mankind ' (pages 205, 206 and 207), he writes :—

"An angel descending from heaven amid an earthquake to roll away the stone from the tomb of Christ, witnessed according to Matthew by Mary Magdalene and the other Mary, is certainly something so remarkable that if it had occurred, Mark, Luke and John would also have recorded the miracle as a prelude.

"Instead of merely omitting the testimony these apostles, three of them, testify to the contrary ; Luke, XXIV. 2, says : ' And they found the stone rolled away from the tomb and no angel outside but one within the tomb, and that 10, Joanna was with the two Marys.'

John, XX, however, says, Mary Magdalene *alone* went to the tomb. Mark, XVI. 4, mentions no angel from heaven, but 'They see that the stone is rolled away.'

"Thus the four records contain four different accounts.

"While the *one* young man angel of Luke was *sitting* on the right side, XVI. 5, *two* men in dazzling apparel *stood* by them according to Luke XXIV. 4: but John says, XX. 12, Magdalene beholdeth *two* angels in white *sitting*, *one* at the *head*, and *one* at the *feet*, where the body of Jesus had lain.

"If these several recorders were so particular in the number of angels and their postures, why do they contradict one another as to the number of witnesses that gave the testimony: Matthew saying that the two Marys went, Luke that Joanna was alone, and John that Magdalene alone went to the tomb.

"Matthew says that the two Marys met Jesus on their way to the disciples and that he spoke to them. On the appointed time Jesus met the eleven on the mountain and gave instructions. Nothing is mentioned of vanishing or rising up to heaven. His last words in this chapter are: 'I am with you always, even unto the end of the world.'

"Mark records, XVI. 9, that Jesus when he was risen appeared first to Magdalene, 12 then in another form unto two that had been with him, afterwards to the eleven themselves. 19. After he had spoken unto them, he was *received up* into heaven and sat at the right hand of God.

"Luke XXIV. 13, narrates that Jesus first appeared unto two that were journeying, but they knew him not until they had supper: 31, and then he vanished out of sight. 34. He appeared unto Simon. 36. Then he stood in the midst of them. 39. It is I myself: handle me and see; for a *spirit* hath *no flesh* and *bones*, as ye behold me having. 50. He led them out: 51. While he blessed them, he parted from them, and was *carried up into heaven*.

"John has Jesus appear to Magdalene in the tomb after she spoke to the angels, but she knew him not. 17. When she knew him, Jesus said, *Touch me not*; for I am *not yet ascended* unto the Father. 19. On the evening of the first day of the week he appeared to the disciples in a closed room. 26. After eight days he came again, the doors being shut. 27. Then saith he to Thomas, *reach hither thy hand and put it into my side*; John XX. 15-27. In

XXI. 24, Jesus manifested himself again to the disciples at the sea of Tiberias on the beach and filled the nets with fishes. He sayeth not how he vanished, and 'we know that his witness is true.'

"Jesus showed himself alive after his passion by many proofs, appearing unto the apostles by the space of forty days, says Paul in Acts I. 3—9. And when he had said these things, as they were looking, he was taken up; and a cloud received him out of their sight. And while they were looking steadfastly into heaven as he went, behold two men stood by them, in white apparel; which also said, Ye men of Galilee, why stand ye looking into heaven? this Jesus, which was received up from you into heaven, shall come again in like manner as ye behold him going into heaven.

"Paul says, that Jesus appeared to Cephas; then to the twelve: then he appeared to above 500 brethren at once, of whom the greater part remain until now; 7, then he appeared to James; then to all the apostles, and last of all, as to one born out of all time, he appeared to me also; 1 Cor. XV. 5—7.

"The ascension as witnessed by the apostles is described in the Acts with all the accessories such a spectacular event would imply, whereas Mark and Luke only say that Jesus was received in heaven; Matthew, John, and Paul in Cor. I., say nothing about so great a miracle."

"Order of appearance."

"Jesus appeared in the following order:

"To Mary and Magdalene, then to the 11 apostles, according to Matthew.

"To Magdalene, then to the two apostles, then to all.—*Mark*.

"To the two apostles, then to Simon, then to all.—*Luke*.

"To Magdalene, then to the disciples, in 8 days again in Tiberias.—*John*.

"To the apostles in 40 days.—*Acts*.

"To Cephas, then to the 12 apostles, then to the above 500.—*I Cor*.

"To Paul, and James.

"No two records agree as to the number of witnesses nor as to the order of meeting Jesus.

"Slight variations in the testimony of witnesses would strengthen evidence if they express merely the differences of personal impressions, but the essentials must agree. In the above the essentials not

only disagree, but contradict one another. This holds good also with reference to what was spoken by Jesus and his disciples. If closely examined it will be found that the relevant as well as the irrelevant vary with each version, *Exempli gratia* ; Luke, XXIV. 39, the evening of the first day, See my hands and feet, that it is myself; handle me and see : for a spirit hath no flesh and bones, as ye behold me having. In John, XX, 17, Jesus says to Magdalene, Touch me not ; for I am not yet ascended unto the Father. Again eight days later, verse 27, he asks Thomas to touch and examine him.....We are left to draw our own conclusions."

There are obvious traces of false accounts and interpolations about the events which took place subsequent to the crucifixion. Matthew makes the Pharisees obtain the permission of Pilate to make the sepulchre secure, on the second day, fearing that the deceiver might rise up again (Matthew, XXVII. 62—66). This does not read well with what John says in his gospel (chapter XII, verses 32, 33 and 34). It is hardly likely that Jesus would be so careless with his speech that what remained unintelligible to his friends and disciples would become plain to his enemies. Moreover, had the Jews feared any such thing, they would have shown more promptitude and earnestness while the body of Jesus still lay on the cross, or, at the latest, that very night. It savours of locking the stable door after the horse is stolen. No other gospel-writer corroborates Matthew on the point. The strongest reason against the story about securing the sepulchre lies in the fact that, after the crucifixion, the Jews had absolutely no knowledge of the resurrection of Jesus, or there would have been some signs of activity, or repentance, on their part. It is unlikely that such an event would have passed by without causing a tremendous stir, which, the fable of a

bribe, is too feeble to explain. This account suffers from the fault of aiming too high.

Matthew closes his gospel with some of the 'eleven' still doubting the resurrection, although they 'saw and worshipped him' (XXVIII. 17).

According to Luke, the resurrection and the vanishing took place the same day. Certain women went and saw the empty grave, and, when they had carried the news to the disciples, Peter also ran to see what had happened, and was astonished to see the linen clothes lying in the grave, but not the body of Jesus. The same day, Jesus met two of the disciples, talked to them, dined with them in the evening, met the remaining body of them about an hour later, and, finally, leading them out to Bethany, parted from them, and was carried to heaven.

According to John, both Peter and 'the other disciple' ran to see the sepulchre, and, although the 'other disciple' outran Peter, the result was that they both found the grave empty, except that it contained linen clothes and a napkin. John's anxiety to be believed practically makes it impossible for one to believe in his narration of the glorious events, which he records in connection with the resurrection of his Master.

Further, if it be true that some of the eleven, although they had seen and worshipped him, entertained doubts about his resurrection, the conclusion seems to be that the longer and more detailed accounts of the appearance of Jesus among his disciples are, at all events, not intended to be read in their historical sense.

But while rejecting the accounts of the gospel-writers, one finds oneself unable to reject the fact of resurrection altogether. While it is true that most of the disciples of Jesus have little, or nothing, to show in the shape of any new, or special, training, in spite of the fact that some of them record that their understandings were opened, by the Saviour, after he rose from the dead, still it is impossible, for that reason alone, to disbelieve in the power of Jesus to raise himself up.

Nor is it logical to hold that his non-appearance before his enemies necessarily precludes a belief in his resurrection, for he might have had some good reason for not courting their notice, after getting out of the grave. It all depends on what view we take of his 'death.' If one believes that he actually died on the cross, then, certainly, there is an end to the resurrection; but if, in harmony with our previous conclusions, we accord to him the power to put himself in deep trance, there is no difficulty in the matter.

Rejecting the Biblical narratives, about his doings, after the resurrection, we shall construe the events in our own way. The first thing to see is whether there is any evidence of the power claimed by the higher adepts of Yoga and other mystics to enter, at will, into a state of trance, and become dead to all appearances. That there are cases of suspended animation no one will seriously deny. Nor will it be denied that some lamentable burials have taken place in which the persons buried were supposed to be dead, though actually alive and in trance. Dr. Drayton, M.D., refers to the case of Revd. William Tennant of New Jersey who

several times became entranced, and was twice prepared for the grave, his physicians even concluding that he was dead (Human Magnetism, page 59). On the same page he says :—

“Many other cases are recorded of ‘suspended animation,’ which, it is claimed, can be induced almost at will. The stories told of East Indian fakirs who have voluntarily entered into the trance state and remained apparently dead for even months, have their ‘witness’ testimony, and it is of a character that skepticism respects.”

In the 21st chapter of the law of Psychic Phenomena, Hudson discusses the subject at great length, and shows the genuine nature of the phenomenon. On page 312 of the book last referred to, he writes :—

“One of the most clearly attested instances of the kind alluded to is the experiment of the fakir of Lahore, who, at the instance of Ranjit Singh, suffered himself to be buried alive in an air-tight vault for a period of six weeks. The case was thoroughly authenticated by Sir Claude Wade, the then British resident at the Court of Ludhiana. The fakir's nostrils and ears were first filled with wax; he was then placed in a linen bag, then deposited in a wooden box which was securely locked and the box was deposited in a brick vault which was carefully plastered up with mortar and sealed with the Raja's seal. A guard of British soldiers was then detailed to watch the vault day and night. At the end of the prescribed time the vault was opened in the presence of Sir Claude and Ranjit Singh, and the fakir was restored to consciousness.”

We also learn from Dr. Drayton that Sir Monier Williams, at one time, Professor of Sanskrit at Oxford, also testified to the accuracy of these details, and that Dr. McGregor, the then resident surgeon, also watched the case. “Every precaution was taken to prevent deception” (Human Magnetism, pages 59 and 60).

Sensations of pain are generally absent in trance, and the immunity from them becomes more marked

when a suggestion to that effect is given by the person himself before entering that state of consciousness, or, afterwards, by another, as in hypnotism. Says Prof. James in his 'Principles of Psychology,' at page 606 of the second volume :—

"Real sensations may be abolished as well as false ones suggested. Legs and breasts may be amputated, children born, teeth extracted, in fact the most painful experiences undergone, with no other anæsthetic than the hypnotizer's assurance that no pain shall be felt."

It would be useless to multiply further authorities. The evidence in support of the phenomenon is more than sufficient, and, consequently, there is no room for doubt. It would also be well to bear in mind that suggestion for the inhibition of pain, like any other suggestion, may be given in the waking state; in fact it is quite an established rule now that a suggestion adopted by a person, in the waking state, is generally more potent than one, given by another, after the induction of hypnotic sleep.

We may now resume the thread of our narrative of the great sacrifice Jesus had determined to make for the welfare of humanity. How he was betrayed, arrested and taken to the Chief priest of the Jews are well-known facts, and so we need not tarry to describe them in detail. When he was taken before the chief priest, however, it was discovered that there was no evidence worth the name against him. Only two persons seem to have deposed against him, and even their testimony was so discrepant that it was not considered safe to rely upon it. The chief priest and his companions were perplexed, and did not know what to do.

Here was the very man for whose destruction all the plotting and planning had been done, but just at the very moment when they thought that he was in their power, he seemed to be escaping out of their hands, for want of good evidence. In sheer desperation, the priest resorted to the device of bullying the prisoner into making some incriminating statement against himself. He turned to Jesus with the words :

"Answerest thou nothing ? what is it *which* these witness against thee ?"

Jesus held his tongue, but a moment's reflection enabled him to see that his silence might be the undoing of his plans ; accordingly, he decided to help his enemies, so that when the wily priest returned to the attack, saying, "Art thou the Christ, the Son of the Blessed ?" (Mark, XIV. 61), he (Jesus) replied,

"Thou hast said : nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven" (*Matthew, XXVI. 64*).

This was enough for the chief priest and other accusers of Jesus, who after subjecting him to various forms of ignominy, marched him off to the residence of the Governor, and accused him of high treason against the Roman Emperor (Mark, XV. 12 ; Luke, XXIII. 2). In his statement before Pilate, Jesus, seeing that Pilate was a righteous man, did not like to suffer him to remain under a wrong impression, and told him that his kingdom was not of this world, whereupon Pilate was inclined to release him ; but fearing that his releasing Jesus in the face of such a tumultuous clamour for his death, as Caesar's enemy, might implicate him in the eyes of his own Emperor, he had to yield to their

demand, for they had openly threatened to denounce him, saying :

"If thou let this man go thou art not Caesar's friend : whosoever maketh himself a king speaketh against Cesar " (*John*, XIX. 12).

Herein again we find the nobility of Jesus' disposition asserting itself. For the sake of truth and to avoid misleading a righteous man, he risked every thing, even the very success of his plans, at the last moment. If Pilate had declined to crucify him, all his plans would have been frustrated, but better that than the misleading of a God-fearing, righteous man.

From the judgment hall he was taken to the place of Golgotha, and nailed to the cross, the inscription on its top showing that he was crucified for high treason. The story of the two malefactors being crucified with him seems to have been invented, so that the event 'might come to pass' in fulfilment of the prophecy which said : 'and he was numbered with the transgressors' (*Mark*, XV. 28). Unfortunately for the fulfilment of this ancient saying, as an actual historical event, the facts point unmistakably in the opposite direction. Luke is the most garrulous of all the gospel-writers on this point. He makes one of his malefactors revile Jesus, but lets the other chide him for his impiety, at which Jesus is pleased to such an extent that he promises the God-fearing malefactor a lift to the paradise that very day (*Luke*, XXIII. 39—43). Matthew and Mark both unhesitatingly declare that the thieves, also, which were crucified with Jesus, reviled him, and naturally omit all further details, since, as they had both reviled him, there was nothing to be said in the

shape of a promise from Jesus to any one of them (Matthew, XXVII. 44 ; Mark, XV. 32). John, not knowing what to do with the contradictory and mutually quarrelsome malefactors of Luke, thought it quite enough to bring them on to the scene ; accordingly, he contented himself by merely recording the event of three persons being crucified together, one of whom was Jesus. Under such circumstances the testimony of the disciples is quite insufficient to establish the fact, and is more than counterbalanced by a desire to show the fulfilment of as many of the prophetic utterances of the veteran Isaiah as they found it convenient to do. The circumstantial evidence is all against it. Till these persons were actually crucified, nobody seemed to know anything about their very existence, so much so that, but for the extreme absurdity of the thought, one might imagine that these venerable malefactors determined, of their own free will and accord, to join Jesus in death, so that Isaiah's word might not be broken. Luke, indeed, does say that the malefactors were also led with him, but he is too loquacious with them, and had best be left out of the witness box.

There is nothing in the language of Pilate to suggest that there were any other persons besides Barabbas and Jesus to be crucified. Matthew (XXVII. 17) gives us the exact words used by him (Pilate) on the occasion, and they were :—

“ Whom will ye that I release unto you ? Barabbas, or Jesus which is called Christ ? ”

There is no reference to a third prisoner in this speech. Again, it is highly incredible that persons

whose only fault was that they had been guilty of theft (Matthew, XXVII. 38 & 44; Mark, XV. 27) would be put to death, but Barabbas, who was a notable prisoner as he had taken part in an insurrection against the established authority, and was also guilty of murder (Matthew, XXVII. 16), a murderer and an insurgent (Mark, XV. 7), a seditionist and murderer (Luke, XXIII. 19), and a robber (John, XVIII. 40), should be released. Thus, from the standpoint of the historian, the intrinsic evidence furnished by the Bible itself is sufficient to prove that the two malefactors were not men of flesh and bone. The true import of the incident will be shown later on.

To resume the thread of our narrative, John's account of the termination of the proceedings is probably correct. Pain was out of the question for such a strong personality as that of Jesus. Soldiers, invariably, and other persons, less accustomed to suffer physical injuries, sometimes, undergo serious operations without showing any signs of terror and without feeling much pain. Subjects under hypnotic suggestion are free from it. Adepts and Yogis of a higher order are above it. It mattered nothing to Jesus whether his hands and legs were pierced or not. By the power of his all-conquering will he was just as happy there, on the cross, as he would have been on Mount Olive, or anywhere else. He took his own time, and, knowing that he would not be allowed to linger on the cross, after the day had drawn to a close, waited till a sufficiently long time had elapsed, and without making any fuss, or raising a hue and cry, or calling on Elias or any one else, threw himself into the state of Yoga

Samadhi (trance), 'so that when he bowed his head 'it was finished' (John, XIX. 30). People who were looking on thought that he had given up the ghost; but what they thought to be an act of giving up the ghost was, in reality, the act of 'pulling' it 'in.' The incredibly short time which elapsed between his crucifixion and 'the giving up of the ghost' just confirms this view. Thus, all the details of the career of Jesus, from its very commencement up to the point of crucifixion, dovetail so well and nicely in this interpretation that there remains no manner of doubt about its accuracy.

With his crucifixion, his career as man necessarily came to an end. He could never be a teacher of humanity any more, for he had destroyed the last particle of the lower nature in him. He had become Christ.

To conclude the account of his resurrection, he was removed from the cross and tenderly laid in the grave. When once there, free from further molestation and risk, he came round. With his powers of miraculous healing, the healing of his own wounds required but a thought to be effected. His triumph was now complete; he had risen from the dead. He had been carried to the grave as the slave of death, but he left it as its master. It was truly a resurrection, but not in the sense in which it is generally understood. It was a resurrection of Godhood from the clutches of manhood. A master hand had applied the 'Key of Knowledge,' and had opened the way to Truth. The powers of darkness and death were no more for such as cared to follow the Saviour on the path.

How and when Jesus came to himself is not known ; nor is it material for our purpose. It seems probable that he did not see many of his disciples after his resurrection. Certainly, he did not appear unto the public, or to any of his enemies. It is a circumstance much to be regretted. What were his reasons for thus disappearing from the scene altogether, it is impossible to say ; it is only open to us to conjecture about them. It might have been that he thought that his reappearance on the scene would not necessarily convince his enemies of the truth of his doctrine. He might have thought that they would ascribe the phenomenon to the art of necromancy, and would propose another and possibly a severer test. Possibly, he thought that the evidence furnished by the empty grave, and the linen clothes, and napkin was proof sufficient to any one who cared to think for himself, without bias or bigotry. Again, the unexpected spear thrust in his side, on the cross, might have been responsible, in some way, unknown to us, for his avoiding publicity. In the region of occultism, no single thought goes unpunished, so that the spear thrust was, in all probability, the result of the doubt and weakness displayed by Jesus at the place of Gethsemane. Peter's sinking in consequence of doubt (Matthews, XIV. 31), is an illustration of the point so well put by Jesus in ' whosoever shall say to this mountain be thou removed,...and shall not doubt in his heart,...shall have whatsoever he saith ' (Mark, XI. 23). There is yet the possibility of the accuracy, in some particulars, at least, of the accounts of Matthew and Luke, although the way, in which they narrate the events, renders a belief in their

historical veracity, on this point, well nigh impossible. Probably Jesus paid a visit to his followers immediately after his rising from the 'dead,' and spent a few hours in their company, but finding that his resurrection was doubted even by his chosen disciples, inspite of the proofs afforded by direct perception and touch, withdrew himself altogether from that country. The crucifixion of the 'man-element' in him had so completely destroyed the remnant of the consciousness of the empirical reality of the phenomenal world that he did not care to force himself into contact with it again. All talking and preaching for the good of humanity are good, or necessary, so long only as one looks upon the world as real, but when once its dream-like nature is permanently and indelibly impressed upon the consciousness, all sense of duty in that respect even is lost.

In the absence of any record left by Jesus himself, as well as in that of any reasonable explanation from his disciples, or any of his followers, it must be confessed that all the explanations suggested above are pure speculations, and must be taken for what they are worth. All or any one of them might have been the true causes which actuated Jesus, but no definite opinion can be ventured. What became of him afterwards is also shrouded in mystery. Some people think that he is now living, as one of the Masters, in Mount Lebanon. others, who claim to have discovered his grave, that he died in Kashmere. Great yogis, however, do not die, but cast off their bodies, at their own will. Jesus might have similarly cast off his body, and may now be living in one of the heavens, as the Mahomedans say.

There is a similar grave of Guru Nanak, but it is claimed that no dead or living body has ever lain in it. The story of this empty grave is rather interesting. On the death of the venerable Guru a dispute arose amongst his *chelas* (disciples) as to the disposal of the corpse. The Hindus proposed to cremate him, but the Mahomedans insisted on his burial; and so great was the enthusiasm of the disputants that neither party would yield. All of a sudden the cloth which had been thrown over the dead body sank down, as it were, and lay flatly on the floor beneath. Its removal disclosed that there was no body under it, dead or alive; and the *chelas* settled their dispute by dividing it in two. The Hindus burnt their half share, and the Mahomedans buried theirs, so that the grave of the Guru has never contained any thing more than half a sheet of linen.

Again, Jesus might have simply changed his physical body into a subtler one. The power to effect which change is unhesitatingly claimed by the yogis, and seems to have been exercised by a number of other saints and sages. Some of the passages of the New Testament itself would be meaningless unless on the hypothesis of this power, *e.g.*,

“And as they thus spake, Jesus himself stood in the midst of them,.....but they were terrified and affrighted, and supposed that they had seen a spirit.”—(*Luke*, XXIV. 36 & 37).

It was the phenomenon of ‘materialization’ which terrified the apostles. Jesus was already with them though invisible; his assumption of the physical form, in their midst, at once took their breath away, and caused them all to be frightened. John, also, describes

a similar phenomenon (Chap. XX. 14 & 15), and records another instance of Jesus' materialization into the physical form from some subtler, invisible, and unknown body. It was this power, apparently, which enabled Jesus to enter rooms and places with closed doors (John, XX. 26). It is, of course, not expected that our mere word would suffice to convince the materialists of the existence of of this great secret. It is not easy to prove it to the satisfaction of the present day man of science. Perhaps some day when it pleases the Almighty to enlighten us as to the secret of this truly wonderful power, men of science would be convinced. So far as actual testimony is concerned, no religion is wanting in it. Our ancestors were fully convinced of the existence of a secret which enables one to change his body into a finer one. Many instances are given of the phenomena of materialization in the records of occultism. We may, then, take it that the secret of this kind of metamorphosis was known to the ancients, but by the lapse of time has become lost to us, like the secret of mummification. That there should be such a secret in nature is surprising to the thoughtless alone, for we daily see water changing into gaseous matter and again becoming liquid. Perhaps the best thing for the average man to do under the circumstances is to suspend his judgment as to the possibility of such a secret in nature. To deny its possibility would be rash, on the one hand, and to admit it, on the other, would be tantamount to substituting assumption for proof. But the ancient records and scriptures are to be read in the light of the beliefs of the ancients, however much they might remain unverified

by us. The ancients undoubtedly have the merit of truthfulness in their favour, and we see no reason to disbelieve them when they are unanimous in the description of things which were of a fairly common occurrence in their time, simply because our own inferior powers of observation do not corroborate their statements.

The residents of the heaven-world, called *devas* in Jainism and angels in Christianity and Islam, are said to possess the power of making themselves invisible to men at will. This goes to show that the matter of their bodies is of a type which readily obeys the impulses of their will, or, conversely, that their wills have attained to that degree of development which enables them to enjoy almost perfect control over their material bodies, making them assume any desired form by the mere potency of thought. The difference between *devas* and men in respect to this wonderful power lies in the fact that while the former enjoy it in consequence of their birth in the heaven-world, the latter have to acquire it by the practising of renunciation and severe austerities in this world. In addition to this miraculous power, the *devas* also enjoy the memory of their earth-lives, and the power to descend to this world; and some of them have been actually known to have come down in the past to their earthly friends.

So far, then, as Jesus is concerned, it is also conceivable that he might have given up the ghost, as John records, assumed the *deva*-body in one of the heavens, and thence descended to this world to hold converse with his disciples. Nor does this idea necessarily conflict with the observations already made in connection with

his resurrection from the grave, for the process of being born in the heaven-world does not resemble that of birth in this world; inasmuch as the *deva*-birth takes place without conception and instantaneously, and is like the waking up of an individual from sleep. Thus, this explanation also is not altogether beyond the range of possibility, though, in the absence of any reliable historical record, the subject must necessarily remain enshrouded in mystery, which is probably due to the admixture of that which actually happened with that which should have happened. The fact is that the number and nature of the contradictions which abound in the accounts of the resurrection of Jesus leave no doubt in the mind that they are the outcome of design, and suffice to show that the narratives were not intended to be read historically.

Passing on to a consideration of ascension, we notice the same kind of discrepancies about the event as are involved in the description of most other incidents in the life of Jesus. The ignorant followers of the Messiah, at once, found in the circumstance a valuable method of defence from the attacks of 'paganism.' It enabled them to meet the objections of their opponents as to the possibility of resurrection, more effectually than any other argument. The dogma of ascension furnished a complete answer to the awkward question, 'Where is the Lord, if he be risen?' by pointing out that he had gone up to heaven; and ignorant stubbornness had merely to insist on it to put a stop to further unpleasant questioning. How many of the disciples of Jesus understood the true sense of the doctrine of

ascension is not easy to determine. The evangelical accounts are again full of discrepancies and contradictions; but this is a circumstance which leads us to infer that the discrepancies are the outcome of design rather than of perjury, or fabrication. Obviously, then, ascension was never intended to be read in an historical sense. Matthew and John do not lend corroborative support to the accounts given by the compilers of the other two gospels; and it is unlikely that they would have kept silence on such a glorious event, if it were an historical fact. This circumstance alone is sufficient to show that the 'rising up to heaven' is a doctrinal allegory, rather than an historical event, in the life of Jesus. The true import of ascension will become clear when we come to deal with the Jaina view of moksha. Here it suffices to point out that ascension only implies the attainment of the status of Godhood, *i. e.*, Nirvana, or the rising up, *i. e.*, ascending, of the God-end of the see-saw up to the top.

Probably the substratum of truth underlying the physical aspect of the ascension of Jesus is not more wonderful than the phenomenon of levitation. Finding his own disciples doubting his resurrection (Matthew, XXVIII. 17), Jesus led them out as far as to Bethany (Luke, XXIV. 50), and there was parted from them and carried up (Ibid. 51). Walking in the air is a phenomenon falling in the same class as walking on water; they both depend on what has now come to be known as the power of levitation, which is possessed by the subjective mind. Psychic research shows that such a power exists, although its manifestation in the limited circle to

which the modern research is confined is rather rare. The adepts of old possessed the power of levitation,* and could fly from one place to another in the atmosphere. An adept of the stamp of Jesus must have possessed it, too, in a highly developed degree. When he disappeared from view and did not return, it was naturally thought that he had gone up to heaven.

The allegory of the 'fall' is now complete. Its chief features, in their proper sequence, are:—

- (1) The Godhood of jiva, *i.e.*, soul ;
- (2) The temptation to eat of the forbidden fruit of the tree of knowledge of Good and Evil ;

* There does not seem to be anything in the nature of an impossibility inhering in the power of flying in the air. What stands in the way of man, in that respect, is the force of gravitation ; but it is obviously not an uncontrollable force, since the birds can fly, and, also, because he himself walks, jumps and dances in utter defiance of it. What enables him to do this is his will. When the will is negative, man is unable to break away from the force of gravitation, but when it becomes positive, it is easy to act in defiance of it. The reason of this is to be found in the magnetic affinity existing between the creatures and the earth. The latter is positive towards the former who inhabit it. Obviously, then, so long as the latter are negative towards the earth, they must remain in subjection to the law of gravitation, but the moment they can manage to change the polarity of their magnetic nature, the earth itself would repel them, because positive in electricity does not attract positive, but repels it. To one who is repelled by the earth, flying in the air would be perfectly natural and easy. Since man is able to partially override the force of gravitation in the movements he makes, and since these movements flow from an act of simple volition, it follows that will is able to bring about the desired change in the magnetic polarity in his person. Hence, to the indomitable will of an adept of the type of Jesus, flying in the air would be but a child's play.

(3) The fall, whereby the God-element went down and the man-element became uppermost, whereby also, the Immortal became the mortal ;

(4) The redemption by the ' Key of Knowledge ' ;

(5) The crucifixion of the man-element ;

(6) The resurrection, or the regaining of the lost immortality ; and

(7) The ascension, or the final triumph, *i.e.*, the going up of the God-element to the top.

The idea is so complete and full in all its details, down to the very minutest, that it leaves no room for doubt as to its being the true essence of the Biblical religion.

It is possible to reconcile all the old prophecies contained in the Old Testament with the aid of Vedanta. Even the idea of the virgin-birth of Christ becomes intelligible now. When the Holy Ghost, or the Spirit of God, quickens the germ of Godhood lying dormant within man, it is called the birth of man in spirit, not a re-entering into the mother's womb, a second time, as Nicodemus thought, but a birth of the saviour within each and every human being, as Jesus taught. Truly is the teaching of the master, " That which is born of flesh is flesh, and that which is born of spirit is spirit. Marvel not that I said unto thee, ye must be born again " (John, III. 6 and 7), in accord with the utterance of the prophet : " Behold a virgin (Intellect) shall bring forth a child (wisdom) and his name shall be Immanuel (Saviour)." The first birth of man is of flesh, in the manner of flesh, but the second is that of Christ in him ; and since

the birth of Christ is the result of the brooding of Spirit over intellect, having no manner of resemblance to the process of procreation of man in this world, therefore, it is called the virgin-birth as well. Jesus was born of the flesh, in the manner of flesh, but Christ was conceived of the Holy Ghost. The failure to observe this distinction has caused a lot of mischief in the world. Isaiah's prophecy referred to Christ; but it has been erroneously ascribed to Jesus. The result is that, instead of throwing light on the true doctrine of the Messiah, its attribution to Jesus has actually gone to cast the aspersion of illegitimacy on a legitimate child. In all probability, Jesus was born of duly wedded parents, and has to thank his own followers for the aspersion of illegitimacy flung at him by his enemies, from time to time.

That the prophecy in Isaiah (VII. 14 and 15) does not refer to Jesus is perfectly clear from the contents of the chapter in which it occurs. Its opening lines are :

"Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel. Butter and honey shall he eat, so that he may learn to refuse the evil."

So far as Jesus is concerned, the prophecy cannot be said to have been fulfilled in him, for he ate not butter and honey, but fish and bread. As he himself puts it, the Son of man "came eating and drinking, and they say, Behold a man gluttonous, and a wine bibber, a friend of publicans and sinners" (Matthew, XI. 19). Besides, Jesus was never called Immanuel at any moment of his life; and, lastly, there was wanting that setting to the fulfilment which had been prophesied by the ancient seer,

and which is to be found recorded in the subsequent verses of the very same chapter, which contains the prophecy.

What is not applicable to Jesus is, however, most appropriate to Christ which is always conceived of the Holy Ghost, in an immaculate fashion. Butter (wisdom, *i.e.*, that which is extracted from the milk of experience) and honey (ananda, *i.e.*, bliss) shall he enjoy whenever and wherever he is born. Hence, it is not surprising to find the lives of the initiates in all ages and countries agreeing in most particulars. Thus, what appears to be a case of plagiarism, pure and simple, from a biographer's point of view, is, in reality, no stealing, at all, for every initiate must pass through the identical stages of spiritual unfoldment, and must adopt, more or less, the same procedure for the attainment of Godhead. This is why there is so remarkable a resemblance between the lives of Jesus and Buddha.

When we look out for the fulfilment of symbolical prophecies as facts of history, we must come to grief. We should always search for the hidden, that is, the true sense of the teachings, beginning always with an enquiry into the attitude of the prophet, or the seer, from whom they emanate. In order to understand a man, it is necessary to enquire into the state of his belief first. A failure to keep this injunction in mind has caused a lot of confusion in theological speculation, and for this very reason the statement of Jesus, as to the coming of the Son of man, has not been understood by the Christian world. We shall explain its significance after we have disposed of the problem of the Holy Trinity, which is the subject of the next chapter.

Before closing this chapter, however, we should like to remind the reader of an observation we made in the earlier part of this book in reference to the mystic interpretation of that which cannot be true historically. Many of the passages touching the life of Jesus which have been rejected by us, from the point of view of the historian and the biographer, contain important lessons of high mystical value, when read in the light of occultism. In most cases the true import of psychical powers and spiritual functions has been cleverly concealed, under suggestive names, by the gospel writers. Such, for instance, are the two thieves, who are crucified with every initiate, and are the same that appear as the two angels in the grave, on the resurrection, from the dead. These represent the two currents, the Ida and the Pingala, of the vital force, which passes through the two chains of the sympathetic ganglia, in which is preserved the residue of the bodily tendencies, that is, the essence of the passions, emotions and thoughts, of the individual; hence they are personified as the angels who write and keep up to date the karmic ledger of the soul. These are also the two angels, who, according to the Al Koran, are deputed to take an account of man's behaviour, "one sitting on the right hand, and the other on the left: he uttereth not a word, but there is with him a watcher, ready to note it" (Chapter L.). These two forces, or currents, of life are called thieves, because they rob the soul of the higher enjoyment of its spiritual Self, by dissipating its energies in the realm of matter. God-consciousness, therefore, does not come to man till these two chains of the sympathetic ganglia

remain unsubdued ; hence they have to be crucified with Jesus, *i.e.*, the lower self, in the place of Golgotha, literally, the human skull, *i.e.*, the important nervous centre in the head which is the seat of personality. The friendly and pious thief of St. Luke is believed to be the current, which in conjunction with the *kundalini*, the current of life passing through the *shushumna*, *i.e.*, the spinal canal, in the advanced stages of initiation, leads to the rousing of higher centres and, consequently, to the development of the spiritual powers of the soul. Hence, Jesus promises paradise to it along with himself. The Mahomedans maintain that "the angel who notes down a man's good actions has the command over him who notes his evil actions" (The Koran, by Sale, p. 384). Thus understood, these passages acquire great significance, but, in the historical sense, they only go to create confusion.

We may profitably utilize the present opportunity to look into the nature of the discrepancies which have gathered round the personality of John, the Baptist, whose figure is one of the most puzzling in the whole Bible. The discrepancies which are found to exist in connection with him are so very serious that it is impossible to look upon his doings as historical events, though it is not improbable that there should have been a man of the name of John, who went about preaching the doctrine of repentance. The best way to understand him is to get hold of his characteristics, and to find out what faculty corresponds to them in actual life.

He is the cousin of the Messiah, to begin with, and jumps up with delight, while yet an unborn babe, on

hearing the voice of his cousin's mother, though, later in life, he forgets all about him, and actually sends his disciples to find out if he be the one who was to come. His mission in life seems to be confined to the purpose of straightening the path of the Lord, by the baptism of water and the doctrine of repentance. He is, also, the witness to the coming Messiah, whose shoes he acknowledges himself to be unworthy to bear. Asked to explain the baptism of Jesus, he declared,

"He that hath the bride is the bridegroom : but the friend of the bridegroom, which standeth and heareth him, rejoices greatly because of the bridegroom's voice : this my joy is therefore fulfilled. He must increase, but I must decrease. He that cometh from above is above all : he that is of the earth is earthly, and speaketh of the earth : he that cometh from heaven is above all,"—(*John, III. 29—31*).

The above description of John leaves no doubt as to his original. He stands for repentant intellect, just as the Messiah represents Life triumphant. The one represents the lower ego, but the other the higher Self; hence, is John the cousin of Jesus. When intellect is tired of the pursuit of the worldly pleasures and has reached the end of its tether, it begins to reflect over its destiny, and realizes that neither friends, nor riches, nor position, nor physical prowess, nor anything else can come to its rescue or relieve it of the impending gloom of death and extinction, which stare it in the face. It then cries out in the anguish of its loneliness in the world, and, becoming disgusted with the pleasures and joys of the mortals, which had hitherto diverted its attention, from the real nature of its own inner Self, gradually learns that the source of all bliss, blessedness and immortality is none other than its own true Self. This is the stage

which is likened to the voice of one crying in the wilderness, saying, 'Repent for the kingdom of heaven is at hand.' Now, because the activity of intellect is exhausted with the purification of the body alone, which can be accomplished by means of water, and since will, rather than intellect, is the real cause of the inner progress of the soul, the baptism of intellect is necessarily that of water. The intellectual self is of the earth, earthy, but the Soul is from heaven, therefore, heavenly. Hence, intellect is made to say that it is unworthy to loosen the latchet of the shoes of the Messiah. Again, because it is only through the intellect that one can become convinced of the existence of the higher Self, it is the solitary witness of the coming Messiah, at whose birth it leaps with joy. Intellect is not the enjoyer of bliss, hence, not the bridegroom, but it is natural for it to feel joy at the bridegroom's voice, for he is to turn the wilderness into a veritable paradise. And, lastly, because the freedom of the soul means the emancipation of will from the clutches of intellect itself, it is described as saying, 'He must increase, but I must decrease.' The sending of his disciples by John to ascertain whether Jesus (soul) is the Messiah *i.e.*, the Redeemer, in spite of the fact that he had exulted with delight at his mother's voice, is in keeping with the nature of intellect, which always doubts and hesitates, and is seldom satisfied with its own conclusions. It is, thus, perfectly clear that the personality of John, the Baptist, is typical of the intellectual self of the man who has become conscious of the fuller Life of the higher Self.

Similarly, Barabbas stands for the bodily, or the lower self, whose passionate nature is the cause of all sorts of murders, crimes, etc., etc. The preference of the Jews for the release of Barabbas is suggestive of the nature of humanity, at large, who prefer to love the body and do away with the Spirit, which in its individualized aspect is 'Jesus,' the soul.* The passage in Sura Baqr (Al Koran) to the effect :

"When God said, O Jesus, verily I will cause thee to die, and I will take thee up unto me, and I will deliver thee from the unbelievers."

and the one in Sura Nisa which reads as follows :

"Yet they slew him (Jesus) not, neither crucified him, but he was represented by one in his likeness."

are capable of sound sense only if we read them in the light of the above observation. In this sense, not only do they become intelligible, but, also, avoid the misunderstanding which has arisen between the followers of Islam and Christianity. The Essence of Life, the Soul, is immortal and undying, hence, can neither be killed, nor crucified. It is only the body, the objectification of will, as Schopenhauer calls it, hence the likeness of the Essence,† the Barabbas of the gospel-writers, which can be killed and crucified. The likeness between

* Cf. "Soul or spirit was used in several senses in Arabic, e.g., life (animal and plant), consciousness, revelation, the Arch-Angel, Jesus Christ."—Philosophy of Islam, p. 30.

† Muslim philosophers have always insisted upon the physical body being the likeness of the spirit. The following from the Kimiya-i-Saadut, quoted in the Philosophy of Islam, may be cited in proof of our statement :

"Verily, the creation of spirits is by God. Their forms are like the forms of their bodies."

Will and body is also insisted upon in the first chapter of the book of Genesis, the 21st verse of which reads :

"God created man in his own image, in the image of God created he him."

When people do not take the trouble to understand each other, they indulge in mutual recriminations, of which the following expression of opinion of Dods, quoted in "Selections from the Koran" (page 132), is a fair sample :—

"His (Muhammad's) knowledge of Christianity was so meagre and confused, that it is difficult to understand how even the most illiterate and mystified sectary fed on apocryphal gospels could have conveyed to him such notions of the gospel. Of the great and enlightening history of Israel as a history, he knows nothing, and has merely caught up some childish tales from the Talmud and some garbled legends of the Hebrew Patriarchs and great men."

A writer who does not even understand the sense of the word, which became the name of the founder of his own creed, must be excused if he falls into error. The word 'Jesus' is derived from the root 'IS' which, in Hebrew, becomes 'jes,' and means 'esse,' i.e., 'to be,' in different words, that which *is*, or Life, that is Atman. "The name of Jesus," say the authors of "The Perfect Way" (p. 111), "at which every knee must bow, is the ancient and ever Divine Name of all the Sons of God—Iesous or Yesha, who shall save, and Issa the Illuminated, or Initiate of Isis. For this name Isis, originally Ish Ish, was Egyptian for Light-Light, that is, light doubled, and the known and the knowing made one, and reflecting each other."

The author of the "The Lost Language of Symbolism" observes :

"The name Isis was understood by Plutarch as meaning knowledge. In Lapland the goddess corresponding to Isis was worshipped

under the name Isa, and this word must be related to Isia, a Greek variant of Isis, signifying, according to Plato, 'Holy One,' 'Intelligence,' and 'Perception.' The ambiguous Issi, Yessi, Isse, or Issa is related to Esse, the Latin verb 'to be', and from *esse* is derived the word Essence, a philosophic and poetic synonym for the soul or 'Light within.' It would thus appear probable that the Odyssey is to some extent an allegory of the Soul, and that Odysseus, the wanderer, is truly Noman, no historic personage, but like Cindrella, a personification of the soul, the spark, the 'God Within,' or 'Dweller in the Innermost.' The wordplay upon Issi, the 'Light,' and Issi, 'himself,' is comparable to Cindrella's amazed awakening to the fact that the glory of her dazzling radiance is 'herself.'"

Isa is also the name of the Ishwara, as well as of the individual soul, according to the Hindu Scriptures. Mr. Harold Bayley, the author of the *Lost Language*, points out that the syllable 'Isse' or 'Ishi' appears to have anciently meant Light in many directions. This radiating Light is the Light of Intelligence, which is the soul. Hence, the second of the mystic syllables, *i.e.*, the letters *aliph*, *lam* and *mim*, which are affixed to several of the chapters of the holy Koran, denote the Mountain of Light, *i.e.*, Intelligence, the sum-total of all the perfected souls,* standing between the Aliph, that is the Upright, the Purusha, described as a 'Cold Flame,' *i.e.*, Consciousness, or the Father, and the Mim, the symbol of water, which

* Cf. the following from 'The Lost Language of Symbolism,' Vol. I, p. 300 :—

"An analysis of the several terms for *man*, *soul*, or *spirit* reveals the time-honoured belief that the human race emerged in its infancy from the Great Light, and that every human soul was a spark or fragment of the Ever-Existent Over-soul. The Egyptian for *man* was *sc*, the German for *soul* is *seele*—cognate with *selah*—and meaning likewise the 'Light of the Everlasting.' The Dutch for *soul* is *ziel*, the fiery light of God, and the English *soul* was once presumably *is ol*, the essence or light of God."

was brooded over by the Spirit of God, and from which arose the conception of Maria, the Virgin of Heaven, or the Mother of Jesus, the soul. M, or *mîm* is the first letter of many words signifying matter, *e.g.*, *mâyâ*, *mulaprakriti*, *madda*, matter. In plain language, the three mystic letters denote three of the great unchanging, eternal causes of the universe, namely, Spirit, Soul, and Matter, and, in trinitarian thought, would stand for the Father, the Son and the Mother. The commentators fail to interpret these letters correctly, because they only try to see things through the coloured glasses of prejudice, and, thus, at times, bring discredit on the true teaching. The truth is, however, there, and open to everybody who has eyes to see. Similarly, the letters ي(yod) and س(s) denote, the holy, or the perfect one, and Existence; since ي is equal to ten, the number of perfection,* according to the science of numbers, and س is Esse, or Isa, as has already been shown above. Put together, they signify that the Essence of Life, that is, the soul, is perfect by nature—a conclusion which is in complete agreement with truth. The reason why these great truths were imparted in mystic language, lies in the circumstances and surroundings of the prophet who gave them expression.

Thus, the release of Barabbas, the securing of the sepulchre, and other similar allegories, all tend to

* 'To sit at the right hand of Power,' also, indicates perfection, on the completion of the course of evolution, which is not a complete but only half a circle, like the letter ي, so that the soul enters it at one end, as an incarnating ego, and emerges at the other, as a fully Perfected Being.

emphasize the fact that the ignorant humanity only care for the body, and altogether ignore the soul,—a point which is well brought out in the account of the initiation of Indra, the *deva*, and Virochana, the *asura*, in the Upanishads.

Modern Orientalists fail to understand the merit of religion, because they try to study it on lines of historical research. But to interpret religious records in the light of history is to put the cart before the horse, oftener than not. The nature of the contradictions which exist in connection with the life of Jesus, when we try to study it from the standpoint of the historian, is so deliberate and determined, that no single fact can be seized as an actual event in the world of men. There is piling up of allegory upon allegory, and metaphor upon metaphor, on the one hand, and a delightful determination to violate the order of events, invent personalities, defy facts, disregard chronology, and, in every possible way, act as if history was only meant to be topsy-turvy, on the other. The inference is plain: the narrators were anxious to guard against being understood in an historical sense, and took every precaution to set it at naught. The gospels, thus, constitute the records of the spiritual progress of 'Jesus,' the soul, rather than so many editions of the 'Life and Teachings of Jesus, the man,' written by so many writers. That there was a great *yogi* of the name of Jesus, who belonged to the sect of Nazirs, is not improbable, although even this is contradicted by the fact that he indulged in wine which was forbidden to the Nazarites. Assuming that he was the central figure

whom the gospel-writers vied with each other in covering over with wreaths of beautiful allegories, the historical substratum of the facts of his life, at best, could not possibly have been much different from what has been described in these pages. It is always noble to believe that a man was quite as great as he is described.

To sum up, the doctrine of resurrection has revealed to us the most important secrets of life. It has shown us that immortality which every soul hankers after, can be attained by following the true teaching of religion. It has also shown us that true progress always depends on individual exertion, never on the favour of another. Nothing short of the sacrifice of the lower nature, the greedy, lustful, appropriating self, can ever be the means of entering into life. Arrived at the status of manhood, soul has the power to claim its divine heritage of immortality and bliss, and become the God, which it already is in potency. If this opportunity is not availed of, it again falls into the cycle of births and deaths, with varying intervals of life in heaven or hell, according to its deeds on earth. While it has life, it has the chance of turning back from the path of evil, to follow in the foot-steps of the Masters; but once the life departs from the frail, mortal frame of matter, nothing can avail it on the other side of the grave. Neither friends, nor relations, nor teachers, nor possessions, nor, yet, name, fame, etc., etc., can be of any use to it, in its post mortem existence. How true are the words of the prophet of Islam when he says :

“Dread the day wherein one soul shall not make satisfaction for another soul ; neither shall any intercession be accepted from

them, nor shall any compensation be received, neither shall they be helped.—(*Sura Baqr.*)

“No soul shall acquire any merits or demerits but for itself: and no burdened soul shall bear the burden of another.”—(*Sura Anam.*)

CHAPTER IX.

THE HOLY TRINITY.

"Tao must not be distributed. If it is, it will lose its unity. If it loses its unity, it will be uncertain; and so cause mental disturbance,—from which there is no escape."—*Confucius*.

Hitherto we have referred to the Living Reality behind all phenomena in general terms, and called It by the commonly accepted terms, such as God, Father, Imagination, Brahman and the like; but now it becomes necessary to go into higher metaphysics to get a deeper insight into religious doctrines, such as that of Trinity. In order to understand this doctrine, we must first make further abstractions. In doing so, we shall have to attain to heights of intellectual thought which some of us might find a little too giddy to climb, but the result will amply repay the labour and the trouble involved in the process.

In our search after the substratum of Reality underlying all phenomena, we had gone as far as Imagination in the earlier chapters. We shall now try to unravel the mystery of the Imagination itself and learn its *modus operandi*.

To any one who will take the trouble of looking into its nature, it will be apparent that Imagination consists of—

- (1) consciousness,
- (2) ideas, and
- (3) the energy which operates on the ideas.

Let us turn to dreams for a moment. How are they created? Is not a dream an illumination of an idea, or of more ideas comprised in one single psychosis or thought, just as the magic lantern display is an illumination of its slides? In the magic lantern the apparatus consists of three parts, namely, (1) the lamp, or the illuminator, (2) the slides, or the films, and (3) the energy supplied by the operator who pushes the slides before the lamp. Similarly, the apparatus of the living bioscope of Mind consists of the identical three parts. Consciousness is the illuminator, living ideas furnish the 'films,' and Will supplies the necessary energy. It is an apparatus perfect and complete in itself, and stands not in need of an outside operator.

The Platonist philosophers conceived the creative thoughts of the Supreme Being as *logoi*, which, when conceived as a single psychosis, or thought, became the *Logos*; and early Christians, like St. John, recognizing the inseparable nature of language and thought, conceived the Greek *Logos* as the Word (Max Müller in 'The Vedanta Philosophy,' pages 141 and 142). The idea of the Word is that God created the world by the *Logos*, or by the word, or by many words, the *logoi* i.e., the ideas of Plato. In India, Speech (uttered thought, hence idea) was recognized, long before the conception of Word by St. John, as the first manifestation of the Creator. In the Maitrayana Upanishad (VI. 22), quoted by Max Müller in 'The Vedanta Philosophy,' at page 154, two Brahmins are pointed out as the object of meditation, one of whom is called the 'Word' and the other the 'Non-Word'. The Upanishad further

lays down that the Word alone can reveal the Non-Word.

Jesus also said that no one could know the Father, unless the Son (the Word of St. John) revealed Him (Matthew XI. 27; John I. 1). Thus, the unrevealed state of the Divine Essence is called the Father, the revealed one, the Son; because He is the First manifestation of the Reality. And since the manifested aspect of the Divine Essence is nothing other than the Divine Thought, on a lower plane of existence, the Son is identical with the Logos of the Greek philosophers. It being established that the Reality is nothing other than pure Imagination, it becomes easy to explain the sense of the word Logos in terms of psychology. The process of perception, in its fullest significance, involves the two-fold function of seeing, or 'sensing,' and knowing, or understanding, the thing perceived; and the latter, that is the process of knowing, in itself, includes the further process of ideation, whereby the antithesis of the thing 'sensed' is, at first, mentally conceived, *i.e.*, created, and then negated, or excluded. Hence, when imagination is analyzed into its three components, and separate places are assigned to Consciousness and the Idea, but none to Ideation and Will, we have the two Brahmanas, the Revealed and the Unrevealed. If, however, Consciousness and Ideation alone are kept in view, Brahman and *Vâch* are the names by which they are respectively known. *Vâch* is generally described as the daughter of the Creator, who is, however, regarded as neither masculine nor feminine, on the ground of being the Absolute. Brahman, or

Ishvara, *i.e.*, Knowledge, produces the universe just as we read in St. John (I. 3): "All things were made by him (the Word), and without him was not anything made, that was made." Knowledge being the creator of the universe, it must necessarily be a mass of ideas. The world is governed by the power of thought, that is, names and forms; since no other means of communication or control is possible between mind and matter. Even will operates on matter through the medium of ideas. Prof. James points out that the terminus of the psychological process in volition, the point to which will is directly applied, is always an idea. As regards the action of will, in exerting itself for breaking through the force of habit, he writes * :—

"The difficulty is mental: it is that of getting the idea of the wise action to stay before our mind at all. . . . Sustained . . . by a resolute effort of attention, the difficult object ere long begins to call up its own congeners and associates and ends by changing the disposition of the man's consciousness altogether. And with his consciousness, his action changes, for the new object, once stably in possession of the field of his thoughts infallibly produces its own motor effects. . . . And the will's work is in most cases practically ended when the bare presence to our thought of the naturally unwelcome object has been secured. For the mysterious tie between the thought and the motor centres next comes into play, and, in a way which we cannot even guess at, the obedience of the bodily organs follows as a matter of course."

Further identity of thought between the two schools of philosophy, the Indian and the Greek, will appear most strikingly from the following table in which we shall compare their data with the psychological constituents of Imagination, side by side.

* Principles of Psychology, Vol. II., p. 564.

Vedanta.	The Greek philosophy.	St. John.	Psychology.
1 Brahman 2 Ishvara, or Brahmân, or Vâch	1 God 2 Logos	1 God 2 Word	1 Consciousness including understanding. 2 Ideas, or, collectively, the Idea.
} Godhead.	} Godhead.	} Godhead.	} Imagination.

St. John's Word is, thus, the same thing as the Ishvara of Vedanta, the Logos of Greek Philosophers, and the Idea of Psychology. The Hindu Scriptures declare that Prajapati, the Creator, was all this (the mass of illusion, that is, ideas), and St. John says that the Word was with God and was God. As to the co-existence of Brahman and *Vâch*, the Hindu Scriptures teach the same thing as is expressed in the book of Proverbs (VIII. 22-30), from which we need only quote the following :

"When he prepared the heavens, I was there; when he set a compass upon the face of the depth ;

"Then I was by him, as one brought up with him, and I was his daily delight, rejoicing always before him."

The Hindu Scriptures teach :—

"Prajapati, the creator, was all this. He had speech (*vâch*) as his own, as a second, or, in the language of the Bible, as one brought up with him" (The Vedanta Philosophy, p. 147).

Thus, the Father and the Son are co-eval, and cannot be said to come into being at different points of time; indeed, they are eternal, having neither beginning nor end.

The same is the result of the metaphysical or psychological analysis, when pushed to the final limit; for Consciousness can never be conceived as devoid of ideas, or thought.

The explanation of the difference between the Father

and the Son practically explains the doctrine of Trinity, the Holy Ghost, that is the will of psychology, being the third member. Thus the Holy Trinity* consists of the three aspects of the Absolute and may be put in the following tabulated form for clearer comprehension :—

Godhead.	1.	Father=Imagination, <i>i.e.</i> , Reality, or Brahman,
	2.	Son=Idea, <i>i.e.</i> , Word, the Brahmâ, or Ishvara, of Vedanta, and
	3.	Holy Ghost=Will, when taken separately from consciousness.

According to Vedanta, Will is to be taken as included in Consciousness, but the Evangelists have treated it separately. Even in Hinduism, it is generally dealt with as a separate aspect of Reality. The reasons for this divergence of thought will become apparent a little later, when we go into the subject more deeply.

It is necessary to point out here that the doctrine of the Holy Trinity is based on a slight misconception of truth which will be cleared up in the next chapter. Meanwhile, we may proceed with our subject.

In order to understand the Absolute more fully we must pay a little attention to the Metaphysical and Psychological aspects of Will. There is a considerable amount of confusion in some quarters about its precise nature. According to some, that which really and truly exists is Will; while, according to others, Will is but a product of the original Essence, *i.e.*, intelligence, in

* For the views of the Theosophists on this point, see 'Man Visible and Invisible,' Chaps. IV, V and VI; also 'Esoteric Christianity,' Chapter IX.

the third or fourth degree of its descent into matter. Notably amongst the latter class of persons stands Swami Vivekananda, who expresses himself thus :—

“I will here remark that there is one difference between Schopenhauer and Vedanta. Schopenhauer says the desire, or Will, is the cause of everything. It is the will to exist that makes us manifest, but the Advaitists deny this. They say it is the intelligence. There cannot be a single particle of Will which is not a reaction. So many things are beyond Will. It is only a manufactured something out of the ego, and the ego is the product of something still higher, the intelligence, and that is a modification of ‘indiscrete’ Nature, or prakriti.”—(*Jñāna Yoga*, Vol. II, pp. 53 and 54).

It seems to us that the whole confusion is due to an indiscriminate use of the word Will which has more than one significance. We think that the German philosopher mostly used this word in the sense of the trinity of Existence, Consciousness and Bliss, not in the limited sense of the human will*. If we would think deeply over

* A couple of extracts from ‘The World as Will and Idea,’ will make this perfectly clear. It is said at page 142 of the 1st volume :—

“Phenomenal existence is idea and nothing more. All idea, of whatever kind it may be, all object, is phenomenal existence, but the will alone is a *thing in itself*. As such, it is throughout not idea, but *toto genere* different from it ; it is that of which all idea, all object, is the phenomenal appearance, the visibility, the objectification. It is the inmost nature, the kernel, of every particular thing, and also of the whole. It appears in every blind force of nature and also in the pre-considered action of man ; and the great difference between these two is merely in the degree of the manifestation, not in the nature of what manifests itself.”

Again, at page 145 :—

“The will as a thing in itself is quite different from its phenomenal appearance, and entirely free from all the forms of the phenomenal, into which it first passes when it manifests itself, and which therefore only concern its *objectivity*, and are foreign to the will itself.”

this primary trinity, we would observe that the attribute of *ânanda* cannot be separated from either the Sat or the Chit, for the feeling of Joy is an emotion which is a motion, or force, or tendency, of some sort, in other words, an impetus. It is this impetus which is, strictly speaking, the will of the Reality. However, if any one were to maintain that intelligence is not an attribute of will, the position would not be a tenable one; for will is necessarily an aspect of mind, and, as such, cannot be thought of except in connection with consciousness, or intelligence. The sort of will with which we are familiar, in our experience of mankind, is undoubtedly a product of mind and matter, or, more truly, an unfoldment of the original 'thing' in the course of its advancement through matter. Thus, in one case, Will is a necessary aspect of the primitive Existence, but in the other is that very aspect manifesting itself through the limitations imposed on it by matter. Will is the primal indivisible impetus which manifests itself in the world through matter. Now, since to our intellect, matter appears as atomic and discontinuous, it, the Will, also appears as if it had particles in its composition. We see it manifested only as a pulse of vibration, in the first instance, and infer that its entire strength lies within the four corners of the particle which vibrates, whereas its true nature is that it (the impetus, or the impulse to vibrate) is inexhaustible, so that the particle would go on vibrating, for ever, if left to itself; and even, when the contact with another particle has brought its vibrations to a stop, the impetus has not become extinct or exhausted, but has been merely turned into some other

channel of manifestation, such as heat, chemical affinity, etc., etc. Harald Höffding well brings out the difference in the two aspects of will, (*Outlines of Psychology*, pp. 99-100):—

"Activity is a fundamental property of conscious life, since always a force must be pre-supposed, which holds together the manifold elements of consciousness and unites them into the content of the one and the same consciousness. Independently of this, the most fundamental form of the will, the word will is used in two different senses, a narrower and a wider. In the narrower sense, as the power of choosing between different possibilities, the will is only the product of a mental development, not an original factor. But if will is understood in the wider sense, as all activity determined by feeling and cognition, it may be said that the whole conscious life is gathered up in the will as its fullest expression. The development of the conscious individual proceeds from will (in the wider sense) to will in the narrower sense."

This is true so far as it goes, but unfortunately it does not go far enough to enable us to understand the nature of Will. We are accustomed to deny consciousness to Will, even in its highest aspect, that is, as the Thing in itself, but if we would reflect over the point we would not fail to observe that the confusion of thought, in this respect, is due mainly to the wrong definition of consciousness with which we have allowed our minds to be obsessed. As a matter of fact, all mental activity, whether it assume the form of feeling, willing, or thinking, is always associated with consciousness. In common parlance, however, men generally ascribe consciousness to thinking alone, and so great is the force of habit that when we come across those manifestations of mind which do not need the guidance of reason, we promptly designate them unconscious. A close study of

the mental operations, however, reveals the fact that each and every act of will has always an idea for its motive, whether that idea be consciously present in the mind, or unconsciously lying at the bottom of some state of feeling. But for the presence of an idea, it would be impossible to explain the reason of the spontaneous activity of the ego.

There is always the idea of the end to be achieved which precedes the action of the will. Even in the most rudimentary forms of life, where scarcely any time elapses between the external stimulus and the motor activity of the organism, some sort of 'unconscious' deliberation, or choice, seems to determine the nature of the animal's activity. There is no case of activity in the animal kingdom in which selection is absolutely wanting, since every creature distinguishes, more or less, between its enemy and friend, as well as between agreeable and disagreeable sensations. When a bird builds its nest, it proceeds to do so with a determination, not haphazard. The difference between the act of the bird in building its nest and that of man in making his house is not in respect of will, for the determination to build is present in each instance, nor in respect of the end to be served by the act, since this also is present in both instances, in one felt as a sensation, i.e., necessity, and in the other perceived as an idea, but in respect of the power of deliberation observable in man and presumably absent in the bird. The end and the determination to achieve it are, thus, the same in either instance, but the difference lies in respect of the idea into which the feeling of necessity, for building a place

of shelter, is translated in the case of man, but not in that of the bird. The knowledge of the bird, then, consists in the feeling of necessity, while that of man also includes the idea of the house into which that feeling is translated by his superior intellect.

What is commonly understood by knowledge, however, does not include feelings within its scope. We are accustomed to apply that word exclusively to the ideas which spring from the translation of feelings, though, strictly speaking, ideas owe their existence primarily to feelings themselves. Hence we may say that knowledge exists in two different ways in the soul, namely, as feelings and as ideas. In the former case, it determines our instincts and tendencies, that is, disposition, and, in the latter, leads us to conscious deliberation in thought.

It would not be difficult to understand how knowledge can be preserved in the shape of tendencies and feelings, if we would only study the effect of education on ourselves. A child is, by nature, of an explosive temperament, and devoid of scruples and consideration for others. But a grown-up man is generally a very different being, and has little of the savageness of the child about him. The difference between these two states of man is undoubtedly the result of the education received as a member of society. The question is, what is that faculty, or organ, which is modified in consequence of education?

The materialist points to the brain as the repository of education, but that cannot be. For brain is essentially perishable, while the effects of education linger in the

soul even when the intellect has fallen into decay. In order to be of any service to the soul, education must first modify the disposition; for it is character and character alone which outlives the intellect. But disposition cannot be modified purely and simply by the dry formulas of knowledge; it yields only to experience, since we adopt that which is pleasing and avoid that which is unpleasant. Hence education can be effective only when it assumes the shape of experience. We thus get the clue to the nature of the faculty in which the results of education are retained. It is that which feels. Now feelings are quite independent of reason and spring from will, appearing as life in the organism. Schopenhauer recognized this when he said:—

“The complete difference between the mental and moral qualities displays itself lastly in the fact that the intellect suffers very important changes through time, while the will and character remain untouched by it...The advance of age, which gradually consumes the intellectual powers, leaves the moral qualities untouched. The goodness of the heart still makes the old man honoured and loved when his head already shows the weaknesses which are the commencement of second childhood. Gentleness, patience, honesty, veracity, disinterestedness, philanthropy, etc., remain through the whole life, and are not lost through the weaknesses of old age; in every clear moment of the worn-out old man they come forth undiminished, like the sun from the winter clouds. And, on the other hand, malice, spite, avarice, hard-heartedness, infidelity, egoism, and baseness of every kind also remain undiminished to our latest years...The only alterations that take place in our inclinations are those which result directly from the decrease of our physical strength, and with it of our capacities for enjoyment. Thus voluptuousness will make way for intemperance, the love of splendour for avarice, and vanity for ambition; just like the man who before he has a beard will wear a false one, and later, when his own beard has become grey, will dye it brown. Thus, while all organic forces,

muscular power, the senses, the memory, wit, understanding, genius, wear themselves out, and in old age become dull, the will alone remains undecayed and unaltered: the strength and the tendency of willing remains the same. Indeed, in many points the will shows itself still more decided in age: thus, in the clinging to life, which, it is well-known, increases; also in the firmness and persistency with regard to what it has once embraced, in obstinacy; which is explicable from the fact that the susceptibility of the intellect for other impressions, and thereby the movement of the will by motives streaming in upon it, has diminished....Great age, illness, injury of the brain, madness, may deprive us of memory altogether, but the identity of the person is not thereby lost. It rests upon the identical *will* and the unalterable character of the person. It is it also which makes the expression of the glance unchangeable. In the *heart* is the man, not in the head. It is true that, in consequence of our relation to the external world, we are accustomed to regard as our real self the subject of knowledge, the knowing I, which varies in the evening, vanishes in sleep, and in the morning shines brighter with renewed strength. This is, however, the mere function of the brain, and not our own self. Our true self, the kernel of our nature, is what is behind that, and really knows nothing but willing and not willing, being content and not content, with all the modifications of this, which are called feelings, emotions and passions. This is that which produces the other, does not sleep with it when it sleeps, and in the same way when it sinks in death remains uninjured. Everything, on the contrary, that belongs to *knowledge* is exposed to oblivion; even actions of moral significance can sometimes, after years, be only imperfectly recalled, and we no longer know accurately and in detail how we acted on a critical occasion. But the *character itself*, to which the actions only testify, cannot be forgotten by us; it is now still quite the same as then." *

Character has little in common with intellect, but depends on will; since the former is the faculty of judgment and the latter of action. It is in willing that character discloses its qualities, not in deliberation;

* The World as Will and Idea, Vol. II, pp. 456, 457 and 460.

hence it is possible for a highly intellectual man to possess a bad heart, and for a man of excellent character to have a dull head.

Character, then, is preserved in will itself, and is the sum-total of all the different activities of will manifested in the form of feelings, emotions, passions, etc., etc., and, as has already been pointed out, is the result of education. We may thus safely lay down that desires are modified by experiences of pleasure and pain, and, in their turn, determine the future attitude and tendencies of the soul. But will can be considered unconscious only when regarded as force, not when taken to be the repository of character, which is nothing other than the sum-total of all the different tendencies of the soul. A tendency is an inclination towards a certain end, and points to a conscious or sub-conscious awareness of the object to be attained. Remove this end from the mental horizon and you at once reduce will to pure energy devoid of all those characteristics indicative of the presence of mind, which the desire to achieve the end in view imposes on its nature. But will is nothing if not energy inclined towards and determined to achieve a definite end. Hence, unconscious will is a contradiction in terms. It is true that the ego does not proceed with the assistance of deliberation in the act of willing, but it is no less true that all acts of willing depend on 'character,' which is the outcome of past experience. Where the course of conduct is already determined, the act of willing is sub-conscious, but where it is to be worked out according to circumstances, which may, or may not, present themselves, as obstacles in the path, consciousness

appears in the shape of intellect to guide the footsteps of will.

There can be no act of willing where there is no awareness of a desire of some sort or other. Hence awareness is a condition precedent to willing; but awareness and consciousness are merely two different names for the same faculty. If will is blind in itself, how can it possibly be benefited by the 'lantern' (intellect) which it employs for the guidance of its steps? Either, then, will itself becomes the 'lantern,' or there is some one else behind it, who rides on will, and carries the lantern in his hand. But when we posit the will as the thing in itself, we deny existence to all other beings; hence, will, on Schopenhauer's own theory must itself perform the function of lighting its own path.

Let us look a little more deeply into the nature of knowledge than we have done hitherto. Knowledge cannot, obviously, be anything other than the awareness of relations between various objects. Perception gives us the things as they exist, and intellect discovers and establishes the relations in which they stand to one another; and these relations when analyzed and unified under one general form, which in itself accounts for, that is comprehends, all other forms, constitute what may be called perfect knowledge. Intellect, therefore, is the faculty which primarily deals with forms. Now, the question is, whether these forms are created by the intellect, or do they exist independently of it?

Since the function of intellect is confined to the discovering of relations, in the first instance, obviously enough, these forms, or relations, must exist independently

of the fact whether intellect succeeds in discovering them or not. Hence, knowledge is eternal and a function of the Reality, to whose activity the forms are due. This is why Brahman is described as *Jnanaswarup* (of the form of knowledge, or as having wisdom for His form) in the Hindu Scriptures. Bergson puts it strikingly when he says * :—

“Postulate action, and the very form of intellect can be deduced from it. This form is therefore neither irreducible nor inexplicable. And, precisely because it is not independent, knowledge cannot be said to depend on it : knowledge ceases to be a product of the intellect and becomes, in a certain sense, part and parcel of reality.”

Knowledge, thus, is the form which the activity of the living Self imposes on matter in the course of its passage through it, and the creation of any particular set of forms is itself due to the tendencies inherent in the Self.

Further light is thrown by the fact that there is a complete harmony between the intellectual laws and the order which is found to exist in nature ; and since the laws themselves are discovered by reflection, not by direct perception of matter, or its forms, it follows that the intellect and nature are both subordinated to one and the same reality, which acts through matter and thinks through the intellect. The agreement between the laws of nature and the deductions of reason, therefore, shows that the forms of intellect as well as the order of nature spring from one and the same source. Hence, when we refer to the intellect as a mental faculty, what we mean is not that it is something separate from consciousness

* *Creative Evolution*, p. 161.

altogether, but that consciousness itself appears as intellect when working with the forms, into which perception cuts up the flux of vibrations, called the material world.

Confusion is apt to arise in the mind by the statement that knowledge is necessarily included in the being of the Reality, inasmuch as the human mind insists on the question, whence came this knowledge in the first instance? Strictly speaking, the question itself is illogical, since the Reality is pure consciousness and eternal, so that the idea of a time limitation cannot affect it in the least. And, so far as awareness is concerned, consciousness cannot be said to have been devoid of it at any time. In other words, we cannot conceive of a point of time when consciousness dawned in its own mind for the first time, just as we cannot conceive of energy springing up into being, as a new manifestation, for the first time, in the universe. The consciousness of Reality, then, can only be pictured as eternal, and, even if we think away the material universe, which we are capable of doing in thought, we must perforce accord the consciousness of its own powers and being to the Reality. Knowledge of the Reality would, then, consist of the knowledge of all that its own nature is capable of bringing into manifestation. It would not be knowledge of things actually existing, but of the forms of all things as lying in the womb of possibility. In the knowledge which the Reality has of itself is included, therefore, the knowledge of all that is, or ever can be, and if we would remember the distinction between the necessary and the contingent action, which Leibnitz clearly

saw, it would be seen that even the freedom of the human will can present no possible objection to the perfection of the knowledge of God.

These eternal forms lying in the womb of possibility are not to be pictured as images. They are not ideas in the sense of spatiality, but the diverse capacities for the activity of will. They are what Plato described as Ideas, and Deussen as the forces manifested in the life of nature (*Metaphysics*, page 141). These are the original forms of will and must be taken to be the diverse capacities of vibration, or rhythms of Life. The activity of life is like a tremendous rhythm which includes all other minor rhythms in itself. It holds the prototypes of all ideas in itself, and has merely to change the rhythm of activity in order to manifest different forms. Its pulsation is like a melody which has its own rhythm, and yet is composed of the different rhythms of the different notes which enter into its composition. As the melody in itself is not the same thing as the notes, which compose it, so is not the rhythm of Life the same as the concrete forms in which it finds its expression.

Every soul being a phase of the infinite Will, has the formative tendencies, that is, Ideas of Plato, within it, but it differs from the others in so far as those of the tendencies which constitute its own character acquire prominence over the rest, which remain in latency. If we revert to the metaphor of melody, we may say that Will is like an infinite melody, the notes of which are represented by individual characters, each one of which is separate and distinct, but, still, only so when looked at as a note; otherwise the melody is whole

and entire, and every note is a prolongation of all those that precede, and is itself prolonged into all those that follow it.

It is because of this peculiar nature of will that every individual has the entire knowledge of the universe latent within him. The Ideas being eternal, the relations among them must also be eternal. Every individual is, therefore, capable of discovering them for himself, if he would only reflect sufficiently. Take away these 'Ideas' from the mind, reduce it to a *tabula rasa* like the brain, and you remove the possibility of cognition altogether and once for all. Knowledge depends on the reaction of will on the sensory stimuli; and the reaction necessitates the capacity to vibrate in certain ways, so that will itself should assume the form of that which it cognizes. This is necessary, because otherwise there would be left a gap between the object and the mind, which cannot conceivably be bridged up by anything else. This amounts to saying that the only means of cognition available to the mind is the faculty of feeling, which appears in five different forms, namely, sound, touch, sight, taste and smell. Some one has well said that sight is but another form of touch. In reality, mind becomes luminous when vibrating at a certain pitch and thus *feels* colours. If mind could know anything outside itself it would be a miracle, and so far as its own states are concerned, it can only feel them, for it does not possess any other means of becoming aware of them. When the sensory excitement reaches the mind, it is challenged by the will in the centres of perception. The shock, *i.e.*, the sensation,

caused by the disturbance, rouses the attention of intellect, which summons up the elements resembling it from the sub-conscious region of will. Of the elements which appear on the threshold of consciousness, those that have the same rhythm with those in the arrested sensation vibrate in sympathy, as if welcoming their brethren from outside, and thus give rise to perception.

These elements exist in the mind not in the form of ready-made images, but as a mass of heterogeneity held in solution. They are not separable from one another like things juxtaposed in space, but interpenetrating. Hence, when a certain number of them is thrown into vibration, the rest become, as it were, suppressed. The result is that the vibrating elements stand out in the field of consciousness as illuminated outlines in an unilluminated field. Thus is formed the image which is projected outwards in the direction of the stimulus. Hence the statement that mind itself assumes the form of the object which it cognizes. The awareness of the internal reaction on the external stimulus is what may be called perception. Cognition, however, is an intellectual process and begins with the isolation of parts from the undivided unity of perception. With the aid of the eternal forms of understanding, intellect cuts up the perceived mass into 'individuals' and these into parts, atoms, etc., etc. It then resolves them into the different elements of which they are composed, and thus learns their constitution. Knowledge of a thing, in this sense, is the knowledge of its composition. The simple elements of which the mental image is composed exist in the mind; the only purpose which the outer stimulus serves is to set

them in vibration. But for the existence of these elements in the mind, we should never be able to recall a past perception, since the recalled impression comes only from within.

We have said that the process of cognition proper begins with the work of analysis of the perceived mass. This is obvious from the fact that mind is conscious of perceiving a much smaller number of objects than the eye falls upon. Hence, it is only when the mind is linked with the organs of sight that visual excitation becomes transformed into cognition. Any work on psychology will show that sensation is not a simple element, but is the name given to the external excitation, after it has been admitted into the inner domain of mind, and been there operated upon, *i.e.*, conditioned by the then prevailing attitude of will. If we dip our right hand into hot, and the left one into cold water, and then plunge them both into a basin containing lukewarm water, the former will find it cold, and the latter hot. Here, obviously, the external excitation remains the same in the case of both the hands, yet are they affected by different sensations. This clearly shows that the external excitation is conditioned by the sensations prevailing in the two hands respectively. If cognition were merely the equivalent of sensation, or purely mechanical in its nature, there would be a lot of confusion in cases like the above.

Similarly, when the rays from a section of the external world impinge on the eyes, they originate certain movements in the nerves of the brain. These movements, or vibrations, together with the then prevailing

feeling of the organism, constitute the sensation which the ego feels and becomes aware of. If this sensation is a commonplace one, and does not interest the ego sufficiently to engage its attention, the movements are allowed to discharge themselves in motor reactions with which they are associated, through habit; otherwise the ego arrests them in the course of their progress and invites the intellect to determine their cause or causes. Mind then projects these causes into space in the direction of the stimulus. Cognition, as we said above, takes place, because the understanding employs the same 'Idea,' or tendency, which created the object in the outer space to test the nature of its vibrations.

The perception of the third dimension is due to the greater concentration of attention which isolates and

* When a blind man whose sight has been restored, and presumably, also, a child, on opening their eyes, for the first time, see only a diversity of colours, the absence of the third dimension is to be accounted for by the inability to fix the attention on particular details, or portions, of the scene presented to their eyes. This inability arises not so much from the lack of the power of concentration in the mind as from the difficulties involved in handling a new tool for the first time. As the capacity of the eyes to hear the strain increases, the reactional activity of the will also increases in proportion, till the emphasized portion out of the perceived mass stands out clear cut, in a different dimension, from the rest which is thrown into shade by this very emphasis. Probably the blind man who could, on opening his eyes, for the first time, after the operation, distinguish different objects in the three-dimensioned space, could easily fix his attention on the details. The whole thing, on our hypothesis, is a question of attention.

Some psychologists see in attention only the consciousness of an attitude, rather than an attitude of consciousness, but they seem to lose sight of the important fact that both the body and the mind act

singles out particular details in the whole 'sensation,' and projects them out with greater force than the rest which do not interest it.

Thus, perception arises in consequence of the reaction of mind on the afferent stimulus. But for such

and react on one another, so that it is possible to secure the attention of the ego, by throwing the body in some particular attitude, just as well as it is possible to make the body assume that very attitude by an act of volition. In the latter case, the visible attitude of the body is all that there is to indicate the state of the mind, and may give rise to the inference that attention is always preceded by the bodily attitude. In reality, however, will itself is capable of throwing the body in the attitude of attention. Attention presupposes concentration; but a concentration of what? Of the brain, or the cells of which it is made? Surely not, for that is only the effect of concentration. It is the concentration of force, the augmentation of the energy of life, which is caused by attention, and this increased energy throws the brain, or the body, as the case may be, into characteristic attitudes. With Bergson, we may say that the elementary work of attention may be compared to that of a telegraph clerk who, on receipt of an important dispatch, sends it back word for word, in order to check its accuracy. The analytical work of attention is only an endeavour to attain to a more perfect synthesis. It is impossible to explain the whole range of the phenomena of attention on the materialistic hypothesis, or the effect-theory, as William James has termed it; we can only satisfy our understanding by saying that the soul's interest, in the movements going on around it, causes it to turn its mind and attend attentively to any particular object, or detail. The power of the soul to countermand and override the inclination of attention, which has not received due consideration at the hands of materialistic psychologists, is in no sense capable of explanation on their hypothesis. If attention is the effect of, and called for by the afferent stimulation, or ideas connected therewith, how is its inhibition by an act of willing on the part of ego to be explained? Prof. William James is himself inclined against the effect-theory, as he distinctly says, on p. 448 n. of the 1st Volume of his *Principles of Psychology*.

reaction, the stimulus would only exhaust itself in the shape of movements; it might impart motion to the brain cells, but can never give rise to knowledge of the object, that is, to a sense of awareness of its presence. Suppress the mental reaction, and you reduce the awareness of the object to its photo on the retina and the movements of the matter of the brain, with no one to perceive, or cognize.

The truth is that the mental image, speeding in the direction of the object, bridges the gulf between it and the ego within. Mind itself expands, as it were, to embrace the object in its consciousness, and the effort of expansion determines the distance and position of the object in the three-dimensioned space. Mind never comes in contact with the object otherwise.

The objects do undoubtedly exist outside the body of the percipient, but the act of perception takes place only in the mind, not by the mind going over 'bodily' to the spot where the particular object seen is actually lying. If the latter were the case, we would never see the whole of any object at a time, inasmuch as attention can then be directed only to a small portion of its surface at a glance, and because it is distance alone which widens the field of vision. Moreover, distant objects would appear very different from what they do, if the faculty of perceiving actually went over to them. Illusion, again, would be impossible; for it arises in consequence of the misapprehension of the nature of the stimulus. Besides, things would not appear large or small, as the distance varied.

When we look at the slides of the Realistiscope,

through that ingenious little instrument, we feel convinced that perception cannot take place on the object; for if it did so take place there ought to be no difference between the double picture in the instrument and the object cognized by the mind. Not only is this not the case, but, on the contrary, there is hardly any resemblance between them. There is a double picture in the instrument, but the mind sees only one object; and, in place of the small plane surface which the picture presents to the naked eye, a life-sized, life-like object is seen by the mind. If perception took place on the object, it is difficult to conceive how this deception could be caused. Illusion may be due to a hasty glance at an object; but here the more intently one looks at the picture, the clearer becomes the deceptive image in the mind. Neither the glasses of the realistiscope, nor the pictures, are, at all, like the fused and the magnified image which the mind perceives. Clearly, then, the act of perception does not take place on the pictures. Neither can it take place on the glasses, because there is no image on the latter; and, if visual perception were to take place on them, they, at least, ought to be visible. The fact is that the understanding has a tendency to project all visual perceptions into the external space.

"This appears to be due to a large extent, to habit. Those who have been born blind, on obtaining eyesight by an operation, have imagined objects to be in close proximity to the eye, and have not had the distinct sense of exteriority which most individuals possess. Slowly, and by a process of education, in which the sense of touch plays an important part, do they gain knowledge of the external relations of objects. Again, phosgenes, when first produced, appear to be in the eye, but when conscious of them, by an effort of imagination, we may transport them into space, although they never

appear very far off." (See the article on Vision, in the *Encyclopædia Britannica*, 11th Edition).

The effect of the ingenious device employed in the realistscope is to modify the light rays transmitted by the pictures, so as to make them resemble the light rays as they emanate from the original object. Hence, when the image from such modified rays is formed on the retina, understanding, guided by the resemblance of the sensations between the realistscopic excitation and that of the normal object, operates upon it in its usual way, thus, projecting into the external space the mental image of a life-sized object capable of being the original cause of the perceived sensations.

Schopenhauer observes:—

"If seeing consisted in mere sensation, we should perceive the impression of the object turned upside down, because we receive it thus; but in that case, we should perceive it as something within our eye, for we should stop short at the sensation. In reality, however, the understanding steps in at once with its causal law, and as it has received from sensation the datum of the direction in which the ray impinged upon the retina, it pursues that direction retrogressively up to the cause on both lines; so that this time the crossing takes place in the opposite direction, and the cause presents itself upright as an external object in space, *i.e.*, in the position in which it originally sent forth its rays, not that in which they reached the retina." *

Visual perception is a kind of touch at a distance, and its function is to enable the percipient to be forewarned of the presence of objects which may affect him in the future, so that he may be prepared to meet, or avoid, them to his own advantage, when they draw near enough to come in actual contact with him.

* Four-fold Root and Will in Nature, page 68.

The idea of solidity and bodily fulness of the perceived objects arises not because of the data of the sense of touch which imagination associates with the object, though mind is quite capable of objectifying the sensations of touch, as is proved by cases of hallucination involving that sense, but because the visual rays in falling on the object, in attentive perception, encounter the quality of impenetrability, and cause the same sort of feeling as is aroused by the sense of touch. It is for this reason that the after-image lacks the concreteness and solidity of the object.

The localization of the object is determined by the quality of the excitation, which varies with the nature of the obstacles lying between it and the percipient being. Consequently, mind, at times, perceives big objects as small and *vice versa*. It is, however, not the object which becomes big or small, but only its mental counterpart, that is the externalized memory-image, the nature of which is determined by that of the excitation. Hence, our perceptions are only the projected images from the mind *e.g.*, the moon we see is not the real moon at all, but the mental-image projected by the mind. Since a small moon at a little distance would cause the same sensation as a bigger one at a proportionately greater distance, understanding is satisfied the moment the coincidence between the inner vibrations and the external excitation is established. Hence, the size and distance of the projected mental-image are determined by the nature of the excitation. This is why children imagine the moon to be near at hand, and babies in arm vainly try to seize it.

This also explains the reason of the perception of a life-sized object in place of the stereoscopic slides.

In this sense, we can say with Bergson that

"distinct perception is brought about by two opposite currents, of which the one, the centripetal, comes from the external object, and the other, the centrifugal, has for its point of departure that which we term 'pure memory'. The first current alone would give a passive perception with the mechanical reactions which accompany it. The second, left to itself, tends to give a recollection that is actualized—more and more actual as the current becomes more marked. Together, these two currents make up, at their point of confluence, the perception that is distinct and recognized.—" (*Matter and Memory*, p. 163).

The fact that the illusion of the realistscope continues, in spite of the awareness of its nature, proves that reason has nothing to do with the perceptive work of understanding, for otherwise the mentally projected image ought to resemble the slides on disillusionment. It is thus perfectly clear that nothing but the quality of the external vibrations determines the nature of the mental image. Hence pure perception differs from full cognition in respect of the function of reason, which is absent in the former and necessary in the latter, except in the case of God who can by direct intuition perceive not only the objects, but their subtle relations as well, at a glance. These relations are the rays, or lines of force, which escape our observation, but not His.

We now come to recognition, which also takes place without the intervention of reason in cases where it is confined to the perception of similarity. Reason is involved in recognition only in those cases where perception rises to the dignity of cognition, as, for

instance, in the perception of the similarity of the principle involved in different processes. Recognition is brought about, in the first instance, without the intervention of the memory image. That recognition takes place without the intervention of images, is obvious so far as the recognition of the sensations of taste, smell, sound and touch is concerned ; for memory-images do not always spring up in connection with the excitations of these senses. Persons born blind, also, can have no recognition by visual images ; nor do we recognize our hidden friend by means of image-memory, when we hear his voice. In the last-mentioned instance, the image of the friend rises up only after he has been identified by the voice. Besides, the memory-image has to be invoked itself, and it is difficult to conceive how it can be invoked at random without there being something to guide the attention in its work of hunting up the right image. For this reason the Associationists lay down the principles of similarity and contiguity to connect the present perception with memory. Obviously, then, the mind has first to become aware of these two links which connect the present with the past. There can, however, be no contiguity between perceptions far removed from one another in time. It follows, therefore, that similarity is the principle which governs memory in the first instance.

It accords with the above that the memory-images are manufactured there and then as the sensations are recognized and spatialized. This explains the indistinct and blurred character of memory much better than any other hypothesis.

In will sensations blend and interpenetrate to such an extent that often it is impossible to isolate and recall any particular past sensation, whole and entire. Hence, the images which are constructed with the aid of these recalled sensations are generally mutilated, wrongly grouped, and, at times, also, with wrong details. This should not happen if there was a place where the memory-images were stored, as pictures in a gallery, or photos in an album.

Besides, whenever there is inner excitation of the senses, as in intense concentration, mind forms and projects into the external space such distinct and life-like images as deceive the individual. We call these images hallucinations, although to the individual concerned they are quite real. This happens most convincingly when the senses of sight and touch are excited at the same time. Whence could these hallucinatory images arise, unless they be made there and then by the understanding in the ordinary exercise of its normal function, that is, of converting the sensations felt into images?

Even the complementary after-image, which is seen after looking at an object, with a certain amount of attention, only goes to show that it owes its existence to the activity of mind, and is formed there and then. It certainly does not prove the preservation of memory in the form of images in the brain substance.

What, then, is memory? Is it a store-house of facts and figures, as such, or a picture-gallery, or album of photos of past events? That the past is preserved in the mind, in some form, is beyond dispute, since glimpses

of it are caught, now and then, even after a supposed obliteration. The wonderful memory of hypnotic subjects and men who have undergone the experience of drowning, suffices to prove the preservation of every event in the past. How is, then, its supposed obliteration to be accounted for ?

Modern psychologists try to explain the phenomenon of memory on the hypothesis that the brain is the waxen tablet of mind which receives and retains the impressions of events, like the record of a talking machine. That this view is erroneous has been amply proved by Bergson in his analysis of the functions of brain, in 'Matter and Memory'.

Memory means nothing if not the recollection of a past experience, *i.e.*, the recurrence, in consciousness, of an experience already undergone, or of a sensation already felt. Hence, the difference between perception and recollection lies only in this that, while the excitation which occasions the former, comes from without, that which brings the latter, originates within. Now, since the data of all the five senses, with which humanity is endowed, are only different kinds of sensations, it follows that recollections, too, possess the element of sensation in common among them. Furthermore, since sensation is the disturbance of the rhythm of activity, or attention, its recollection also involves some kind of disturbance of attention. Hence memory arises by the relaxation of attention, and is inhibited by action. When the causes of sensation lie outside the organism, memory-images, resulting from the disturbance of attention, go out to overlie them, and occasion visual perception ; but

when they originate from within, they give rise to images, which, finding nothing substantial, outside in the world, to feed upon, remain evanescent and fleeting,—the shadowy ghosts of events, rather than the actualities of perception.

Attention signifies the concentration of will, the point of action in the current of life, determined in a particular direction, according to the disposition of the soul. It is the convergence of the inner forces to a point, constantly moving in the present, and forming the medium of sensation and action between the individual organism and the outside world. Attention is what has been termed the objective mind by the new psychologists. It is the individualized aspect of Life, *i.e.*, will *at tension*.

It is will which offers opposition to memory, as well as to the acquisition of knowledge, by its impetuosity and inclinations. Hence the statement in the Jaina Scriptures, that the past karmas of the soul, preserved in the shape of disposition, or character, determine the type, quality, and extent of its knowledge, in its physical incarnations. Herein lies the initial difficulty one experiences in committing anything new to memory. It is not easy to make the will respond to particular ideas, or sensations, against its inclination and temperament. Hence, so long as attention is fixed elsewhere, no amount of repetitions would make any lasting impression on the memory.

The process of learning also throws considerable light on the nature of memory. When one hears some complex phrase in an unknown, foreign tongue, one is not able to repeat it there and then ; but its repetition

becomes easy, if it be broken up into the simpler sounds composing it. The reason why we can repeat a phrase, or word, when its composition is known and not otherwise, lies in the fact that the simpler elements of all sounds exist in the soul, as capacities of vibrating, but not as ready-made words and phrases, so that articulation of words is really the articulation of certain simple sounds in quick succession. Hence, the moment the practical knowledge of the composition of words is known, pronunciation thereof becomes easy. From the above facts we are entitled to draw the inference that the difference between a new born babe and an adult, in respect of reproduction, lies not in the capacities of the soul, but, solely and simply, in education, *i.e.*, the knowledge of the analytical and synthetical processes which govern those capacities. Memory, thus, is the faculty of combining the simpler elements of the mind into complex forms, and the frequency of repetitions enables the will to perform this operation with astonishing rapidity and without effort. When the rhythm of the new form becomes firmly established in the mind, we call it habit or disposition; and it is this habit, or disposition, which offers opposition to the admission of anything new. The ease-loving nature of will makes it averse to leave the beaten track and strike out into new paths. It loathes trouble of every kind, but delights in roaming over familiar ground. Hence things with which it has not become sufficiently familiarized are liable to be forgotten. Knowledge acquired by pure 'cramming,' therefore, is as good as the waste of valuable time. Hence, ideas

which are associated with familiar ideas are more lasting than fragments of knowledge forced on the will.

The characteristic of mind is that it can be conscious of only one idea, or state of consciousness, at a time ; but this idea, or state, need not be a simple one, but may be as complex as imagination can picture, provided that it is, a compact, well-connected whole. Hence, any fact, or state of consciousness, which does not find its appropriate place in the idea, or feeling, in the possession of the field of consciousness, will not be readily admitted, or remembered. It is this peculiarity of the mind which explains its dislike to be burdened with stray thoughts, or odds and ends of experience. If memory were a photographic arrangement, the above difficulties would not arise.

Even assuming for the sake of argument, that memories are preserved as images, the question arises, where are these images preserved? They are certainly not preserved in the physical matter of the brain. Bergson's minute and careful analysis suffices to dispose of this hypothesis (Matter and Memory).

Besides, the fact that memory-images seldom arise in their entirety and fulness of detail and original vividness of colour, contradicts the notion of their preservation as separate images in the brain ; for if they existed like photos in an album, they ought to be seen, whenever we can manage to have access to them, whole and entire, and without loss of colour, or detail.

Again, when we jog the memory to recall some forgotten event, it is will alone which is put to the strain, that is, reflected. This indicates that memory is an

associate of will rather than that of any other aspect of the mind; certainly not of the brain. Many people think that concepts and ideas exist in the brain, and in some mysterious way float in our consciousness. What is precisely meant by this statement is not easy to comprehend, unless it be that concepts and ideas exist somewhere in the matter of the brain with their definite outlines and individualities, in other words, as ready-made images. It thus becomes necessary to see what a concept can possibly mean.

Proceeding from the material object perceived in the physical world, we get first of all the object itself, whose representation in mind is called the percept. In the absence of the object, its recollection is a memory image which lacks the concreteness of the percept. This memory image is not to be confounded with the concept, for it has, as an image, its clear cut outline and contour, as they were seen in the original object at some particular moment of time. A concept is that which the understanding conceives, from what it has perceived. It is an idea robbed of all else but that which appertains to its kind, so that it would hold true of the whole class, but not represent any individual in it, except in so far as it shares, with the other members of its fraternity, the features distinctive of the whole class itself. As a modern psychologist says, in a concept the identity is removed from its concrete setting and viewed by itself. For instance, the concept 'man' would be true of every man, whether tall or short, fat or lean, young or old, whether existing now, or having existed in the past, or yet to be born. In other words,

a concept is the symbol of language defining an object by pointing out those features of resemblance which are common to all the members of the species or class, but omitting those in respect of which they differ. It is impossible for it to be an image of each and every individual, though they all exist in it rolled up in some way ; for an image is nothing if not the likeness of a particular object, as it appeared to us, on some particular occasion.

Many of the concepts must, obviously, be without form, *e.g.*, health, beauty, heat, motion, singing, etc., etc. ; for we can mentally endow with forms only such objects as have been perceived by us, but never those which are beyond perception itself. Therefore, the notion that concepts and ideas float in consciousness, can only be applicable, if at all, to the abstractions made from the percepts of visible objects. Here Berkeley's famous illustration of the concept of triangle proves itself useful. It is not a concept of any particular kind of triangle, nor of any triangle of a particular size or dimensions, but purely and simply of tri-angularity. If the concept triangle is an image, surely it ought to be easy to reproduce it on paper ; but the moment we set out to draw it on paper, we discover that our drawing is either a right-angled, or some other kind of triangle, with certain dimensions, and not a general idea of triangle, in any sense. Thus, we see that the concept triangle cannot possibly be an image, but a quality of images : it can only represent the feeling, or awareness of tri-angularity, but nothing more. Abstract away all the features of distinction from a number of individuals

belonging to a class, or from the numerous phases of the same individual, and you have, in one case, the concept of the class, and, in the other, that of the individual object. Now, since the original concrete perception arises from mental reaction, that which is left after the elimination of the features of distinction, must necessarily be the diagram of just as much reaction as is common to the class to which the object belongs. Hence, concepts and ideas exist in the mind, not as images, but as 'liquid' possibilities which may be actualized in thought, at will. Ewald Hering maintains (*On Memory and The Specific Energy of The Nervous System*):—

"Our concepts appear on the stage of consciousness only transiently; they quickly disappear behind the scenes, to make place for others. Only on the stage are they conceptions, as an actor is *being* only on the stage. As what do they remain behind the scenes? For that they exist somehow we know; a cue only is needed to make them reappear. They do not continue as conceptions, but as certain dispositions of the nervous substance by virtue of which the same sound that was produced yesterday can again be evoked today."

We may also quote Dr. Herman T. Lukens, who observes:—

"When we recall to mind an act we have done or a sensation we have experienced, the similarity between this and the original doing or feeling is so great as to leave but little doubt that the same parts of the nervous system are concerned in the mental reproduction as in the previous physical production. We know that every action leaves the parts of the body with a disposition to the same action again, thus making the second performance more easy. This fact lies at the foundation of habit, and it would seem the same fact is the basis of memory."—(*Thought & Memory*, pp. 45-46).

We have already pointed out how and where the concepts are preserved, and need not dilate any further on the point.

The fact that in certain diseases and also in old age memory is impaired goes to suggest its dependence on the organism, though it does not necessarily lead us to the conclusion which some writers have drawn from it, namely, that there is no possibility of survival of memory after the injury to the brain or the somatic death of the individual. Brain is the vehicle of manifestation, not the organ of preservation; hence its destruction merely affects manifestation on the plane on which it acts as a vehicle, but does not touch the faculty of preservation itself.

For the foregoing reasons, we must reject the hypothesis of the preservation of memory in the shape of images, and hold that all memories are preserved in the shape of habits, tendencies, feelings and emotions in the will. The bundle of these tendencies, etc., is not wiped out with the death of the physical body, but constitutes the nucleus which passes from life to life, as will be shown more fully later on. For our present requirements it is sufficient to say that the real soul is nothing other than pure will, and that the entire load of tendencies, feelings, etc., is carried by it from generation to generation. So long as it exists—and it is eternal—it is not possible for all kinds of tendencies, etc., to get wiped out of all existence.

Bergson has clearly shown that the human body is a sensory-motor organism; by its activity it keeps the attention confined to the present and thus inhibits reflection. Whenever present action is undetermined, opportunity is afforded to the faculty of reflection of going over the past experience in search of the principle of

guidance in the present emergency. We then reflect, (*re*, back, and *flexio* to bend, or turn), that is, we turn our will back on its own past experience, thus making it vibrate on different rhythms, till the required memory is secured. In this sense recollection, or memory, is the function of the faculty of deliberation, i.e., intellect.

The past, then, is preserved in the mind not in the shape of images, but as tendencies of the soul. All knowledge is stored up that way. Bergson is right in holding that we act with our entire past, for knowledge means the training of will, by altering and modifying the impulses which determine the automatic activity of the soul. Only that knowledge is ours which has been transformed into automatic action; the rest is merely superfluous, like dry leaves floating on the surface of a pond.

The phenomena of memory and intellection cannot be explained on the materialistic hypothesis by saying that, as the liver secretes the bile, so does the gray matter of the brain secrete consciousness. Assuming that consciousness, thus secreted by the brain, arises, like light, from the friction of material particles, or otherwise, it would only go to illumine the scene. It could not, at the same time, create the spectator whose presence is necessary in order that the scene be seen, and personal relations understood and adjusted. The same difficulty has materialistic mechanism to face in respect of feelings and impulses. Let your machine be as delicate as you please, let its parts be as well-balanced and finely poised as you like; let it be capable of registering and recording the faintest movements—let all this be granted,

yet is it impossible to imagine that it can feel pleasure and pain by coming in contact with the external stimulus, or express anger when thwarted, and delight when its task is done for the day. We can no more imagine the secretions of a brain, formed of dead, unconscious matter deliberating over the affairs of life, than we can a steam-engine thinking to itself that it ought to have tea and toast instead of the coal and water it always gets.

The faculty of recollection furnishes the most irrefutable argument against materialism, for memory cannot be the function of that which is created afresh every moment, like a stream, which consciousness must be, if it is to be regarded as a secretion of the brain. In order that the events of a life-time might be remembered by an individual, there must be a something in him which persists unchanged throughout. One who comes into existence, for the first time, at any particular moment of time, only to be gathered to its forefathers the very next moment, cannot, by any possibility, know what its predecessors knew, or feel as they did in certain associations. A substratum of individuality which continues in time, *i.e.*, a something which *endures*, is necessary for the purpose; and no amount of 'learned' talking can explain the facts of consciousness, that is, feeling, memory and willing, if we posit a consciousness which is generated afresh, every moment, from the physical matter of the brain, in place of the Atman, *i.e.*, the Soul. Prof. Bowne observes as to this* :—

"By describing the mind as a waxen tablet, and things as impressing themselves upon it, we seem to get a great insight until

* Metaphysics, pp. 407-10.

we think to ask where this extended tablet is, and how things stamp themselves on it, and how the perceptive act could be explained even if they did. . . . The immediate antecedents of sensation and perception are a series of nervous changes in the brain. Whatever we know of the outer world is revealed only in and through these nervous changes. But these are totally unlike the objects assumed to exist as their causes. If we might conceive the mind as in the light, and in direct contact with its objects, the imagination at least would be comforted ; but when we conceive the mind as coming in contact with the outer world only in the dark chamber of the skull, and then not in contact with the objects perceived, but only with a series of nerve changes of which, moreover, it knows nothing, it is plain that the object is a long way off. All talk of pictures, impressions etc., ceases because of the lack of all the conditions to give such figures any meaning. It is not even clear that we shall ever find our way out of the darkness into the world of light and reality again. We begin with complete trust in physics and the senses, and are forthwith led away from the object into a nervous labyrinth, where the object is entirely displaced by a set of nervous changes which are totally unlike anything but themselves. Finally, we land in the dark chamber of the skull. The object has gone completely, and knowledge has not yet appeared. Nervous signs are the raw material of all knowledge of the outer world, according to the most decided realism. But in order to pass beyond these signs into a knowledge of the outer world, we must posit an interpreter who shall read back these signs into their objective meaning. But that interpreter, again, must implicitly contain the meaning of the universe within itself ; and these signs are really but excitations which cause the soul to unfold what is within itself. Inasmuch as by common consent the soul communicates with the outer world only through these signs, and never comes nearer to the object than such signs can bring it, it follows that the principles of interpretation must be in the mind itself, and that the resulting construction is primarily only an expression of the mind's own nature. All reaction is of this sort ; it expresses the nature of the reacting agent, and knowledge comes under the same head."

It is, indeed, impossible to maintain that the brain not only secretes consciousness as the liver secretes the

bile, but deposits at its bottom a spectator, or an interpreter, as well, and, also, supplies him with the whole code of the principles of interpretation of nervous signs. We must, therefore, concede that the interpreter is, from the very commencement, equipped with the code of the principles of interpretation, that is to say, is the knowing subject.

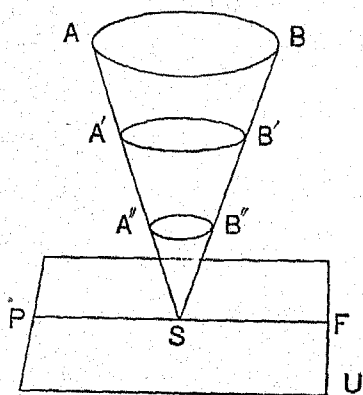
We might now turn our attention to the problem of the association of ideas. If these ideas are independent pictures or entitles, as some maintain, how can they form attachments to one another? What is the force which drags out the similar or contiguous ideas from the depths of the unconscious memory? Modern psychology has no answer to give, except that the brain somehow stores up images of things perceived and groups them together under different associations. But we are not prepared to accept this hypothesis for the excellent reasons given by Bergson against its tenability. How, then, does association arise between different ideas in the mind?

We have said that perception is the reaction of the mind on the incoming stimulus, and but for it would be reduced to pure mechanical movements set up by the impulse from without. The intensity and the pitch of the vibrations coming in, set the mind vibrating in about the same way as a violin string is set in sympathetic vibration by its note being struck in its vicinity. Resemblance, thus, is felt rather than thought in the first instance. But mind is not a solitary chord in the organism: it is a centre of force which implies the pencilling of an infinite number of interpenetrating currents of different intensity and rhythm at a point. Were it a

solitary chord it could never vibrate in response to all sorts of different notes and melodies. Hence we have to divide the mind into five sections or types of rhythm, each of which corresponds to the specific sensations of a particular sense organ. Each of these five sections is composed of a vast number of chords which can reproduce the exact quality of vibrations as come from without. Now suppose the eyes fall on a group of men. The currents passing through the retina would set a certain number of mental chords, which are attuned to their pitch, in vibration. Suppose these chords happen to be $A_1, A_2, A_3, A_4, A_5 \dots$ to A_n of the visual section A. Obviously, the next time that the eye falls on any of the members of the group, it would set some of these very chords in vibration, and these, in their turn, would tend to evoke resonance from the rest which had vibrated with them, as a whole, at the time of the perception of the group of which the man, subsequently seen, was a member. Hence we may lay down that the association of similarity arises from the sameness or similarity of the response, while that of contiguity depends on the connection which springs up from having vibrated together. As Bergson says, association is not the primary fact; dissociation is what we begin with, and the tendency of every memory to gather to itself others must be explained by the natural return of the mind to the undivided unity of perception (Matter and Memory). Each time that one opens one's eyes, they take in the whole panorama, at a glance, mechanically; and it is reserved for attention to carve out individuals from this heterogeneous mass, or the unity of perception. Hence, contiguity is given

already at the very outset; it is obscured by the attentive dissociation of the 'individual' from other contiguous individuals, and one has only to relax the tension of attentive interest in the 'individual' to restore to it its proper place in the whole picture.

The following diagram, taken from Bergson's *Matter and Memory*, and modified to suit our requirements, may be studied with advantage to understand the mechanism of association by contiguity.



S is the point of the sensory-motor activity, which travels unceasingly from P to F, i.e., from the past to the future, in the universe, represented by the plane U in the diagram. The cone ASB represents the entirety of cosmic knowledge of which the point S, the centre of the sensory-motor activity, hence, of personality, is a contracted version. Between the summit S and the base AB of the cone ASB, there is room for all the modifications which the individual memory receives unceasingly, every moment, from its surroundings. In

this space are ranged, layer upon layer, all the impressions which the soul has received in its journey from P to S, each layer consisting of all the impressions arising from the action of stimuli from all points of space simultaneously. A'B' and A"B" are two such layers of simultaneous impressions. Now, suppose that the activity at S is inhibited on the plane U, and attention, withdrawing itself from the field of action, travels inward, in the region of memory, in search of a past experience. It would then have to travel back to some of these layers of its past impressions, till it recover the memory it is searching for. If there were nothing to guide it in its pursuit of the past phantoms, its labour would be enormous, and, oftener than otherwise, in vain, but fortunately the principle of similarity at once comes to its rescue, and, in the manner already pointed out, enables it speedily to get hold of similar impression in one of the innumerable records, preserved in the record office of its memory. Similarity having fixed the layer, attention no longer travels up and down between the summit and the base of the conical palace of memory, but busies itself in exploring the storey which has been reached through similarity. Now, because all the impressions which had presented themselves together, in a single act of perception, are stored up on this particular storey, on account of contiguity in space, they all pass under the search-light of attention, till the required one is secured. In this manner is the process of recollection carried on, consciously or unconsciously in the mind. The reader would not now find it difficult to work out the details of the processes

of attentive and automatic recollection, and we accordingly leave him to do so himself.

From the fact that memory is not a collection of ready-made images, but the power to produce images, it follows that mind itself consists of all kinds and types of rhythm, which, when actualized, impose forms on some kind of subtle material, and project them outside in the physical space, to overlies external objects. Hence, the difference between the world of mind and matter lies in this that, while the former is inhabited by qualities and actual powers, the latter is full of the effects produced by those very qualities and powers, on matter. That these qualities, or types of rhythm must have some sort of form cannot be doubted, since everything that exists has a form; but it seems impossible to determine them by purely intellectual methods.

Memory thus is nothing but the capacity to reproduce a particular range, rhythm or set of vibrations. As the data of the different senses reach the mind, the section corresponding to them at once tilts up and puts itself in harmony with the incoming current. Hence, mind responds to the external stimulus by causing the memory centre to rotate upon itself and to present to it that one of its sides which is able to deal with it. This being done, a certain number of the mental chords take up the tune, and the ego, seated behind, experiences the strain on its energy and thus feels, that is, becomes aware of the disturbance.

The difference between attentive and inattentive perception lies in the attitude of the mind. In the former the ego is made to feel the effect of the vibrations

of its own energy in a mechanical way, but remains uninterested in the investigation of the phenomenon. In attentive perception, on the contrary, it sets similar and contiguous chords to vibrate, and thus constantly enriches perception with details from its memory.

Recollections, too, at times, arise without individual effort. These arise from the fact that the activity of will has a great tendency for automatism, which is due to its dislike of exertion. Hence the chords which have been once struck would easily vibrate again, if there be sufficient relaxation of attention in that direction. As a rule, activity offers obstruction to memory, inasmuch as activity is only memory lived out, and you can either live out your memory or have it before you in the form of images, not both. But whenever present action oscillates between two or more alternatives, the knowledge which would have been acted out, becomes solidified into representations, there and then, by the mere circumstance of reflection. Memory thus is set free to display its contents by the relaxation of the tension of activity, and arises by the turning of the current on itself, whereby the reflected part becomes illuminated, and stands out, as it were, against the background of the unilluminated portion of the current of life, flowing from the centre of individuality towards the point of activity. The more the attention is disengaged from activity, the greater would be the reflection, and, consequently, knowledge. Hence thinking and acting lie in opposite directions, and are convertible into each other by a mere change of direction. In other words, relaxation of tension

spreads out the contents of the current of activity into memories, and the concentration of attention liquifies them into actions. The exigencies of the physical life, however, seldom allow man to disengage his attention so thoroughly from the present moment as to enable him to spread out his whole past before him; hence it is almost impossible for him to attain to that degree of relaxation which would bring him perfect knowledge. But whenever and wherever a master has turned his back completely on the world and become merged in contemplation, inner illumination has never failed to reveal to him the truth in its full perfection and majesty. The acquisition of Jnana by Buddha under the famous Bo-tree, the perception of the unity of the world and the identity of Life by Guru Nanak, while performing his ablutions in a river, and a host of other similar instances are admissible to prove this assertion. The statement in the Hindu Scriptures that all the knowledge of the world is stored up in the soul is thus literally true. It is even possible to express this fact in physical terms. Soul is a centre through which flows the current of Life. Itself a vortex in the cosmic current, it is not a separate or cut off part of the stream; it is one with the whole, and through it pass all the finer forces of the universe, and connect it with all other such vortices. It is these finer forces which, on being reflected, reveal the knowledge hidden in the whole current. Man is ignorant of these forces and of the knowledge which they carry within them, because of the rhythm of the paramount tendency, or tendencies, of his soul, which alone determine his activity in the physical world, and which,

thinned and sharpened like the point of a pencil, lead him by the nose in the pursuit of sensual pleasures, thus depriving him of the knowledge which is the nature and the birth-right of his soul. The *rishis* turned their backs resolutely on the world, and saw the soul in its true glory by inner illumination.

It now becomes clear how God can know all things in detail. Since His perception is free from the blinding impetuosity of will. He has no necessity for relaxing the tension of any rhythm. Hence, knowledge, freed from the limitations of time, exists in its entirety, like an open book, before His mind, in fact, is but an aspect of His own form. If we would imagine an infinity of gradations between the intensest and the slowest rates of vibrating, separated from one another by a solitary vibration, and each of these infinite intensities a pictorial panorama, we should have some idea of the tremendous knowledge which the Almighty must possess of our universe. These pictures of the universe, infinite in number, are the *akashic*, or the astral records which some advanced occultists and clairvoyants claim to have partially explored.

The difference between the capacious 'memory'* of God and our faulty faculty of that name lies in the fact that in us the memory is rendered sub-conscious by the exigencies of the physical environment to which our attention is confined. Experimental hypnotism has, however, revealed the fact that even our stumbling memory

* It is somewhat inaccurate to attribute memory to God. His knowledge includes the past, but not as that of a past which has wholly ceased to exist. Rather than having a memory, He is memory itself.

is capable of performing wonderful feats, whenever attention is disengaged from the present moment and directed to dive down in the depths of the soul, called the subjective mind. As a matter of fact, there is no event which goes unrecorded by the soul in its broader aspect, however much it may be ignorant of it as a superficial self.

Even knowledge of the future is possible to the being who withdraws his attention from the body. It is known that the *munis* not only perceived the past lives of the soul, but their future incarnations also.

The difficulties, which seem to surround this kind of knowledge, vanish the moment we recognize the fact that every being is connected with his physical body at one end, and with the Living Essence at the other, and that all changes of character, which is the sole cause of future births, are stored up in the form of the modifications of the forces connecting these two ends, so that if one's vision is keen enough to penetrate through the veils of matter and perceive these changes, one could without difficulty discover the nature of the seeds of rebirths. And, since Nirvana is only the establishing of soul in its own nature, which is already there, in existence, at the other end of individuality, and since every action which modifies the character, *i.e.*, the seed of rebirths, leaves its characteristic mark behind, the whole range of the future rebirths must be readable in the *karmic* ledger of the soul. What has been said of the future, also, applies, with equal force, to the past, which is likewise preserved in the shape of modifications of character. Hence, he

who develops clairvoyant vision, keen and penetrating enough to perceive the modifications of the lines of force which connect the individual with the past, can easily point out the previous incarnations of the soul.

As the result of our analysis of the faculty of consciousness, we may say that it makes itself manifest to us in three different forms, namely,

- (1) as feeling,
- (2) as willing, that is acting, and
- (3) as knowing.

Of these three aspects of consciousness, only one is patent at a time in all things in the material universe, the remaining two becoming, by the mere fact of prominence being given to the third, latent and sub-latent. Hence consciousness is present in all things, but not necessarily in its deliberative aspect in which form alone it is valued by us.

We have said that the current of the tendencies of life is, owing to the necessities of physical environment and the ego's action therein, thinned and sharpened to a point which is constantly pressing against the future, and from which radiate motor impulses in all directions in the body, enabling it to act on the surrounding bodies in the world. Now suppose this radiation is inhibited. The result of inhibition would be the stoppage of the outgoing energy, and the consequent expansion of the point. If the process were to stop short here, only a feeling of fulness and energy would be experienced by the soul; neither action nor reflection would ensue. But if the pent-up force is allowed to escape in the direction of matter, bodily action would inevitably follow

its discharge ; and if, reflected back on itself, attention would travel away further inwards from the point and would be scattered over the triangle formed by the reflection of the point. This triangle is the instrument of analysis ; through it the current which was running as a single, indivisible ray towards the point of activity, is spread out over a wider surface and broken up into its components, like a ray of light breaking up into the colours of the spectrum. The perception of differences as well as the differences themselves, in this sense, may be said to arise at one and the same time automatically. But the process of re-flecting is not automatic. It depends on the will, for when two or more directions are open to the activity of the ego, and it takes one of them, the element of choice is there to contradict the hypothesis of automatism and chance. Intellect, the faculty of analysis, thus arises simultaneously with the creation of differences. But it is a genesis, or creation, only if we start from the point of view of action. The triangle, the differences and the perceiver thereof were all there already in the current, only in a latent, that is, sub-conscious form ; they only needed the turning away of attention from the activity of the body to come into the field of consciousness.

The point and the triangle of esoteric theology mean no more than this. Shiva, the first Logos, is Will, the energy of Consciousness, conceived as engaged in the unceasing activity of Life, and is, accordingly, symbolized by a point in a circle. This point is next conceived as expanding, but not so as to reflect the current back on itself. This signifies the state of feeling which, as

has been shown before, is the primary function of Consciousness, and is represented by drawing a diameter in the circle. The third step is the act of reflection resulting in the reversal of the current of Life, and is represented by the cross, or the Egyptian Tau, the letter **T**. Sometimes the cross is replaced by the figure of four equal and equilateral triangles, the tetrahedron of geometry. The use of this figure is due to the fact that the cosmic current of Will cannot be intellectually conceived without volume. This is the Third Logos, the Son of the Christian Theology, and stands for Cosmic Wisdom.

The old symbolism of the serpent entwined round the cross is another way of expressing the three movements of the divine activity. The serpent stands for the upward going current, that is, the spiritual energy of the Lord, the transverse piece of the cross represents the idea of the diameter in the circle, as shown above, and the verticle line points to the current being thrown back on itself. The symbol, thus, conveys a full explanation of the universe, and, also points out the three functions of Consciousness, *i.e.*, feeling, willing and knowing.

We may here refer to the Jaina theory of Knowledge which is about the most complete of all those that are known to us. According to Jainism:

"Knowledge is the very essence of the soul. Consciousness, knowledge, and soul are much about the same thing. Knowledge is a positive state of the living being. The instrumental cause of knowledge is the teacher, language, the thing known, or a representation of it. The teacher does not literally impart knowledge; he is simply the instrumental cause or means whereby the person is

enabled to develop his own knowledge. The substantial cause of knowledge is the soul, in the sense that a thing is the cause of its own qualities. Knowledge cannot be put into a person from the outside ; it must be self-developed. And the words of an instructor will not produce knowledge in the pupil unless the pupil is in the right state."*

The word 'education' itself signifies that knowledge is the inseparable companion of the soul, since it is derived from *e*, out, and *duco*, to lead, that is, a leading forth, or drawing out from the depths of the soul †

Jainism points out that there are five kinds of knowledge, which may be described as follows :—

(1) *Matijñana*, i.e., knowledge obtained through the instrumentality of the senses and the mind,

(2) *Shruta-jñana*, i.e., interpretation of signs, words, etc.,

(3) *Avadhi-jñana*, i.e., clairvoyance, and knowledge of past incarnations of the soul,

(4) *Manaprayaya-jñana*, i.e., telepathy, or knowledge of the thoughts and ideas of another, and

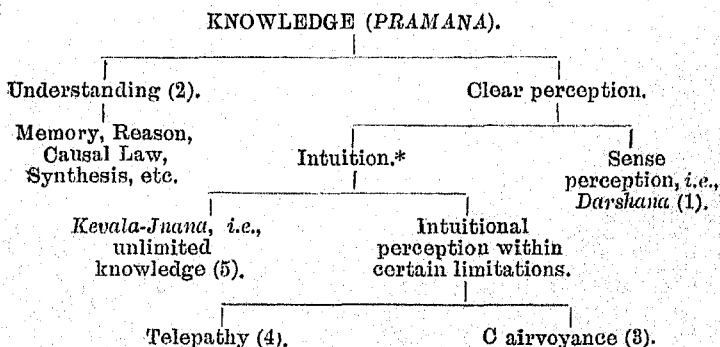
(5) *Kevala-jñana*, that is, perfect knowledge which is not limited by time or space, and arises by direct perception.

Of these, the first two kinds depend on the senses, mind and intellect, but the last three are acquired direct by the soul, that is, without the intervention of the senses and mind. Ordinary knowledge implies a two-fold operation of Consciousness : firstly, the mental

* Jainism, by H. Warren, p. 28.

† Plato is said to have led a boy, step by step, to the highest propositions of philosophy, by making him answer a number of judiciously framed questions, but without helping him in his replies, in the least.

re-action whereby arises the image, *etc.*, of the object, and, secondly, the interpretation of the image, *etc.*, arising from the mental re-action. As Mr. Warren points out, before we know things in a detailed way there is a stage when we simply perceive them through the senses, for instance, we first hear the sounds and then understand their sense. The perception of pure sound without the knowledge, or awareness, of its sense is what is called *darshana* in the Jaina Psychology. After *darshana* comes cognition, that is, the knowledge of the relations in which an object stands to other objects in the world. The following tabulated statement is calculated to assist the reader in understanding the above classification :—



Jainism further points out that the soul is never without knowledge of some sort, but the kind of knowledge depends on the nature of the obstructions created by its karmas. It is also said that it can have from one to four kinds of *Jnana* at a time; but if *Kevala-Jnana*

* Intuition means awareness of things and relations, without the instrumentality of the sense-organs, *manas*, or reason.

has arisen in its consciousness, all the rest would be suppressed. Of the remaining four, if the consciousness be working with only two of them, they must be the *Mati* and the *Shruta Jnanas*; and if with three, they would be the above two plus either the *Avadhi* (clairvoyance) or the *manaprayaya* (telepathy).

In order to understand the process of the acquisition of clairvoyance, telepathy and perfect intuition, it is necessary to attend to the mechanism of knowledge more fully than we have done hitherto.

Now, the soul being the subject of knowledge, and possessed of infinite capacity in that direction can only be deprived of its natural function by the impurities of its own inclinations which keep its attention confined to some particular plane of existence. Hence, so long as its attention is engrossed in the pursuit of objects in the physical world, its omniscient nature cannot reveal itself, but as it purifies itself from the impurities with which it has surrounded itself, its vision would broaden out to the extent to which they are removed from its nature. Remembering that vision is not in the eye but in the soul, it can be seen at once that the removal of the impurities from the soul would enable it to see things which are hidden from its physical vision. Hence, clairvoyance, clair-audience and *Kevala Jnana* arise by the purification of the soul. The impurities consist in the different kinds of harmful emotions, wrong beliefs, evil affections and unholy pursuits, which act as so many veils to mar the clear vision of the soul. Hence, those who are hopelessly engrossed in the worst kinds of wrong tendencies are necessarily debarred from the higher kinds of *jnanas*.

It may be pointed out here that the word clairvoyance hardly conveys a proper idea of the *Avadhi Jnana* of the Jaina psychology, which includes knowledge of a certain number of past incarnations of the soul.

In the subjoined diagram, Consciousness is the substratum of Reality underlying all kinds of matter, A and B are two out of an infinity of souls, which exist therein, and A and B are the physical bodies in which they are ensouled respectively. Each of these souls is connected with its physical body through a chain of vibrations, or matter, of different kinds.

CONSCIOUSNESS.	
	<div>A.</div> <div>B.</div>
Emotions.	Plane of feelings.
Thought.	Plane of knowledge.
Sensations.	Plane of Sense-affections.
Physical matter.	<div>The Physical World.</div> <div> <div>A</div> <div>B</div> </div>

There is no matter on the plane of consciousness, but that of each subsequent plane, in a descending order, is grosser than that of the preceding, and finer than that of the succeeding one; but so far as the matter of any

particular plane is concerned, it is of the same kind throughout on its own level. Now, ordinarily the attention of man is directed outwardly on the plane of physical matter; he is, therefore, unable to respond to the finer vibrations of the higher planes of existence. In this condition he cannot also enter into the feelings of another; but when he puts himself in sympathy, in the etymological sense of the term, with his fellow-creatures, he can feel their pains and pleasures with them. In illustration of this we may cite the case of a butcher who does not feel the pains he causes to the animal whom he slaughters. It is not that he is incapable of feeling with his victim, but that his softer nature has been suppressed by the requirements of his cruel and inhuman trade. He is incapable of putting himself, at least for the time being, on the plane of sense-affections, and cannot, therefore, feel the pain which his victim suffers at his hands. The same is the case with animals; they have no tender feelings, except for such beings as evoke a response from them on that plane. Sympathy, thus, signifies vibrating on the same plane with its object. When one withdraws one's attention from the physical environment and mentally puts oneself in the position of another, then alone does he feel with that other.

Sympathetic affections, strictly speaking, arise not through the media of the senses, but because of the mental attitude. When we read the accounts of the sufferings of martyrs, etc., in books, the eyes, surely, fall only on the letters, but it is the mental vibrations which the words set in motion that excite the proper

feeling characteristic of sympathy. The fact that many persons read such accounts but only a few are affected thereby, is too significant to be ignored, and points to sympathy being dependent on the attitude of the soul, rather than on the accounts of suffering and pain which one may read or hear. Hence, it arises independently of the senses.

In respect of knowledge, also, it is clear that the vibrations of the several planes being of a uniform type, or quality, on each plane, he who can relax his attention sufficiently, from the physical environment, to vibrate on any particular plane, will be able to catch the movements going on around him on that plane. And, since the vibrations of the higher planes of existence are mental processes, telepathy and clairvoyance would naturally result from such relaxation. This is what is meant by the New Psychologists when they talk of the displacement of the threshold of consciousness. Prayer, also, enables us to achieve the same result, whenever and wherever it is of a sufficiently intense type to make the ego vibrate on the mental or emotional plane; for prayer signifies a withdrawal of attention from the physical world and its being directed on the higher regions. Why people fail mostly in getting a response to their prayers is either because they have not sufficiently dissociated themselves from their physical interests and entanglements, or because their minds are not accustomed to vibrate on the higher planes, as must be the case with men who follow inhuman trades. Whenever attention can be freed from the distractions of the worldly concerns, and made to

penetrate the plane of knowledge, prayer must receive immediate response, for wisdom is the characteristic of that plane. People who pray for money, health, etc., etc., may now learn the reason why their prayers remain unheard or, at least, unresponded to, oftener than otherwise. The element of personal interest keeps the attention confined to the plane on which those very interests lie. and, thus, prevents it from penetrating into the higher regions of existence. The response to prayer comes not from a divine Being sitting far away from us, but in one of the two following ways, namely, (1) either we ourselves intuitively perceive the solution of our difficulties, or (2) some one whose consciousness is vibrating on the same level on which we vibrate, while praying, is affected by the vibrations set up by our distressed mind, and is moved, by sympathy, to assist and help us out of our trouble. In cases of illness, also, the efficacy of prayer depends on the individual's will, whose vibrations are powerful enough to remove the causes of disease.

Kevala-jnana differs from clairvoyance and clair-audience, that is, telepathic knowledge, in respect of fulness and perfection, because when the threshold is completely displaced and the region of Consciousness itself attained there remain no more sheaths of matter to interfere with the knowing capacity of the Soul. Perfect knowledge, consequently, is enjoyed by all liberated souls.

Knowledge, thus, is an aspect, *i.e.*, the very form of will, and whoever has lost sight of this fact has easily fallen into error. Even Schopenhauer seems to go

astray more than once.* His error, however, is the outcome of the modern tendency to lay all the emphasis one can on the power of deliberation, and to throw the sense of awareness of sense affections and feelings into shade. As a matter of fact, awareness of the processes of thought is only one of the manifestations of consciousness.

Will, as known to us, in its purest form, is nothing other than the process of Self-assertion ; for willing and acting are the same thing. But the assertion of Self demands, at once, the existence of a being aware of his own existence and of that which gives occasion to the act of self-assertion. Hence, he who wills must be self-conscious. Besides, if consciousness can spring out of will, it (consciousness) must be present in it, in a latent or sub-latent form. The difference between the human and the divine aspects of consciousness lies in the necessity for deliberation in the former, and in its absence in the latter. The former aspect is known to us as the flickering intellect which enables us to perceive our own body and the relations in which it stands to other bodies ; but the latter can be felt in Self-introspection alone, for which reason man is almost wholly ignorant of it.

The fact is that Schopenhauer drew all his rigid inferences from the data supplied by individual mental activity, and mostly failed to take into consideration

* See 'The World as Will and Idea,' Vol. II, p 205, where it is said : "Time is.....the form by means of which self-consciousness becomes possible for the individual will, which originally and in itself is without knowledge.

the pure aspect of consciousness, which never falls asleep even for a moment. As the great sage, Shankaracharya, says, no one has yet seen the annihilation of consciousness, for he who would see it would have to be conscious himself. Even when an individual goes to sleep there is some one within him who keeps awake, takes note of the fleeting moments and hours, and finally wakes him up at the proper time, if a suggestion to that effect be given before going to rest. But for this the great philosopher's merit is unequalled and his system an admirable philosophy. His claim to be the founder of the particular system which he advocates, however, is as unfounded as that of all other modern philosophers; for Schopenhauer's Will is nothing other than a blurred photograph of the *Purusha* of Sankhya, taken on a foggy day, by a modern German philosopher, having little, or no idea of self-realization.

If Will and intelligence are distinct and separate from one another, how can the adaptation of Will to knowledge be possible? In order that Will may be controlled by knowledge, we would require some third being who could unite both in himself, and who possessed the power to utilize either, according to the need of the moment. But, on the hypothesis of Schopenhauer, such a being would have to be a mere non-entity, for Will is the only thing in itself. Here is the direct absurdity into which Schopenhauer is plunged with his unconscious thing in itself. If Will can be educated, that is, controlled by knowledge, there must be a latent capacity for education in its own nature, for we cannot educate stones by packing them together in

one case with works on knowledge, say, the Encyclopædia Britannica. Hence, Will, when looked at as the thing in itself, can be nothing other than Consciousness which alone can be the repository of knowledge. Will, when looked at as force, is the rhythm of life of the thing in itself, *i.e.*, Consciousness. The truth is, that Schopenhauer allowed himself to be misled by his wrong nomenclature, and, in the confusion which resulted from it, forgot the sound conclusion which he had already arrived at. In his 'Essay On The Fourfold Root of Sufficient Reason' he had already held (p. 169) :—

"Now the identity of the willing with the knowing Subject, in virtue of which the word 'I' includes and designates both, is the *nodus* of the Universe, and therefore is inexplicable. For we can only comprehend relations between Objects ; but two Objects never can be one, excepting as parts of a whole. Here, where the Subject is in question, the rules by which we know objects are no longer applicable, and actual identity of the knower with what is known as willing—that is, of Subject and Object—is *immediately given*. Now, whoever has clearly realized the utter impossibility of explaining this identity, will surely concur with me in calling it the miracle, in the highest degree."

In truth, the *nodus* of the Universe can only be solved with the aid of the Indian systems of metaphysics, from which the dogma of the Holy Trinity was undoubtedly borrowed and served to Christendom. Here Schopenhauer is right in saying :

"For, whatever may be said to the contrary, Christianity has Indian blood in its veins."

As a matter of fact, it is the Trinity of Brahma, Vishnu, and Mahesha, which, but for the irreverent nature of the observation, may be said to have opened a branch in the holy land of Palestine some two thousand years ago.

and to have carried on since then the business of the Family under the name and style of 'the Father, the Son, and the Holy Ghost.'

Unfortunately, the question, 'What is Will?' has not received the attention which its importance deserves at the hands of modern philosophers. We are apt to dismiss the subject too hastily from mind by calling Will a kind of force. It is true that Will is all the real force that there is in the universe, but that is hardly an adequate explanation of its nature.

Apart from the aspects already dealt with, Will is also the attitude of Mind, that is to say, the relation in which mind stands towards its content, *i.e.*, ideas*. It is the rhythm which holds the manifold ideas together, and thus enables them to enter into relations with one another, in Consciousness. As such, it is a purely mental as distinguished from a physical force.

But when we descend a step below the plane of Reality, and transmute the 'content' of Mind into matter, and recognize it as the material of which bodies are made, we at once convert Will into the physical forces of nature. This process of transformation of Will into the forces of nature is just as rapid as is the conversion of the pure Idea, *i.e.*, the content of Consciousness into the material universe, the same act transmuting both the idea and its relation with the Reality, with one stroke, as it were, into the material of the bodies and the energy, which organizes them out of it. The dreaming state of Consciousness furnishes us with the most convincing

* See 'Principles of Psychology' by W. James, vol. II, pages 559-569.

proof of this sudden transformation, within our own observation. During the waking hours, the dream-world is held in the mind as a bundle of ideas, and the force which holds it together is none other than the relation subsisting between it and the mind. No sooner, however, than the state of dream supervenes do the bundle of ideas and the relations subsisting between it and the mind become objectified into a life-like panorama, with the former, *i.e.*, ideas, appearing as bodies, and the latter, *i.e.*, the relations subsisting between them and the mind, as the forces which regulate the movements of those bodies. Thus, what is a psychic force, *i.e.*, a mental attitude, between the mind and the ideas, on a higher plane, becomes, with the objectification of ideas themselves, on a lower one, a physical force. Even the impulse which moves the arm to strike an enemy is the transformed relation subsisting in the mind between the idea of one's self and that of the enemy. The transformation is brought about by the vividness of representation, or the close proximity between the objectified appearances of the two ideas. The emotion of repulsion for one's enemy leads one to feel as if one would like to push him away from oneself as far as possible,—in some cases even to the extent of pushing him out of existence altogether. When the enemy actually stands before us, the emotion becomes a raging passion, leads us to commit acts of violence, and moves the arm to strike him. All physical activity, thus, directly springs from the relations subsisting in the mind. Similarly, in all other acts performed by us through the medium of the body, it can be seen that the impulse to move comes

from within. Will is, therefore, the attitude of mind towards the ideas, or the rhythm which holds all things together.

When we talk of Will as composed of particles, we fail to distinguish it from its manifestations. Every voluntary effort seems to be a distinct and separate exertion of Will, but that is only a manifestation of Will, not the Will, as it is in itself,—an indivisible impetus, a unity. When we draw a line, the act of the hand drawing the line is a single movement, not a succession of efforts, in spite of the fact that the faculty of discrimination, in consequence of its differentiating and separatistic tendency, finds in the line so drawn an endless number of geometrical points put side by side. Besides, every effort of individual will, in some way, affects the whole universe, just as a small pebble thrown into a lake affects and disturbs the position of every molecule of water therein, because the universe itself is a well-connected whole, like, a lake, so that a disturbance of one of the particles must cause a disturbance of every other particle in the whole system. Every effort is an indivisible act of will, however temporary its effect may seem on any particular object. Even the numerous acts in which Will manifests itself are all in some way connected with one another; for Will can never be inactive, being activity itself. In our own bodies, also, we observe activity going on continuously in the shape of mental or physical exertion or the carrying on of the processes of life.

The functions of the involuntary system, the bodily processes of nutrition, respiration, circulation, etc., etc.,

do not cease in sleep; and even on the death of the physical body, the activity of the individualized will continues in the several subtler bodies, the *sukshama sharira*, and the like. Life itself is like one continuous, unbroken line extending to infinity both in the past and the future, and is nothing other than Will, or rhythm, manifested in the bodies of matter.

All the lives of the soul (*i.e.*, the individualized Will) are thus strung upon the same 'thread', but, because the somatic death dissevers the continuity of personal relations, after each earth-life, we call each such severance death, and dread it. As a matter of fact, there is no cessation of consciousness even in death, only it is not always the consciousness of our particular physical body and of its relations to other bodies in the physical world. As sleep is a condition in which the consciousness of the relations of the outer world with the individual body is, for the time being, submerged below the surface, so death is a condition in which it becomes latent still more deeply and is lost to the individual, except in the case of some very advanced adepts of occultism and yoga. In *moksha*, 'death' is an act of conscious transition from the physical to the spiritual life. This point will be explained more fully in the next chapter. Will, thus, is not anything made up of parts, but is an unbroken impetus, and, wherever it has been treated as atomic, the error has been caused by inexhaustive investigation or by a careless use of words. Even when fatigue ensues from prolonged physical or mental exertion, it is not a case of weakness of Will, for Will is continuously willing to act and accomplish, only the

instrument, that is to say, the body, is not always able to stand the strain of its continuous activity. Under such circumstances, Will, if anything, gets more impatient of the delay than tired.

It is true that in common parlance Will implies a being behind it whose will any particular effort or volition may be said to be, but, in the wider sense, it is necessarily identical with Being itself which is called the 'Will to be' or 'the Will to live,' and is synonymous with Atman, the soul. Will thus is to be understood as an impetus, or actuality or rhythm. Its nature is *ananda* (bliss), because of the feeling of certainty of Self and self-sufficiency.

Feeling might be defined as that in our inward states which cannot by any possibility become an element of a percept or of an image (Höfding). The reason for this is that our intellectual faculty is incapable of dealing with that which is living. In order to understand any continuous process, intellect cuts it up into numerous fragments, which it subsequently pieces up together ; but feelings do not lend themselves to dissection. Life puzzles and confuses the intellect; and feeling is a function of life, not of intellect, or matter.

But what is a feeling in itself ? Is it merely another name for pure activity or energy ? Surely not, for analysis reveals the fact that feelings differ *inter se* as much as ideas, so that the emotion of hatred is radically different from that of love. And, yet activity is common to both. If we were to express the above idea in the form of a mathematical formula, we should have to say

that the emotion of love=energy+the idea* of love, and the emotion of hatred=energy+the idea of hatred, and so forth. Feelings, then, differ from one another not in respect of energy, but solely and simply in respect of the ideas which tinge that activity by saturating the mind with their essence. Hence, emotion is an idea converted into feeling, just as action is an idea liquified into a process and lived out by the ego. Emotions and feelings are thus sub-conscious tendencies of life, not because consciousness is not present at the time, but because it is neutralized, or rendered potential in consequence of the feeling whose presence leaves no room for a conscious choice, or deliberation, in the mind, so long as it remains in possession of the field of Consciousness.

"When we mechanically perform an habitual act," writes Bergson (*Creative Evolution*, pp. 151-2), "when the somnambulist automatically acts his dream, unconsciousness may be absolute; but this is merely due to the fact that the representation of the act is held in check by the performance of the act itself which resembles the idea so completely, and fits it so exactly, that consciousness is unable to find room between them. *Representation is stopped by action.* The proof of this is, that if the accomplishment of the act is arrested or thwarted by an obstacle, consciousness may re-appear. It was there, but neutralized by the action which fulfilled and thereby filled the representation. The obstacle creates nothing positive; it simply makes a void, removes a stopper. The inadequacy of the act to representation is precisely what we here call consciousness. Where many equally possible actions are indicated without there being any real action (as in a deliberation that has not come to an end), consciousness is intense. Where the action performed is the only action possible (as in activity of the somnambulist or more generally of automatic kind), consciousness is reduced to nothing. Representation and knowledge exist none the

*The word 'idea' is here used in its most comprehensive sense and signifies instinctive knowledge as well as conscious thought.

less in the case if we find a whole series of systematized movements the last of which is already prefigured in the first, and if besides, consciousness can flash out of them at the shock of an obstacle."

Now, belief is a state of mind which is characterized by the cessation of mental agitation, and followed by rest and peace. It converts mental energy into a tendency, or force, or impulse, which is stored up and kept in reserve for future motor activity, and which henceforth becomes free from intellectual indetermination, and is put at the disposal of instincts and emotions.* It follows, therefore, that action based on belief is not likely to be accompanied by consciousness, till it is obstructed or thwarted. Since unobstructed action causes pleasure, *i.e.*, the sensation of freedom, and its

*Cf. "Memory, as we have tried to prove, is not a faculty of putting away recollections in a drawer, or of inscribing them in a register. There is no register, no drawer; there is not even, properly speaking, a faculty, for a faculty works intermittently, when it will or when it can, whilst the piling up of the past upon the past, goes on without relaxation. In reality, the past is preserved by itself, automatically. In its entirety, probably, it follows us at every instant; all that we have felt, thought or willed from our earliest infancy is there, leaning over the present which is about to join it, pressing against the portals of consciousness that would fain leave it outside. The cerebral mechanism is arranged just so as to drive back into the unconscious almost the whole of this past, and to admit beyond the threshold only that which can cast light on the present situation or further the action now being prepared—in short, only that which can give *useful* work. At the most, a few superfluous recollections may succeed in smuggling themselves through the half-open door. These memories, messengers from the unconscious, remind us of what we are dragging behind us unawares. But, even though we may have no distinct idea of it, we feel vaguely that our past remains present to us. What are we, in fact, what is our *character*, if not the condensation of the history that we have lived from our birth—nay, even before our birth, since we bring

obstruction pain, which is the antithesis of freedom, in other words, bondage, it further follows that it is Will alone that can be said to be free or bound in any sense. Hence, if the action is one which is not likely to be thwarted, freedom and joy are the result, but pain, if it is one which is likely to be obstructed. Herein lies the ethical and religious value of good action. And, because action depends on emotions, and tendencies, which, in their turn, depend on beliefs, we may say that belief is the cause of bondage or liberation, and of pleasure or pain. But, beliefs depend on knowledge, or education. Hence, the final result of our analysis is that right knowledge is the cause of freedom and the wrong one of bondage. We have already had occasion to refer to the subject of emotions while discussing the sayings of Jesus, and need not embark upon it again. We shall merely state the all-important question: what is that emotion, or belief, in consequence of which if action were to take place, there would be no obstruction from any one? The reply is that which has been given by true Religion and repeatedly uttered here in this book, namely, the belief in one's own Godhood. In this

with us prenatal dispositions? Doubtless we think with only a small part of our past, but it is with our entire past, including the original bent of our soul, that we desire, will and act. Our past, then, as a whole, is made manifest to us in its impulse; it is felt in the form of tendency, although a small part of it only is known in the form of idea....We could not live over again a single moment, for we should have to begin by effacing the memory of all that had followed. Even could we erase this memory from our intellect, we could not from our will."—*Creative Evolution*, pp. 5 and 6.

emotion there is no desire to take anything from any one, or to interfere in the least with anything, but a constant concentration of force or will on itself, and a constant radiating of love in the shape of unceasing explosions of joy. This is why the word Brahman is derived from a root which means expanding or exploding. And because Brahman, in one of His aspects, is that which is the emotion of pure, explosive joy, He is called *Ananda*, i.e., freedom itself. If we try to attain this attitude in practice, we will find that the whole of our past (knowledge, memory and all) will be gathered up, and, thrown, as it were, compact and whole, into the present with our personality concentrated within the Self, and in that state will be able to taste something of the bliss which the Yogis enjoy in *samadhi* (the trance of Yoga contemplation), and, in the intensity of a present, which is devoid of both the past and the future, learn what true freedom means. We shall then find that true happiness is a state, which is wholly independent of outside influences, and which can only be sought for in the pure rhythm of will, that is, in the natural purity of the Self. This is also evident from the fact that happiness is a state which cannot be seen, touched, smelt, tasted, or heard, that is to say, that it does not depend on the senses, but can only be intuitively felt. Had it been a thing which could come from outside, it could get into the mind through the media of the senses, alone, in which case it would have been 'sense-able' like other things. But since it is independent of the senses it must, of necessity, be a state of the soul, in other words, the very nature of Self itself. Freedom being

thus established as the attribute, or nature of the Self, which can be realized by intense concentration in the state of *samadhi*, or the Yoga trance, we must trace its further consequences. Now, suppose we relax our concentration and let ourselves down from that elevated state. We shall notice our past, which was gathered together in one single impulse, or emotion, now scatter itself about into a thousand recollections, external to one another, and giving up its compactness just in proportion to the degree in which the recollections become separately fixed.

"When we make ourselves self-conscious in the highest possible degree and then let ourselves fall back, little by little, we get the feeling of extension: we have an extension of the self into recollections that are fixed and external to one another, in place of the tension it possessed as an active indivisible will."—(*Bergson*).

This brings us down to the question of pre-determinism. Will is free by nature; it is freedom itself; hence, wherever it appears to be bound, it must become freed from bondage by virtue of its inherent nature. Thus, every bound soul must become free sooner or later. Here is the destiny of the soul which by the force of its nature is predetermined for it. But this very freedom of the soul implies the power of its electing for itself whether it will free itself from bondage, or continue in it. This amounts to saying that it is all a question of desires. When the soul is satiated with the fruits of sensual desires, its free nature leads it to self-knowledge, *i.e.*, the knowledge of its natural freedom, which, dawning upon it, enables it to shake off its imaginary, and self-imposed, fetters; otherwise no one interferes with its choice. The knowledge of Self

comes, we may say, by force of destiny, for the sensual pleasures do not make up for bliss, which is its own nature; and, as a person, who knows himself to be capable of great deeds, grumbles, when thrown in unsuitable environment, so does the eternally blissful soul feel ill at ease even in the midst of worldly prosperity and joy. Soul is like a man who, out of pure pleasure, enters into his family in the guise of a menial, and, in consequence of the new sensations of excitement caused by acting the part of a menial servant in his own house, identifies himself with his disguise and work, and forgets that he is the master. None but he himself forced him into that position, or compelled him to identify himself with the disguise of the servant. Now, because the excitement of the new position is not bliss itself, his own inner self would, sooner or later, make him dissatisfied with the monotony of servitude. As the same routine of work with the same old sensations fall to his lot, his inner nature, more blissful than all the joys of servitude, put together, is sure to rouse him to a sense of his destiny and set him meditating over it. This is the commencement of yoga. Here is destiny, but a destiny which no one from outside imposes on him; it is a part of himself. Those who range themselves in opposition to determinism forget that, unless the future be capable, at least to some extent, of being encompassed by our intellect and brought home to us, in terms, which are not vague or indefinite, vain would be the inner craving of the soul for freedom, and, equally vain, the teachings of religion, and the exact calculations of science. Even when an artist sets

himself to work to paint a picture, he has an idea which he tries to produce on the canvas, and constantly rubs off and rectifies all departures from that fixed idea in his mind. He is free, no doubt, to alter his idea as much as he likes, but, in practice, he is controlled by his artistic instincts, and would not, though he could, allow the picture before him to differ from that in his mind. Further analysis reveals the fact that the mental idea is composed of the elements of past impressions, preserved in the mind as ideas, beliefs, tendencies, and emotions. Will also, thus, harbours its enemy at home, *i.e.*, has its limitations in its own nature. The true sense of the freedom of will, therefore, is that it cannot be imposed upon against its own choice. In dealing with the question of freedom of Will, two elements are generally ignored by philosophers. The first of these is that the sense of freedom cannot be complete unless we accord to Will the freedom to put itself into the hands of intellect, and the second is the element of *Ananda* which makes it desireless, and, therefore, automaton-like. It is under the influence of these two elements that Will becomes manageable by intellect. Hence it becomes possible to calculate its operations even with mathematical precision, provided it be possible to know all its circumstances and motives. But this is impossible for ordinary humanity, though easy for those in whom *Kevala Jnana* has arisen.

We fear we are differing from Bergson in laying down the above views on the question of individual freedom. But Bergson's fear of determinism, and his anxiety to keep the door closed against it, have carried him off

his legs. He declines to define what his idea of freedom expresses, for the reason that that would ensure the victory of determinism against free will. The utmost that this acute thinker has committed himself to, comes to no more than saying that 'freedom is the relation of the concrete self to the act which it performs.' But he is careful enough to add immediately that 'this relation is indefinable, just because we *are* free.' Thus, in spite of his fine analyses of the ideas of duration, extensity, multiplicity, etc., one is entitled to dismiss him from mind, simply because he does not enable us to understand his notion of freedom. But taking the word in its ordinary significance, *i.e.*, as implying an absence of restraint or necessity, it is obvious that the notion of absolute freedom is a purely imaginary concept. Even the gods are not free from all kinds of necessity whatsoever. Fire must burn, water must flow, activity must ever remain opposed to inaction, the Creator must create, and so forth. On Bergson's own showing, even pure duration itself is doomed to experience any particular sensation only once, in all its eternal enduring. But freedom means the power to do anything at will, and would be robbed of all its fascination and value if there remains a single *must* to bend its volition. Such a *must* would be clearly a symbol of necessity, pure and simple. What, then, is the meaning of freedom of the will?

If we analyse the idea of necessity which attaches itself to things, we observe it falling into two categories. First comes the class in which it is only functional, as in the above instances. But the second

class includes all those cases of necessity where it is not functional, but a something, a check or restraint, imposed by environment and circumstances, external to the organism, or nature. It is in the second class of necessity that the idea of restraint is located, for that which is functional can hardly be called a restraint. Hence, the ego, conceived as pure flux, *i.e.*, activity itself, must be regarded as free. Pure activity, as such, is, however, by its very nature and definition, determined to be active, which amounts to saying that it cannot refuse to be active. Here is the triumph of determinism again, which Bergson justly dreads.

The highest conception of freedom is conceivable only in connection with God, and yet even He is predetermined to certain actions, *e.g.*, He must exist, because existence is His nature. Man can and may commit suicide, but this does not appear to be a prerogative of the Deity. But, since the performance of an act to which one is predetermined by nature is not the cause of pain, rather, on the contrary, is its free performance a source of ease and joy, we do not regard it as a restraint on freedom. Besides, volition always seeks pleasure as its motive, and the highest form of pleasure is compatible only with the performance of action which is most agreeable to one's nature. Freedom, then, may be said to remain unaffected by the performance of action in agreement with one's nature. In so far, then, as the ego acts, it may be said to be free, for all activity is the manifestation of will, and will is determined to activity by its very nature.

Again, inasmuch as all acts are performed by will, we may go further and say that every act is a free act on

the part of will. We must, however, bear in mind the distinction between deliberation and acting. The resolve to act and the actual performance of the act, howsoever strictly in accord with the resolve, are two different things, since in the former freedom is more illusory than real. If one is free to resolve in any way, why deliberate at all? Deliberation is mainly directed towards individual advantage, and of all the possible methods, suggested to the deliberative consciousness, the one chosen is that which seems to secure the utmost advantage, under given circumstances. Circumstances, then, determine the future activity of rational beings. But what can the circumstances possibly mean unless ideas, desires, motives, interests, and the like? Compulsion, whether moral or physical, stops short here, for when once the mind is made up and the resolution formed, action itself is performed by the ego of its own volition, however much it might have been predetermined by the previous mental resolution. The act, or rather the impulse, which leads to activity, depends, for its initiation, on the volition of the ego itself, who, unless it chooses to exert itself, cannot possibly be forced into activity by any external force. The utmost that outside force can achieve is to lead the ego to deliberate over the advantage, or disadvantage, of the move which it is desired to make, and thus secure its assent, by argument, or some other intellectual method of persuasion; but the performance of action depends exclusively on the volition of the ego itself. Thus, every act of the ego, as known to us in the process of *willing*, is free. But since, at the moment of oscillation,

choice of the paths is determined by the circumstances, and since action is merely a carrying out of the final resolve previously made, determinism may claim to have established the fact that only one path was possible for the ego, for it could not but be guided by its ruling passions and motives. The supporters of free will may, however, retort by saying that deliberation was the act of intellect, not of will. Even this, however, does not advance their cause any further, inasmuch as will faithfully carries out the final resolutions of intellect, except in so far as they are modified by intellect itself, at subsequent stages of activity. Moreover, intellect and will are merely two aspects of the same thing, as has been shown before.

It follows that true freedom belongs to him alone who is not concerned in calculating the advantages or disadvantages of his actions. Hence, he alone can be free who cannot be affected by circumstances; in other words, freedom is the essential attribute, hence the nature, of him alone of all beings, who is self-sufficient. God alone is free, in this sense, therefore. The individual ego, when looked at as will, is subject to the dominion of intellect, which in its turn is guided by motives, that is, desires. We thus come back, in this round-about fashion, to the old Indian doctrine of bondage, which can be overthrown only by sacrificing desires, as the Scriptures teach.

Notwithstanding the inordinate length into which the subject has spun itself out, it is necessary to go more deeply into the nature of the philosophy underlying the ancient records to understand the true merit of many of

the religious doctrines and mythologies. We shall now take up our stand at a point intermediate between the schools of Vedanta and dualistic thought to make our survey of the main principles taught by them. This method is liable to lead us into error, to some extent, in the first instance, but we shall have ample opportunity of correcting the same in the next chapter. To appreciate the beauty of thought underlying most of the doctrines of religion, it is always necessary for us to put ourselves in the position of the writers themselves, and to follow them in their ideas, on their own lines.

Starting from an assumed beginning of the world-process, and with the Absolute as the sole existent 'substance,' we may say that the matter of which the universe is made is the objectification of Maya, the power of thought, or illusion. This gives us the first duality of Spirit and matter, from which the followers of Sankhya philosophy start on their investigation. The compiler of the first book of Moses, also, proceeds from this point, and says :—

"And the earth was without form, and void; and darkness was upon the face of the deep. And the spirit of God moved upon the face of the waters."—(*Genesis*, I. 2).

At this stage there was no interaction between Spirit and matter, and consequently the earth was void and without form, and the universe of names and forms was non-existent. To explain the second stage of interaction, the Biblical narrator, at once calls in aid the *deux ex machina* of the will of God, and the founder of the Sankhya school the reflection of Spirit on matter. The former, however, does not explain the reason why a God,

who had, from all the unimaginable period of eternity, remained happy with merely moving on the face of the deep, should, all of a sudden, change His mind, and set Himself up as a creator; but the latter proceeds on the basis of alternate creation and destruction of the universe. Both, however, ignore the nature of the force which held Spirit and matter together, in close proximity to one another, to render interaction possible. The Biblical record also ignores the physical or psychical process of interaction between Spirit and matter, and is silent as to how the will of God caused the creation of the world.

We will first of all proceed to enquire into the reason of the world-process as given in some of the Upanishads and other works. It is said that Brahman's awareness of itself is the cause of the existence of the universe. To understand the exact significance of the idea underlying this statement, we must take imagination separately from the ideas. As such, it is conceived as pure consciousness aware of itself. Hence, assuming a starting point for the world-process, Brahman has to be pictured in the beginning, as a being aware of Himself, or as thinking or saying, 'I am,' to Himself. This impression, or thought, implies at once the ideas of unity and being (existence), and, by the force of deduction, which is inseparable from understanding, further involves the denial of not-one, or many-ness, as opposed to unity, and of not-being (non-existence) as opposed to being (existence). Thus, the sense of 'I am' is 'I am one, not many,' and 'I am not non-existent.' But in this ideation of I-am-ness is involved

the whole mischief, for no sooner does the idea come than the understanding becomes conscious of the many non-existent, and thus the multifarious not-Self takes birth within It, as an idea, or illusion, albeit only to be contradicted. The thought now becomes: 'I am, not this,' which is equivalent to the Sanskrit '*aham etat na*' (I this not). This idea has also been expressed by a single word, the *satya* (truth), which is composed of three syllables, *sa*, *ti* and *ya*, *sa* implying the unperishing, infinite Self, *ti*, the perishing, and *ya*, the nexus or connection between the *sa* and the *ti*. Sanskrit being the perfect language of philosophy, its words are so constructed that every syllable constituting them conveys a certain portion of the whole philosophy of the sense which the word is designed to convey,—a peculiarity which no other language possesses, in this remarkable degree of perfection. But in philosophy the word 'truth' itself conveys the same idea, for it implies the negation of falsehood, and can only be understood after the sense of the negation has been grasped. The 'this' of 'I this not' refers to the totality of the illusory existences, that is, the entire universe of illusion.

This is the *how* of the One becoming or, rather, appearing as the many. This also explains the position of the illusion which, in the language of Brihad Aranyaka Upanishad (Chap. V. 5. 1.), is in the middle of '*Satya*,' i.e., between the *sa* and the *ya*,—a layer of falsehood encompassed on either side by truth, that is, existing between Consciousness and thought-power.

If we can picture a beginning of things, we can easily work out the rest of the process. The moment

the Consciousness awoke from the sleep of *pralaya* and the thought of Being arose in It, the balanced state of rhythm into which energy had subsided and merged, during the *pralaya*, broke out into vibrations, and life began to manifest itself all round. Simultaneously with the 'birth' of the living energy, there came the thought of 'I' which can be understood only after a negation of its antithesis, the 'not I.' Now, because you cannot deny a thing without, in some way, giving it a local habitation and a name, however suppositional, or imaginary the act of doing so might be, Imagination had to create the not-I to enable the understanding to understand the significance of 'I.' In this manner, was the diversity of the illusory forms created in the totality of the not-self.

This peculiarity of the nature of Consciousness explains the *why* of the creation and destruction of the Not-Self, that is, the illusion, which is, therefore, not enveloping Consciousness, but is itself enveloped by It.

When consciousness becomes merged or lost, so to speak, in the rhythm of Self-awareness, it loses the consciousness of the "not-I", and a state resembling the trance of ecstasy, or sleep, ensues in which the Self knows nothing, that is to say, that in that condition it positively knows what is meant by Nothing, *i.e.*, the Not-Self as a whole, without the distinction of name and form, for the potency and the necessity of the Being of the Self maintains constantly, in one unbroken act, or fact, of Consciousness, this Nothing, a pure Not-Self, before that Self (*The Science of*

Peace, p. 110). This state is not to be compared with the sleep with which we are familiar. It is a wonderful 'sleep'; it is not the sleep of darkness, dulness, or ignorance, but one of Light. It is the sleep of Consciousness itself, and, because Consciousness and Its nature are inseparable, therefore, it is the sleep with awareness in it.

This constant making and destroying of the worlds is called the *lila*, i.e., the sport of Brahman; however, He does not indulge in it for the sake of play, but because it is His nature to do so. When it is said that He creates the world by the thought, 'I am one, let me become many', what is really meant is, not that He feels lonely, or has any longing for company, but only that creation is a matter of necessity which arises out of the thought of His own one-ness in His mind. Hence, what, from the standpoint of the created, is a necessity or law, is, from that of Reality, mere play. Hence, also, when we say: 'Desire first arose in It which was the primeval germ of Mind', we do not employ the word desire in the same sense in which it is ordinarily employed by men, but use it to express the idea of pleasure or will (the Sanskrit *ichchha*) of God.

As every being experiences pleasure when engaged in the full exercise of his natural function, the pleasure of Brahman, who is pure Consciousness, consists in an unbroken thought of Self-awareness. Now, since by the necessity of accurate knowledge, it becomes necessary to define the terms of our thought, and since perfect knowledge of a thing is possible only when it has been

contrasted with all those that it is not, therefore, every idea includes its own negation, in itself. Thus, the definition of unity involves its own opposite within itself, although the purpose to be served by this 'other than itself' is merely that of accentuating the unity by a total repudiation of its imaginary antithesis (see *Pranavavāda*, Vol II, pp. 240 & 241).

With the awakening of the consciousness of 'I am' or the Self, Understanding, spider-like, spins out its world-web, producing the material and all from within itself. The necessity of this, as has already been seen, lies in the process of Self-defining, culminating in the judgment 'I This not'. With the creation of 'This', the antithesis of 'I', Will rushes, as it were, towards the imaginary multitudinous 'This', and Understanding fixing itself upon the two, pronounces the dictum, 'I (am) This not'. Thus, there are three steps in the process of world-making, namely,

- (1) the relaxation of tension,
- (2) the breaking up of the 'This' into countless fragments, *i.e.*, bodies, and objects, and
- (3) the affirmation and denial of the 'This,' that is, of the ever varying and innumerable forms of matter.

We may call these steps the three-waves* of the activity of Life.

*The three life-waves as described above do slightly differ from the three life-waves of the Theosophists, but the difference is hardly of any importance. The third wave of the Theosophists is said to descend no lower than the upper mental plane, but it seems to us that, that statement can only apply to its patent and not to its latent aspect. If the fountain-head from which these currents proceed is the all-pervading Absolute, it must be present in all the

So far as the attributes of the 'This,' or matter, are concerned, we need not tarry to describe them in detail. They are all those which are opposed to the essence of Reality, for matter itself is an imaginary, negative stuff, on which Understanding imposes diverse forms to understand the full significance of Self. Hence matter is dead, inert, mindless, divisible, etc., etc.

Of the three life-waves, the second is concerned with a breaking up of the compactness of 'This' into

life-waves that emanate therefrom. If we substitute the terms Will, Wisdom and Activity in place of the three Logos, we must concede that all the three, being different aspects of one Unity, interpenetrate one another, and that in each aspect the remaining two are also present, although in a latent or sub-latent condition. Besides, if man can develop the spiritual element in him so as to bring about the 'marriage' of his soul with the Spirit on the higher mental plane, he must have the element of Spirit in him already, before such union, since proper union cannot take place between dissimilar elements. Thus, what is meant by the third life-wave not descending lower than the '*arupa*' level of the mental plane is that pure Spirit, as such, does not descend to certain regions below the plane indicated, although in its latent or sub-latent condition it is all-pervading. When the individual soul is spiritualized, and its consciousness awakened on the spiritual plane, it is like a bride adorned and ready for her union with Spirit. This is, at least, how we understand the significance of the third life-wave described in Theosophical literature. Now, the human soul can only become fit for spiritual union when it turns its back on matter, and denies its identity with its body. This act of disclaiming kinship with matter is precisely the idea conveyed by the third wave in the act of denial of the 'This'. As regards the 'marriage' of the soul, it is sufficient to say that it is the union of the positive and the negative elements of the same 'thing.' When the soul (*i.e.*, individualized will) renders itself receptive to the influx of divine Will, it is called a bride. Its heart is then polarized on proper 'magnetic' lines corresponding to the cosmic current, instead of lying in opposition to it.

minute fragments, from whose groupings arise countless combinations and forms, but the third has a twofold function. Firstly, it is a pouring of Will into the countless combinations and atoms of matter, in the act of cognition and affirmation of their supposed existence in imagination, and, secondly, it is a moving away, or withdrawal, from them in the act of denial. Both these motions of Will, namely, that towards matter and that towards the Self in which it turns its back, as it were, on matter, are constant and eternal and are to be understood as being simultaneous, not as successive events in time ; for all this talk of the three life-waves and the pouring in of Will is merely meant for the better understanding and elucidation of the *how* and the *why* of evolution ; in reality Will, Consciousness and Understanding, being all-pervading, cannot be thought of as pouring themselves out at any particular moment of time, or in succession. These are, on the plane of Reality, not currents of physical, but of psychical force, and constitute two kinds of inclinations, one towards the Self, and the other towards the phenomenal. Hence the absolute is said to be pure love. He loves the Self as well as the universe of names and forms, just as a husband loves both himself and the wife simultaneously. In consequence of this constant rushing of will towards, and its receding away from matter, each atom of the latter becomes endowed with two opposite kinds of tendencies or forces, and thus acquires the power to love and hate its neighbours. We thus get the force of magnetism or Electricity in our universe. This constant interaction between the Will and the

'This' involved in the simultaneous affirmance and denial of the latter is the cause of evolution.

This seems to suggest that the universe is like a cinematographical show. If we examine the nature of perception, we would become aware of the fact that the world is presented to us in a succession of presentations, or moments, each of which constitutes a complete picture, but that the succession of these pictures is so rapid that mind, unless trained to minute observation, fails to recognize the fact of succession, and misled by the fusion of the common elements, or features of resemblance, in the successive pictures, looks upon the panorama as if it possessed a fixed continuity in time and space. What seems to be moving, progressing, evolving and disintegrating, in the succession of moments, is that in respect of which the succeeding pictures differ. Hence arises the delusion of reality and stability of the universe of forms. From the point of view of the perceiving faculty, the act of Self-defining consists in the incessant process of moving the inexhaustible series of the films of the mental cinematograph, accompanied, in one and the same breath, as it were, by the question-answer, 'Am I this?—No,' *i.e.*, the mental determination, 'I (am) This not.' This eternal impossibility of satisfactorily getting the Infinite into the frames of finite things, that is, the Actual into the ill-fitting, ready-made garments of intellectual concepts, or of defining the Infinite in terms of the finite, is the cause of the world-process or Evolution. Likewise, the constant endeavour of the human mind to fit the Infinite into the frames of its concepts of finite things is what we call philosophy. It is not to be

supposed, however, that these mental pictures in all respects resemble the films of the cinematograph. The most important difference between the living beings in the universe and the moving images on the cinematographical screen lies in respect of self-consciousness. In the cinematograph the spectators form no part of the spectacle, but in the world the spectacle is only constituted by the spectators. Moreover, in taking the cinematographical view of the universe, the intellect necessarily loses sight of the material necessary for making the films, and of the principle of change, that is, Time, which untold thousands of years ago was defined, by the Jainas, as follows : 'Time (*Kâla*) has two aspects, the *vyavahâra* and *nischaya*. The former is the time which is measured by minutes, hours, etc., but the latter is that which brings about change in the form and condition of objects.'

Thus, making due allowance for the action of time, we must hold that each present picture itself becomes changed into the one which will be perceived the very next moment. Hence, even if we ignore the element of the human will as a condition of events, within certain limits, the element of time is there to show that the cinematographical view of the universe, however fascinating it may appear on account of its bold originality, is devoid of philosophical merit.

To revert to the explanation of the world-process, in the state of *pralaya*, when Life may be said to pulsate unconsciously, thought becomes merged in Intellect, which in its turn, disappears within the eternal Consciousness. This is the condition in which

there is a consciousness of 'am' or 'being' only, without any idea or notion of the 'I,' or, in other words, when the Absolute consciousness is actually aware of existence as the antithesis of nothing, that is, of the totality of the not-self without the names and forms. The Bible thus describes this state of the pre-manifestation existence :

"And the earth was without form, and void : and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters."

The Upanishad, also, teaches :—

"Water was at first this." (*Brihad Aranyaka Upanishad*, V. 5. 1).

When the pendulum of rhythm swings back again, in due course of time, the dawn of a new world-morning takes place ; the consciousness of 'am' becomes changed into that of 'I am,' and, Understanding, waking up from its sleep-like condition of repose, interprets the significance of 'I am' by a creation and denial of the manifold Not-Self. This condition has been described by the ancient sages as 'One great flame with countless undetached sparks in it.' The Mundaka Upanishad declares* :—

"As from a blazing fire, sparks, being like unto fire, fly forth a thousandfold, thus are various beings brought forth from the imperishable, my friend, and return thither also."

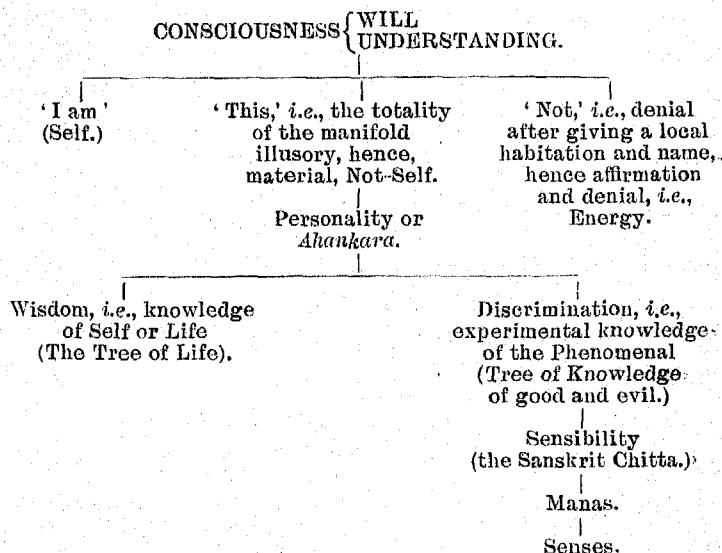
Job writes :—

"Yet man is born unto trouble, as the sparks fly upward." (*Job*, V. 7).

This just describes the condition of the illusory thought-forms caused by the thought activity of Understanding.

* Mundaka Upanishad, II. 1. 1.

In the following table* we give some further details of the world formation :—



The combination of the four, the *manas*, the *chitta*, the discriminative intellect (*buddhi*) and the *ahankara*, constitutes the lower mind, called in Sanskrit the *antahkarana*. It differs from the Higher Mind, inasmuch as it is the compound arising from the union of Self with the Not-Self. Hence the difference between the *Mahat* (the Cosmic Intelligence) and the unsteady human intellect, the organ of discriminative reason, or induction.

A point which needs elucidation in the above table is that of personality, also called the 'false'

* For a fuller explanation, see 'The Science of Peace,' by Bhagwan Das, M. A.

individuality.* It is obvious that *ahankara* is based on the illusion of Intellect, for the forms of the 'Not-Self' are merely the creations of the Understanding, not the 'Thing-in-itself.' Intellect being a separatistic principle, its awakening was the signal for the breaking up of the sea of the waters of the illusory 'This' into countless waves,

* *Aham*, or 'I,' and atom are interdependent. "In the name *jivatma*, the element of *etat*, i.e., the 'anu' of 'atom' is the *jiva*, and the element of *aham* is the *atma*. It is true that when the two are separated, the former is called *anu*, atom, and the latter *jiva*; but this is a matter of usage....Size is nothing. The original 'hole in space,' or bubble in the æther of space, in our—or any—universe, made by the breath of the Ishvara of the universe, is an *aham*; definite numbers of these, definitely arranged, form the 'atom' of each plane, and this again is an *aham*; these 'atoms,' in turn, form molecules, and the molecules tissue, and tissues bodies, and each successive aggregation is similar in principle though not in bulk, so that there is no essential difference in meaning whether the word 'atom' or the word 'body' is used in this connexion. From the standpoint of the *etat*, bulk and interrelation and number are important differences; from the standpoint of the *aham* it is all, one, himself and 'this'" (*Pranava-Vada*, Vol. 11, pages 260 and 261).

By the union of an *anu*, or atom, and the element of *aham*, personality is set up in the former. This is the sense in which the word *ahankara* is employed here. If 'however' the word is to be used in the sense of *abhimana*, (see *Sankhya Karika*, Eng. Trans by H. H. Wilson, page 123) that is, pride, or the 'conceit of individuality,' i.e., in the limited sense of personal consciousness in which it is generally used, in reference to human egoism, its development will have to depend on evolution, in which case the *jivatma* will have to pass through many bodies till it sufficiently approximates the human consciousness to be born in a man's body, with the human *ahankara*. Thus, in its broadest sense, the word *ahankara* denotes personality of form, or body, where the centrifugal and the centripetal forces have their seat or base of action, while in the narrower one it is employed to convey the idea of pride or conceit.

ripples and specks, which, so far as the Absolute Consciousness is concerned, are not separate, or separable, from one another, but which, enlivened as they are by the power of Consciousness, by which they are pervaded through and through, among themselves, possess the power of 'seeing' in two directions, namely, inwards and outwards. If they look outwards, they must regard each other as separate existences; but if inwards, they cannot fail to realize the unity of all in the unity of Absolute Consciousness.

Accordingly, the Upanishad has it:—

"The self-born pierced the senses outwards, hence the jiva seeth the outward, not the Inner Self. One thinker, here and there, turneth his gaze inwards, desirous of immortality and beholdeth the Pratyag-atma, the abstract Self." (*Katha*, IV. 1).

According to the Bible, Adam, the Son of God, was advised to look inwards to realize the real unity of the self. This was the path of Wisdom and Life, but he preferred that of experimental discrimination, that is, of looking outwards. Now, because discrimination signifies a longing to differentiate and distinguish between the qualities of the phenomenal forms, or appearances, and depends on sensations which require the organs of sensation and action, to form the media of intercourse between the objects, therefore, the wish, being father to the thought, unfolded the longed-for organs of communication, and extended them out to the 'coat of skin.'

Wisdom, on the contrary, does not depend on knowledge from outside, or on the media of the senses; it learns the truth by direct inspiration from inside, where all knowledge exists as the very form of Consciousness.

In the above explanation of the creation of the universe it is to be borne in mind that, except for the sake of explaining the nature of the interaction between spirit and matter, it is not possible to uphold the doctrine of an alternation of cycles of creation and destruction, because the Supreme Consciousness is always aware of the 'I' of Its own being, so that it is impossible for It to be reduced to the state of knowing the mere 'am' of being, since a succession of events, or changes, is incompatible with the eternal 'now' of the all-knowing God. In very truth, then, the universe is eternal, though not in the same sense in which eternity is attributed to the Living Reality. Life endures, but the universe of names and forms changes every moment.

To follow the further details of the world process, it is to be borne in mind that Imagination embraces, in some mysterious way,

- (1) Some sort of Substance,
- (2) Consciousness,
- (3) Wisdom, and
- (4) Life, *i.e.*, Will, or activity,

and yet is, by nature, indivisible and infinite. The combination, in one 'substance' of so many attributes, some of which are, to the average man, quite incompatible with one another, is what baffles us most. Our language, designed to express material phenomena exclusively, is utterly inadequate to convey a full idea of the Living Reality; nor is the untrained intellect more fortunate in its aspiration to fathom the Unfathomable. Still, calm reflection reveals to us the truth that the life of Brahman must be expressed in some sort or form of activity,

though it cannot resemble the breathing of the organic beings, or the vibrating of the inorganic.

The life of Brahman, then, must consist in mental activity, *i.e.*, in knowing and feeling.

Now, Brahman can be pictured by the mind as a Being full of Life and of the joy which a consciousness of life, full, self-sufficient and perfect in itself, engenders. The intoxicating ecstasy of such joy is the feeling of Bliss, or freedom, which is the permanent state of His consciousness, to which each present moment adds its own colouring, thus, in a way, enriching its quality, though having no meaning so far as the idea of quantity is concerned. If pictured thus, Brahman would be fully represented by Shiva, who stands for the Self-intoxicated Will, or Life, itself; but since the intoxication arises not from the imbibing of any inebriating beverage, but is induced by the knowledge of the Self, as the most resplendent, the most glorious and the most joyous Being, Brahman must be further pictured to be aware of Himself as such. Thus, at each moment He quaffs the exhilarating nectar of pure joy from the golden chalice of Self-awareness, never allowing the feeling of intoxicating ecstasy to produce forgetfulness of Self, though the permanence of the joyful feeling of the blessedness of Self-intoxication is ensured by the very process of Self-knowing. Thus, Brahman is to be imagined as engaged in the twofold pursuit of Self-reflection and Self-enjoyment simultaneously. Now, if we represent the current of the feeling of Bliss by an arrow in which the arrow-head stands for the ecstasy of pure joy, and the act of reflecting by bending the arrow-head on itself, we

can easily work out the process which results in the imposition of forms on matter.

The first result of the process is that the current becomes arrested in its onward flow and finds expression in Sound. The rush of energy from below and the stoppage ahead combine to produce the intensest excitement, till the tension of the pent-up feeling of joy finds relief in an uttered explosion of delight. As the energy spent in bending and releasing a tuning fork is transformed into sound, so is the feeling of joy transformed into sound by the change of rhythm in the act of re-flection. From a purely physical point of view, sound then travels round in waves producing motion, light and heat in different parts of the world. Therefore, we employ no metaphor when we say that out of the *de-light* of Brahman is produced the light of the world. A further consequence involved in the operation of Self-reflection is that the tendency of Self-knowledge to become merged below the threshold of consciousness, in other words, the liability to become sub-conscious, which the Understanding, or Mind, has in all cases of intense pleasure, is thwarted, at least, to the extent to which the process of re-flection rarefies and refines the intensity of the ever-surging feeling of Self-intoxication. A still further consequence is that the motion of the inverted current becomes laden with inertia as a necessary result of being thrown back on itself, so that the lowest strata of the current become weighted down by the full force of the movement of reversal.

Perhaps the representation of the two phases of the Life-current by two opposing inclinations would tend

to greater lucidity of thought for those who have had no special training in philosophy. Let us call these the inclinations of self-enjoyment and self-knowing. The former, if allowed free play, would produce entrancement, and the latter, if given full scope, would end in slothful lethargy; for the one leads to ecstasy, and the other to a sensation of inert passivity, as a result of unbroken study. In the consciousness of Reality, however, they are both held in solution in such a way that their existence is compatible with the best possible results only. Since they are never allowed to attain the fullest degree of expansion, in consequence of each acting as a check on the other, we get all the shades of fine differences and all the grades of manifestation which imagination can picture within the two extremes, the central part being the point where the opposing tendencies are held in equipoise. The top portion of this double current of opposing inclinations, therefore, is the seat of Will, or Spirit, where the utmost freedom, hence bliss, prevails, the bottom region, that of inertia, or matter, where the pressure is the heaviest, and the central part is occupied by intellect, holding the balance between the two extremes.

In mythology the upper aspect belongs to Shiva, that is, the Holy Ghost, the lower to Parvati, *i.e.*, the Virgin Mary, and in the centre arises Brahma, the Son, conceived of the Holy Ghost. The eternal enigma of beness, being and becoming, *i.e.*, Imagination, whose presence suffices to produce such complex and wonderful phenomena, is the Ancient of Days, also called the Eternal Youth, the Father, or Vishnu.

Thus, the universe, the shifting panorama of names and forms, consists of the radiations of the joy, or Will of Brahman, the expression of His delight, transformed into the female form (negative energy, or inertia), and attending on Him as the most beautiful goddess Lakshmi (the divine consort of Vishnu).

Now, since the nature of the interaction between spirit and matter renders it necessary that there should be some property in common between them, we may say that the relation between them is the same as that between will and breath. As a magician's breath calls into existence imaginary phantasms and forms, so is this phenomenal world brought into existence by the 'out-breathing' of Brahman.

The four elements, namely, air, fire, water and solid matter are merely transformations of 'breath' in different combinations. We thus get in the physical region a coating of several layers, of which 'breath,' or uttered word, hence, metaphorically, sound, is the core and the physical matter the outer crust. But since all these several layers are transformations of the same primal stuff, namely, 'sound,' it itself remains interpenetrating them all. The whole of this sphere is, in its turn, permeated by the Essence of the Reality, so that we get, in one and the same space, two globes, or spheres, one real, and the other real only to those whose bodies are made of the numerous combinations obtained from the commingling and compounding of the different transformations of matter, but imaginary to the being who knows the nature of Will.

At the critical moment when the joy of being finds

an expression in the explosion of delight, Understanding identifies itself with the whole of the vibrating mass of matter. The conjunction of the two, that is, of Understanding and the forms of 'breath,' or matter, produces *ahankara*, as described before. According to the mythological conception, the Consciousness at the centre, *i.e.*, at the bend, or the point of re-flection is the Cosmic Soul, and the whole sphere of matter the body. The ensouling of understanding in matter is necessary as a condition precedent to its knowledge, inasmuch as complete knowledge becomes possible only when one puts oneself in the position or inside the very skin, as it were, of the other. This means nothing more or less than a perfect identification between the two. Now, since Understanding cannot ordinarily jump into the skin of another from outside, It achieves this end by becoming the soul of the other, which Its all-pervading nature readily enables It to do. When thus ensouled within a form, It thinks, "I am this", and thereby seals the compact with the declaration of identity between itself and the object of its knowledge. Hence, in the Sankhyan Philosophy, *Ahankara* (the idea of self) is said to arise from a conjunction of *Mahat*, the Universal Intelligence, and *Prakriti*, *i.e.*, matter. This being accomplished, the process of evolution begins. Life which is all-pervading, and has inherent, within Its own nature, all the powers of sensation, perception, intellection, etc., does not allow matter to outstrip It even in evolution, and, as elements are evolved out of the primal 'breath,' It, too, evolves out the numerous organs of sensation, and action, mind and intellect, by virtue

of Its own inherent inclination, to gain full and perfect knowledge of all the forms of matter which now constitute its body. In other words, the five organs of sensation, the ear, the skin, the eye, the tongue, and the nose, and the five organs of action, namely, those of speech, grasping, running, excretion and generation, *i.e.*, the throat, the hands, the feet, the outlets, and the generative organs, together with *manas* (mind) and intellect are the tools organized by the Understanding, from matter, for being enabled to act through one body on another. Observation shows how the organ of hearing corresponds to sound, that of touch to Vayu, or heat, that of sight to light, that of taste to water, and that of smell to earth, and would be inconceivable in the absence of the elements to the particular vibrations to which each is adapted. Along with the above are evolved out organs for the absorption and assimilation of food. From the food taken, life extracts vibrations to repair and renovate the body with which it may happen to be associated for the time being. The sense-organs, too, have their particular kinds of 'food,' just as the stomach has its, for through them Life receives sensations from outside. These sensations are then moulded into percepts, which now come under the jurisdiction of the faculty of Reason. It reduces percepts into concepts, these into species, species into genera, and the genera into the one most universal and comprehensive form—the Idea which includes all other ideas without any single exception. In doing so, Understanding recedes away more and more from the world of forms and busies itself in Its own inner Self. There, in the seclusion

of Its own inner nature, It finally realizes the ephemeral nature of the outer world, and finds Its own glorious Self to be the source of eternal joy. The true *ahankara* now replaces the sense of identity with the physical body. The energy of concentrated thought, as a consequence of mental absorption, becomes, at this stage, transformed into that of feeling, and the climax is reached, when, in the moment of ecstasy, the Self, affirming Its own joyous Existence, determines the non-existence of the phenomenal, in the already familiar phrase, "I This Not."

Its unbounded delight again finds an expression in an explosion of joy, and again the Understanding busies Itself in the act of Self-knowing. Thus is the eternal drama repeated every moment.

The wonderful familiarity of the ancients with the most abstruse subjects of philosophy and science is evident in every direction. The first sign of the solar zodiac, *i.e.*, Aries, or ram, which is common to all humanity, in itself furnishes incontrovertible proof of this seemingly tall statement of ours. The appearance of the Sun at the sign of the Aries indicates the commencement of the cycle of the year. In the higher metaphysics of religion, the appearance of *Ahankara*, similarly, symbolizes the commencement of the cycle of evolution. The ancients saw a remarkable resemblance between the horns of a ram, which, it will be noticed, are bent downwards, and the act of Will in the process of reflection, and adopted it to express the idea of Will bending or brooding over, *i.e.*, being reflected in matter. Now, since the manifestation of the universe depends on the act of reflection, the symbolism of ram's horns was employed to

convey the idea of the commencement of the world-process. Again, because wisdom, or Understanding, is the true Mediator between God and man, for which reason it is called the Saviour, the sign of the ram also became the symbol of the Word (wisdom), the Saviour Christ. Further, since the work of Understanding is created and destroyed each moment with the formula, "I This Not", It is also described as 'the Lamb which was slain and is alive for ever more' (St. John). In the Hindu mythology Brahma springs out of the lotus flower, which emerges from the navel of Vishnu, sleeping in the ocean of milk, with the goddess Lakshmi at His feet, and the serpent, Sheshanaga, forming His couch and bending its hood over His divine head. If we remember the psychical correspondences of these mythological symbols, there would be no difficulty in finding out the truth underlying the representation. Vishnu represents the Absolute; Brahma, the Ahankara, *i.e.* the First Born; the goddess, matter; the lotus whose stalk is rooted in Vishnu, the current of Thought springing up in Consciousness, and Sheshanaga the current of Self-feeling, or Will, the force of Kundalini, so to speak, in the divine Essence which bends over and emits sound in delight. Hence, it is not objectionable to say that the world (the entire universe) rests, *i.e.*, depends, on the hood of the serpent (Force or Will). Our missionary friends should now learn that the Hindus, whom they have been in the habit of complacently depicting as ignorant of the most elementary truths of Science, have at least as good cause to return the compliment.

Thus, out of the two-fold activity of Consciousness arises the phenomenal world, but only to be destroyed in the act

of Self-awareness. In each moment of time, therefore, the universe dies and is reborn. This does seem rather an astounding conclusion to arrive at, but if we would reflect a little, we would readily give our assent to it. The universe is as it is perceived from moment to moment. It does not gather up and carry its past in itself, like Life. As Bergson somewhere observes, there is simultaneity in space, but never a succession, *i.e.*, an enduring from the past to the present. We always see the world as it is, never as it was and is together. What is meant is not that there is a total destruction and a fresh creation of the universe in each moment, but only that the forms of matter constituting the universe are constantly changing, so that there is no continuance of the identical forms from moment to moment. The whole world is in a perpetual *status nascens*, to which the Enlightened One's* simile of the flame of a lamp is beautifully applicable. The flame of the present moment is not the flame of the moment just past, and will not be that of the moment to come. At each moment there is change; and the particles which constitute the flame now seen, are, even while we look at it, being replaced by others of a similar quality, and followed by those eager to elbow them out, in their turn.

Passing on to a consideration of the evolution of the senses, we observe that since the qualities of matter are the outcome of the process of evolution, the senses which feed on the different qualities of its vibrations must be the outcome of one and the same power as well. Hence, the faculty of Thought and the subtle

* Buddha.

sense of Intuition, *i.e.*, of awareness, or feeling, which Life has of its own existence, are the internal and subtler aspects of the outward-turned senses of hearing, touch, sight, taste and smell. The fact that in the intensity of thought and emotional activity other senses cease to perform their functions also proves the same thing. Even exclusive attention to one sense-organ prevents the functioning of others. Therefore, the latter are all inherent in Life, and as such remain in a potential form till conditions become suitable for their outward evolution.

This leads us to a consideration of the evolution of the intellect itself, the functions of which are, proof, refutation, deliberation, sleep and memory (*Sankhya Karika*). It is essentially a faculty for the guidance of beings through the manifold mazes of their existence, and, therefore, implies association with a separate body, hence, also, with *ahankara*, or egotism. It must be observed that the formation of *ahankara* depends on two conditions, namely, firstly, on the conjunction, as already explained, of Intelligence with a well-connected or organized bulk to form the body, and, secondly, on the quality of the matter forming the centre of the body. The first is necessary to enable the ego to acquire a sense of appropriation, as in the notion, 'This is my body'. Hence, where there is no body, or organism, but a mere collection of grains or units, there can be no *ahankara* of the bulk as a whole, though the grains may possess their separate individuality, if organized. The second determines the degree and the type of psychic activity of Life itself, through any particular organism

or body. For, according to Vedanta, *ahankara* arises by the appearance of Consciousness itself in the centre of the body, through the veil of matter. This veil is thrown, as it were, all over the face of Consciousness ; hence, when the latter manifests Itself in the central organ of the body, it does so in the form of the miniature sun, which is formed on an object by holding a magnifying glass between it and the solar orb. This miniature sun possesses all the qualities of the real Sun, though on a much smaller scale ; it radiates light and heat and will also ignite fire in certain kinds of material. But just as the image of the Sun cannot be formed in a non-reflecting medium, so is *ahankara* not evolved in a centre devoid of the requisite quality of matter. For this reason the ancients divided the material of the universe into three different qualities, the reflecting, the non-reflecting, and the intermediate, or, to employ Sanskrit terminology, the *Sattvic*, the *Tamasic* and the *Rajasic*. The action of the Self on these three qualities of matter produces three different effects. In the best kind, there is the creation of a conscious *ahankara* ; in the worst, heat or warmth, and in the medium sort, activity. These three qualities, it should be said, are not exclusive of one another, but are found in all forms, so that where one is patent the other two are latent and sub-latent. Therefore, it would be more correct to say that *ahankara* is present in every organized centre, though in a patent, or latent, or sub-latent condition. The remaining centres of activity in the body are also affected by the quality of matter which predominates in their structure. As has been

already proved, knowledge is the property of the soul and is only obstructed by the bad arrangement of matter. Thus, knowledge of the entire world may be said to be present in each and every being in a patent, latent or sub-latent form. Again, since there are many grades of beings in the universe from the gods (Indras, etc.), downwards, and, as the centres of reflection in them graduate on a most exquisitely fine scale, ranging between the purest *Sattvic* quality and the utmost *Tamasic* nature, there are numerous degrees of manifestation of intellect. Now, since the quality or the efficiency of intellect determines the activity of the individual among other individuals, as is proved by the fact that when it is held in abeyance, sleep and stupor supervene, the beings who are most deficient in respect of intellect are necessarily unmoving, too. Hence the trees whose exercise of discriminative function is confined to the selection of food from the soil are rooted to the earth; that is to say, that they may be moved by outside agencies, but cannot move of their own will. As we rise higher and higher in the scale of creation, the quality of the reflecting centre improves, giving rise to a wider and wider range of discrimination. This instrument of reflection, most obviously, is the intellect itself, which receives its energy from the little sun, *i.e.*, the *ahankara*, and reflects on it, in return, the knowledge of the external world. The Self, as pure Consciousness, or Life, is neither the intellect nor the *ahankara*, but, in conjunction with matter, uses the property of *Sattva* as an instrument of knowledge. Now, since the capacity and goodness of the intellect depend

on the *Sattvic* quality of matter, it necessarily follows that whenever there is a change effected in that quality, by fatigue, drunkenness, disease, or any other cause, its more or less temporary dethronement must take place. Hence, sleep is the function of intellect. This is perfectly clear, because the presence of Life, which carries on the innumerable processes of the body, unmistakably proves the presence of the ego even during the hours of sleep. By the suspension of the function of intellect man is deprived of the power of determining the relations of his body with other bodies in the universe, without which conscious activity is out of the question. Intellect, thus, is a form of consciousness, the excellence of which depends on the nature of matter through which it is manifested ; and it is this peculiarity of its nature which has misled men of Science into thinking consciousness itself to be a product of matter. Pursuing the course of evolution from the standpoint of the Sankhyan philosophy, we may say that the *ahankara*, i.e., the organ of egoity, intellect, *manas* and senses evolve out as Will penetrates into the several planes of matter of greater and greater density. That this view is incorrect so far as the order of evolution is concerned, will be shown in the next chapter. Here we have to adopt it to interpret the mythological accounts of the Puranas and other scriptures which proceed on its basis.

Thus, the *ahankara* being formed, intellect evolves out on the plane of Vayu ; the *manas* is formed on that of light ; and on the physical plane the work is finished with the donning of the 'coat of skin,' when man begins

to function as a being, with the notion of personality limited to the extent of his body.

On looking out from within the physical encasement, the individual becomes entangled in the pursuit of sensual pleasures and suffers more pain than pleasure, in consequence. Led on, and goaded by the sting of misery, he ultimately,—may be in the course of a number of generations—turns within himself to understand his pedigree, going back, step by step, in thought, over the various regions of matter, and by meditating on its properties and virtues is, at last, enabled to catch a glimpse of his own glorious ancestry in the innermost sanctuary of his soul. Then withdrawing his senses, mind, and intellect from the outside, he turns the full concentrated current of will on itself, sets the *ahankara* ablaze with the fire of *Kundalini* (the serpent force, or Will), burns and destroys it (the *ahankara*), and, thus, tearing asunder the veil of the temple of Maya (illusion), becomes established in his own Self. This is what is alluded to in Luke, XXIII, 45, as the darkening of the sun, and the rending of the veil in the midst. The sun referred to is the sun of *ahankara*, and the veil that is torn asunder is the veil of matter, or illusion, which obstructs the vision of Reality. The cycle of the year, the wheel of pilgrimage in quest of perfect knowledge, is now complete. The drama is to be repeated, truly enough, every moment, for the act of Self-defining is eternal, but so far as that particular individual is concerned, it is over for ever, never to be repeated again. If we have followed the explanation thus far, we can understand the sense of the teaching in the Apocalypse

concerning the lamb which is said to have been slain. Since the lamb, of all other creatures, is the one which is slaughtered the most for purposes of sacrifice, as well as for food, it is a good symbol for that which is meant to be slain. Remembering the identity between the bent horns of the ram and the sign of Aries, and their close resemblance to the act of re-flection, and the appearance of the 'First Born,' at the point of the bend, we can follow the mystic better when he makes the 'Word' say:—

"I am the first and the last: I am he that liveth and was dead and behold, I am alive for evermore." (*Apocalypse, I. 17-18*).

The head of the lamb is, as it were, blown off in every explosion of delight, and, yet, it is there for evermore. In other words, the whole universe, the raiment of the First Born, is created and destroyed in every moment of time. By far the best metaphor expressive of this eternal state of creation-destruction activity, employed by the New Testament writers, is that of the lamb slain from the foundation of the world, (*Revelation, XIII. 8*).

Brahma, thus, is not a being, but a post which is filled, from time to time, by different souls. Each *kalpa* (literally, imagining, *i. e.*, act of imagination) has a different being who occupies that position.

Thus, from the standpoint of Vedanta, the manifestation and destruction of the phenomenal universe are caused by the thought activity (*i. e.*, *maya*) of Brahman in the act of knowing Himself, wherein it becomes necessary to think of the negation of Self in Imagination, and then to negative its very idea by affirming His own

Existence. The universe is the concept of the Not-Self held within the Self whose reality it constantly shows off to the fullest advantage, in the same way as a piece of foil intensifies the lustre of a precious gem.

The cosmic process is now reduced, if we may employ a simile, to the act of a beautiful maiden, with a resplendent body, who, for pure joy, looks at her own reflection in Her own person and feels more and more delighted with her own glory. If the reader still persists in asking us about the nature of the world and its denizens, we would say that, from the point of view of Vedanta, the spectacle resembles a punch and judy show in which the automatons receive animation from the magic glance of no less an operator than the Understanding itself. Hence, the Upanishads point out :—

“ That which is this (the universe) was then verily unmanifested. That (the Supreme Reality) manifested itself by name and form. In the same manner that which is this (the universe) manifests itself. He entered this world.” (*Brihad Aranyaka Upanishad*, I. 4. 47).

“ Making an opening where the hairs divide, He penetrated by that door.” (*Aitareya Upanishad*, II. 3. 12).

The idea conveyed is that of the entry of Will in matter, with a view to gain its knowledge. At the point of the bend, *i. e.*, at the sign of the Aries, where the two spheres, namely, those of Reality and matter, meet, a glance from the Understanding effects an entry into the region of matter as a current of Will. In mythology, Will is represented by a serpent, and also by the generative organ of the male sex ; but since the conjunction of the two spheres results in the creation of the universe, the ancients selected the latter in preference to the

former to express the process of creation more fully. The resemblance to the female sex-organ was discovered in the fact that the centre of the sphere of matter, at the point of explosion, would, of necessity, be ovoid in shape; and the coruscations of light resulting from the outburst, consisting of luminosity intermixed with streaks of darkness, furnished the remaining details of an oval aperture, within a shining body, with hairs all round. Matter, thus, came to be recognized as a female form. When a ray from the life-giving glance of Understanding penetrates into matter, the latter conceives and brings forth forms. Hence in the Bible we are taught:—

“And Adam *knew* Eve his wife, and she conceived, and bare Cain, and said, I have gotten a man from the Lord,” (*Genesis*, IV. 1).

The italics are ours. The word *knew* in its literal sense gives us the reason of the union between Intelligence, or Will, *i. e.*, Spirit, and matter; and in the sense in which the expression has acquired currency, also, furnishes us with the key to the problem of creation.

Thus the entering of Spirit into matter, which results in the birth of the Logos,* *i. e.*, of an infinite number of *logoi*, is most aptly described as the process by which “Adam *knew* his wife Eve”; and even to-day the expression is employed to convey the idea of the coming together, in a sexual union, of the male and female of human beings, resulting in the conception and birth

* The Muslim tradition that the whole of the posterity of Adam was packed up by God in his loins is intelligible only on the hypothesis that Adam is a personification like Logos, rather than a person like a human being. Just as a genus contains an infinity of individuals, so does Logos, or Adam, include all *logoi*, *i. e.*, souls.

of a new life. This is one of the two interpretations of the teaching of the Upanishads.

In order to understand fully the additional idea involved in the teaching of the Aitareya Upanishad, quoted above, it is necessary to picture to the mind a clear image of the entire realm of matter, which is not a *multi*—, or *pluri*—, but an *uni*-verse, *i.e.*, an indivisible, verse, or idea. Its mass constitutes but one body, or organism, the raiment of the First Born. As such, the appearance which this well-connected sphere of matter would present to an observer, gifted with super-sensuous vision, taking a bird's eye view of it from some transcendental region of Space, would resemble that of a mighty tree,* with the First Born's seven sons as its main branches, and with men, beasts, reptiles, fishes and fowls moving about in its sap, or outside on the branches. Such is the wonderful sight which would meet the gaze of a superhuman being looking at it from outside. Now let us imagine this superhuman observer looking at this wonderful Tree from the position of the ram's horns, *i.e.*, from the point of the bend, in real space. He would then see its trunk first, the main branches next, and, last of all, the leaves, buds and fruits: in other words, the Tree would appear to him to be inverted, like the head of an embryo in its mother's womb. Hence, in looking into the interior of the body of the embryo, his gaze would have to penetrate through its skull, and would then have to reach a point in the centre, whence it can be reflected or turned in every direction and all round.

* Cf. the Kalpa Briksha of the Jaiṇas.

This is the only way in which the superhuman observer could know the organism of the embryo from within, and also learn the state of its mind, feeling and consciousness. This is precisely the process adopted by the Ray of Intelligence penetrating into matter. It enters the head of the First Born through what would be called the suture in the bones of the skull, in an ordinary man, and passes onward, in its journey, till it reaches the central organ, *i.e.*, the *manas*, in the throat, where it becomes a centre of radiation, rays from which spread out in every direction. Each of these smaller rays starting from the *manas*, pursues its path in its particular direction, and is again broken up when it reaches some other centre fine enough to split it up into still finer rays. The whole system, thus, resembles the nervous system of a human body, where nerve-currents, originating at the centre, spread out their ramifications all over the body. In this manner, is the Primal Ray of Intelligence enabled to put itself literally in the very heart of all creatures. Thus, by becoming the very life of all beings and forms, it knows all that is going on in the entire universe. This being done, it now enters on the second stage of its journey, and returns as the centripetal, or the peripheral current, back through the smaller centres to the more important ganglia, thence to the principal centre, till, finally, speeding over the old path, it re-enters the Eye of the Cosmic Intelligence once more, and is there transformed into the feeling of Self-awareness.

The Life of Reality consists, thus, in the two-fold activity of knowing and feeling ; and since both these

aspects of activity are present in each moment, however puzzling they may appear to us, there is a tremendous rhythm in its pulsing,—a rhythm which includes in itself, and is the source of all other rhythms in all the numerous worlds, spheres and heavens.

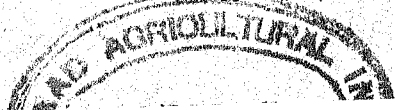
His ecstatic delight is eternally maintained, by His cup-bearer, His own Understanding, *i. e.*, that which stands under the Throne of Will, and presents to Him goblet after goblet of the sparkling nectar of bliss, distilled afresh, every instant, from the luscious and seductive fruits of the Tree of Self-knowledge. Just as all living beings live on food, the senses on the objects of senses, *manas* on sensations, intellect on forms, and Understanding on Knowledge, so does Brahman, *i. e.*, Life itself, live on pure joy. His joy finds expression in perpetual outbursts of exquisitely ravishing melody, the rhythm of which constitutes the Life of the very soul of all beings, from the First Born downwards. The form-loving intellect, which was prevented from open rebellion at the idea of the maiden looking at her own reflection in her own person, because of its liability to be interpreted in terms of space,* now finds its quietus in Rhythm. At this stage it completely parts company with the reader, who must feel it to realize (rather than understand) what it means. When he once gets hold of the Rhythm of Life, he will not be sorry, but on the contrary, delighted, at the deserting of intellect, for he would then know what untold bliss the eating of the

*As to the discussion on the non-spatial nature of this entry, see Shankara's commentary on the passage in question in the Twelve Upanishads.

fruit of the Tree of Life, from which he is now debarred on account of the 'fall,' can confer on the soul.

Rhythm is all-powerful, and the primary Force in existence; its power can shake the very foundation of the cosmos, as is allegorically expressed by the spirit of the Earth seeking the protection of Mahadeva, *i.e.*, Shiva, from the dancing of the goddess Kali. It overrides the powers of gravitation and cohesion. Just as the particles of glass constituting a tumbler are thrown into violent agitation by the rhythmic vibrations of its key-note being produced in its neighbourhood, so does the Prithivi, that is, the world, feel in danger of being dashed to pieces by the rhythmic vibrations of the dancing goddess (Energy). But rhythm, when it is harmonious to the nature of the matter subjected to its influence, is constructive, as is evident from the results of the experiments made on sand spread-out on a rotating disc, attached to a vibrating instrument. The effect observed was that the particles of sand were found to assume various shapes according to the nature of the vibrations, to the action of which they were subjected.* Yoga, recognizing the power of rhythm, enjoins the practise of rhythmic breath, to enable the soul to respond to the higher, *i.e.*, more intense orders of rhythm in existence. The Hindu system of music, said to have emanated from Mahadeva, or Shiva, *i.e.*, Will or Life itself, because it is the source, or the Rhythm, from which emanate all other minor rhythms and sounds, is a most elaborate science, though, like all other Hindu

* See 'The Building of the Cosmos,' by Annie Besant, pp. 18, 19, 22 and 23.



sciences, it has now-a-days fallen into degeneration and disrepute. It follows the general plan of evolution observed in other respects on the different planes of matter. Starting from Life itself, which has all melodies in its own incomprehensible rhythm, it splits up the Primary melody into seven manifested notes and with their aid constructs the six principal *ragas* or chords, every one of which corresponds to a particular region. Devas alone are familiar with the chords as they prevail on the higher planes, for we are unable to respond to those higher vibrations. On the plane of Vayu, these chords undergo some sort of change, in consequence of the change in the general tone of matter. Coming down to the plane of light, we find its matter to consist of the element of light, hence, the primary melody here becomes illuminative, if we may use such an expression in connection with music, though the fact must be as it is stated. If sound can be transformed into light, what is there surprising in the statement that music becomes igneous on this plane? This would account for the origin of the *raga* called the *Dipaka* (illuminant). The vibrations aroused by this particular kind of chord are so powerful in their rhythmic potency that the chord, if struck, would set the whole of the surrounding matter ablaze. Hence it is said that Shiva forbade this *raga* to the mortals. On the next lower plane, namely, that of fluidity, tone becomes softer, and the music produced resembles liquid melody more so than on any other plane. Coming down to the physical plane, the vibrations become very slow and capable of pleasing beings whose conscious activity is crippled by the physical encasements of the gross

matter of this plane. Even here, however, the yogis, who develop their power of hearing, can hear heavenly music; for all the planes are interpenetrating, and not demarcated, or separated off, from one another by sharp, impenetrable walls, so that all one has to do in finding out what is going on on any other plane is to concentrate his Will on the particular centre in his body, which is made of the matter of that particular plane. Thus understood, the importance of music as a means of the elevation of soul would be acknowledged at once, and then we would no longer laugh at the ancients who incorporated it in their religion. * But, as is the case with every

* As the present work is not a commentary on the Indian Music, the following quotation from Mrs. Maud Mann's learned paper, read before the Musical Association of London, on January, 16, 1912, would suffice to convey a fairly accurate idea of the nature of the Hindu conceptions of *raga* and *tala* :

" The most persistent and widespread of all Indian musical traditions is perhaps that of the power and *entity* of *raga* (with *raga* I of course include *ragini*). No true Indian artist could doubt the miraculous powers of the *ragas*. Have they not cured the sick and brought rain in times of drought, or lit temple lamps, and tamed wild beasts, and wrought many wonders beside ? Every true musician must have convinced himself of the power of *raga*. The *raga*, as you know, is popularly regarded as simply a tone-form, that is, an arrangement of notes in which improvisations may be cast entirely irrespective of time ; and these tone-forms are numbered, it is said, by thousands...But to the Indian mind the word *raga* conveys also more than a mere arrangement of notes. The whole of nature is alive, ensouled, pulsating with purpose and being, and music, most living of all, forms a great peopled world of its own in the inner spheres, for which the musician is simply the channel to the outer... The *ragas* and *raginis* are not mere names. They are real beings, living in the subtler worlds, and they cannot manifest on earth unless they are properly invoked, that is, unless the arrangements of

other department of knowledge, music, too, has not escaped undamaged from the wave of materialism which has swept over the world in this age; hence, it is now made to pander to the sense of excitement instead

notes to which they lend their names are duly performed....Allowing for exaggerations and superstitions of all kinds, we still find many *ragas* which produce distinct and peculiar psycho-physiological effects. (Absurd as this statement may sound, I make it in all seriousness, and go even so far as to claim that for those who are interested in the investigation of psychic phenomena, the *raga* opens up a new field. The superphysical forms of the *ragas* are of course believed in among all Hindus who have not been too much affected by western materialism, but patient experiment will reveal them to any one who will take the necessary trouble).

"We count by the time-unit, in divisions which are all equal to one another: in India the unit, or *matra* also is recognised, and used mainly for analytical purposes and filling-in stuff for drumming; but it is the phrase-beat or pulse by which the Indian musician usually counts. To him each kind of pulse is, as it were, the reflection of a step in the cosmic *lilā*. It must be dwelt upon and oft repeated, until the ecstasy of the *lilā* breaks upon the devotee.... Now we must not confuse the art of *tala* with the mere tom-tommings of primitive peoples and of the lower orders in India; for when we have heard a really fine Indian drum solo, we cannot any longer feel that time, as an art by itself, is barbarous. I always used to think it was, until a Madras drummer convinced me of the contrary....The percussive art is carried to such a perfection that it is not a mere rapping and beating noise as, to Indian ears, ours seems to be. It is by turns thuds, and sobs, and insinuating rhythms, and wild orgies—anything that the artist wishes to make of it, in fact. It fills up the gaps in all melodies; it holds the players together; it fights and fumes, or praises, and glories, or prays and aspires, bringing them at last—if the subject is an exalted one—to the state of consciousness in which ordinary terrestrial values have no existence."

We need only add that *tala* is rhythm and *raga* the type of vibration, as described in the earlier portion of this book.

of affording the soul the æsthetic delight which is its primary function. Now and then a great master catches a glimpse of the higher melody and introduces it in his composition, and the world comes to know what music means, though, even in such cases, ignorance of the theory of the correspondence of chords to the divisions of Time, takes away much from its effect.

To revert from the digression, the change of intensity, or in-tension of Rhythm, causes the phenomenal world to come into existence by three different steps. First of all, there is reflection, resulting in the emanation of 'breath'; then are forms imposed on matter, and, lastly, a Ray from the Intelligent Self penetrates the womb of matter and passing through the seam in the skull of Her Embryo, the Logos, energizes Him into life. Pursuing its onward course it similarly energises the man* formed of the dust of earth, breathes into his nostrils the breath of life, and awakens the consciousness of *ahankara*, or egoity, in him. The rhythm of the Primal Ray is now changed, and this time returning to the centre from the periphery, as the current of sensations, it reaches the

*"The Kabalists teach the existence of four distinct Adams, or the transformation of four consecutive Adams, the emanations from the Dyooknah, or Divine Phantom, of the Heavenly Man an ethereal combination of Neshamah, the highest Soul or Spirit : this Adam having, of course, neither a gross human body, nor a *body of desire*.....The first is the Perfect Holy Adam ;...the second is called the Protoplastic Androgyne Adam of the future terrestrial and separated Adam ; the third Adam is the man made of 'dust' (the first, Innocent Adam) ; and the fourth, is the supposed forefather of our own race--the fallen Adam " (Secret Doctrine, Vo'. II. p. 478).

These more probably refer to Will, Wisdom, the arche-typal idea, or the genus 'man', and the physical man of dust.

centre of egoism (*ahankara*), and thence travels backwards as the current of self-feeling, or Will. Of the two-fold activity of the Ray of Intelligence, the first,*

* The legend of the birth of Ganga, the sacred Ganges, is a beautiful account of the descent of Will into matter as the stream of Life. It is she who energises the forms into which the vibrations of matter spread themselves out in the three worlds. The totality of these forms is the 'This' which is to be known and repudiated in the act of self-defining. When the glance of Him whose glory the intellect constantly endeavours, but fails to define, in terms of the pictorial panorama, the universe, speeds in the direction of the 'This,' it energises and animates the numerous forms of which it is composed. This Ray of divine Intelligence, the life-giving Gleam from the Eye of the Supreme Being, the Purusha, *i.e.*, Will, is what is worshipped as the sacred Stream, the Ganga, without whose descent, the forms of the 'This' must necessarily remain life-less. Hence, the archetypal progenitors are made to pray the Lord of Heaven to send the fair Ganga into the region of forms. No serious objection is made to this, and the prayer is at once granted ; but it is said :

" Win Shiva that His aid be lent
To hold Her in Her mid descent.
For earth alone will never bear
These torrents hurled from upper air."

Shiva is accordingly propitiated, and He comes forward to bear the shock of Her descent from the high heavens. Then, Ganga,

" Who roams at pleasure, fair and free,
Purging all sinners, to the sea,"

descends from heaven, in great glory and power, and is received by Shiva in the coils of His matted hair, whence She alights on earth in many branches, one of which follows Bhagiratha (the sage who had prayed for Her descent) wherever he goes, down to the nethermost regions of space. Now, Bhagiratha is the archetype, or genus, which pervades all individuals, hence Ganga follows him in all forms. The matted hair of Lord Shiva will be explained later, but Ganga is the Gleam of Intelligence whose awful power can be judged from the fact that its single Ray, weakened, as it is, by being split up into innumerable streamlets or jets, is yet potent enough to impart life to each and every form.

as the source of life, energises the centres of egoism and intellect, and imparts life to all ; but the second is the spiritualising agent. It is this second aspect, corresponding to the third life-wave of the theosophists, which is said not to descend lower than the higher mental plane.

The Hindu myth of the river Sarasvati, which is said to have disappeared underground, in the physical world, but which flows in heaven, is also intended to convey the same idea. This goddess signifies the current of Joy which flows freely in heaven, but runs underground on earth. Hence only those whose consciousness has begun to work on the higher mental plane can enjoy bliss.

We may now attend to the mystery of the seven days' creation described in the Book of Genesis. It would take too long to go into minute details of the whole process, or to cite passages from other Scriptures, showing an agreement of thought between the several religions of the world. If what has been done in that direction already does not suffice for the purpose, we must, indeed, despair of ever convincing the sceptic, who chances to read these pages. We will, therefore, very briefly state the idea underlying the theory ascribed to Moses. The reader must have already noticed the close resemblance between the seven-fold creation and the seven regions, or planes, of matter in the universe, and, to some extent, must be anticipating what is to follow. Moved on by the impulse of Self-awareness, God, in the midst of the ecstasy of delight, manifests Intelligence (the Mahat) which divides the two spheres, the real and the imaginary, from one another. The light that

appears at this stage is not the light of the physical world, but that of Intelligence itself. And, since the glance of Intelligence signifies the rising of the Sun at the sign of the Aries, the Ray of Intelligence falling on the sphere of matter represents the beginning of the Cosmic Day in the timeless eternity. Night, here, would mean the return of the Ray into its source again. So the first day's work consisted in the setting in motion of the wheel of evolution. On the second day, the two spheres were divided off, one from the other, as already observed, so that two spaces came into existence, the one real, the other imaginary. Thus was the sphere of 'breath,' i.e., the material Universe, established in the midst of the world of Reality, described as heaven. The day and night of the second day correspond to the day and night of Brahma, the First Born. On the third day, we enter the second plane of matter, that of Vayn, the element of air, where the faculty of intellect is manifested, which enables us to perceive differences in unity, and distinguishes between herbs and fruit-bearing trees producing their seeds after their kind. The gathering together of the waters is also suggestive of the nature of Vayu, or air, for by its blowing the waters would be gathered together. The night and the day on the third day would be the night and the day of the Sun, or the presiding deity of this plane. On the fourth day, we reach the sphere of manifested light, which is to be distinguished from the Light of Intelligence, or Understanding, as the light of the outer physical world is to be distinguished from inner illumination. The latter is aptly described as a "Cold Flame," but

the former cannot be thought of except in association with the idea of heat. The reader might recall to mind the earlier statement about the *de-light* of Brahman becoming the light of the universe. The presiding deity of this sphere would also have his own day and night. On the next plane, we have the fluid matter to deal with. So we find water animals formed by God on the fifth day. We have a distinct kind of day and night here too. On the sixth day, we enter the region of matter in its grossest state; accordingly, the work of creation ends here, and man appears with his fully evolved form, and in possession of full mental equipment on this plane, so that there is now time for the Creator to rest from His labour. Here we have our own Sun as the ruler of day.

Two things ought to be borne in mind in following this account. The first is that the description of the things created is merely meant to suggest the nature of the plane penetrated by the Ray of Divine Intelligence, and is not intended in any sense to be descriptive of the things actually created. On the contrary, their description is to be taken as a hint to enable the reader to discover the nature of the matter of the plane and of the mental or physical organ which evolves out on it. The expression, "whose seed is in itself," clearly suggests the evolution of intellect, for it is the greatest puzzle for the intellect to determine whether the seed was the first or the tree. Rather than give away the whole secret by saying, in so many words, that intellect was evolved out on the third day, the teacher gives us the most prominent characteristic of

intellect, and leaves it to our good sense to find out what he means.

The second point which deserves notice is that many kinds of days and nights are intended by the teacher. Uniformity of days and nights, and of the solar years on the planets attached to our own solar system, is not preached even by the science of modern astronomy, and there is nothing surprising in the theory that days and nights are of a different duration in the spheres of matter other than our own. As a matter of fact, the duration of time depends on the fineness of the material in which consciousness is working for the time being, for example, witnesses the standard of time on the astral, or the dream plane, where the events of a lifetime are performed in what would be but a few moments on our physical globe. The reason for this is to be found in the mind's capacity to take cognizance of the finer kinds of vibrations. The greater the capacity of the mind to respond to vibrations, the greater the number of events which might be crowded in an interval of time. The Hindu science of astronomy, which does not confine its observations to the physical world alone, therefore, maintains that a day of Brahma contains as many as 4,320,000,000 years of the mortals. A comparison of the number of years allotted to each of the four yugas, that is,

Krita Yuga	...	...	...	1,728,000
Treta Yuga	...	...	...	1,296,000
Dvapara Yuga	...	...	...	864,000
Kali Yuga	...	...	...	432,000

will show at a glance that the duration of each higher cycle or age is a multiple of that of the Kali Yuga. The

total of these four yugas equals exactly ten times the number of years in a Kali Yuga, and comes to 4,320,000. Higher than this is placed the length of 1,000 Maha-yugas which equals one day of Brahma, and by doubling this number we get the length of one day and night of Brahma as 8,640,000,000. Since the duration of the life of Brahma is said to be 100 years of 360 days and nights, we get the stupendous number, 311,040,000,000,000 years of the mortals as the duration of the Life of Brahma. The reader will see a remarkable relation between the life of Brahma and the number of seconds contained in a mortal year, which comes to 31,104,000, and if we take the span of human life to be 100 years we should get 3,110,400,000 seconds in a human life. This means that the consciousness of Brahma is a hundred thousand times more intense than that of man, on the assumption that every second of a man's life be magnified into a year; in plain language, Brahma's consciousness vibrates exactly 3,110,400,000,000 times faster than that of man. Who can guess the intensity of the rhythm of that Siddhatman whose one glance embraces the whole of this unthinkable period of time? Perhaps our readers would show more reverence after this explanation to the Jaina astronomy, whose more exact figures have led distinguished Orientalists to rank it with the speculations of babes. This, we think, would suffice for an explanation of the seven-day creation of the Bible. It will be seen that our explanation not only fits into the theory of the Cosmic evolution of the Sankhyan Philosophy, but, also, enables us to explain the apparent contradictions involved in the Biblical account. The theologian how has so often been

forced into a corner by the scientist with questions such as : since God made the two lights, the greater to rule the day and the lesser to rule the night, on the fourth day, how came the first three days and nights to be marked off in time ? would now find it easier to defend himself.

It should, however, be borne in mind that the account is more or less mythical, and intended only to enable the reader to understand the nature of the different kinds of matter and the effect of the action of spirit thereon. It is not to be taken as a description of the process or order of creation. The narrator altogether ignores the coming into existence of the so-called First-born son or Brahma. This clearly points to the fact that the First-Born is a pure personification of the wisdom aspect of Life. Besides, intelligence being all-pervading cannot be said to penetrate into matter at any particular moment of time.

We would tarry here to explain a passage in the Brihadâraṇyaka Upanishad which has non-plussed many a scholar and theologian. It runs thus :—

He was in the same state as husband (pati) and wife (patni) are when in mutual embrace. He divided this two-fold. Hence were husband and wife produced. Therefore was this only a half of himself, as a split pea is of the whole. He approached her. Hence men were born.

She verily reflected : How can he approach me, whom he has produced from himself ? Alas, I will conceal myself. Thus she became a cow, the other a bull. He approached her. Hence kine were born. The one became a mare, and the other a stallion, the one a female ass, the other a male ass. He approached her. Hence the one-hoofed kind were born. The one became a female goat, the other a male goat, the one became an ewe, the other a ram. He approached her. Hence goats and sheep were born. In this manner he created every living pair whatsoever."—1st Chap. 4th Brâhmana.

In the above quotation, He refers to Prajapati (the Creator), and She to Satarupa (the forms of understanding).

Now, in order to understand the significance of the above teaching, we must first make ourselves fully familiar with the sense of what Plato called the 'ideas.'

In the words of Schopenhauer, what Plato laid down was :—

"The things of this world which our senses perceive have no true being; *they always become, they never are* : they have only a relative being; they all exist merely in and through their relation to each other; their whole being may, therefore, quite as well be called a non-being. They are consequently not objects of a true knowledge, for such a knowledge can only be of what exists for itself, and always in the same way; they, on the contrary, are only the objects of an opinion based on sensation. So long as we are confined to the perception of these, we are like men who sit in a dark cave, bound so fast that they cannot turn their heads, and who see nothing but the shadows of real things which pass between them and a fire burning behind them, the light of which casts the shadows on the wall opposite them; and even of themselves and of each other they see only the shadows on the wall. Their wisdom would thus consist in predicting the order of the shadows learned from experience. The real archetypes, on the other hand, to which these shadows correspond, the eternal Ideas, the original forms of all things, can alone be said to have true being, because they *always are, but never become nor pass away*. To them belongs no multiplicity; for each of them is according to its nature only one, for it is the archetype itself, of which all particular transitory things of the same kind which are named after it are copies or shadows. They have also *no coming into being nor passing away*, for they are truly being, never becoming nor vanishing, like their fleeting shadows. The animal (individual) has no true existence, but merely an apparent existence, a constant becoming, a relative existence which may just as well be called non-being as being. Only the idea which expresses itself in that animal is truly 'being', or the animal in-itself, which is dependent upon nothing, but is in and

for itself ; it has not become, it will not end, but always is in the same way. If we now recognize its Idea in the animal, it is all one and of no importance, whether we have this animal now before us or its progenitor of a thousand years ago, whether it is here or in a distant land, whether it presents itself in this or that manner, position, or action ; whether, lastly, it is this or any other individual of the same species ; all this is nothing, and only concerns the phenomenon ; the Idea of the animal alone has true being, and is the object of real knowledge."*

And Schopenhauer himself adds :—

"It is necessarily presupposed, however, in this negative definition, that time, space, and causality have no significance or validity for these Ideas, and that they do not exist in them. Time, space and causality are that arrangement of our intellect by virtue of which the one being of each kind which alone really is, manifests itself to us as a multiplicity of similar beings, constantly appearing and disappearing in endless succession.†"

We have already pointed out what is meant by these ideas in dealing with the theory of knowledge. Now, in the teaching of the Upanishad, Prajapati (the Creator) stands for Intelligence which combines both will and wisdom, *i.e.*, the Idea or concept which includes all other ideas. The latter is the Satarupa, the personification of a 'hundred'‡ forms. When these two, *i.e.*, the Self and the Idea, or the Prajapati and the Satarupa, are taken as one, the metaphorical description of the Upanishad, that is, the embrace between husband and wife, best explains the sense of their union. But if we separate the Idea, or collectively the ideas, the Satarupa of the Upanishad, from the Self, which holds all knowledge within Himself, for knowledge is not separate

* 'The World as Will and Idea', pp. 222-4.

† *Ibid.*, pages 222-224.

‡ Hundred here signifies infinity.

from the knower, but in some way within him, the husband and wife no longer remain 'one', or embracing each other. So the Upanishad says, she, *i.e.*, Satarupa, was separated from Him. Moses describes this as the making of Eve, the mother of all living, (Genesis, III, 20), out of the rib of Adam. The sleep which Adam was thrown into refers to the state of dissolution which is described in the Hindu mythology as the night of Brahma, which expression is not only graphic, but, also, perfectly appropriate, for so long as Intelligence exists, (mythologically, remains awake), knowledge, *i.e.*, the ideas must exist also; but if Intelligence itself falls asleep, knowledge becomes enfolded in it, as a wife in the embrace of her husband. And, inasmuch as the phenomenal world is nothing other than a manifestation of Intelligence, in the forms of knowledge, a general dissolution must be predicated, whenever Intelligence taking Understanding, *i.e.*, Satarupa, in embrace, becomes merged in Will. Intelligence with His wife, Satarupa, then resembles an egg, which, as the Hindu Puranas and Manu's Shashtra teach, lay in the ocean of Consciousness. This mundane egg, in due course of time, divides itself into two, the upper and the lower halves. The upper half is golden (of the colour of Sun, the source of light), and the lower half is like silver, *i.e.*, of the colour of moon, which has no light in itself, but which nevertheless reflects the lustre of the Sun. Noah's Ark is another analogy in point, Noah being the Male or the active Principle, and the Ark, the emblem of the female organ, the Satarupa of the Upanishads. The seeds are the archetypes of all

species, a pair of each of which is preserved from general destruction, in the Cosmic Ovary of Wisdom. Another account of this is given in the Hindu Puranas, which agrees with that of the legend in the Bible in almost all particulars, except that, while in the Bible knowledge is not specifically referred to, but is to be understood from the use of symbolical expressions, in the Hindu account, the Vedas (representing knowledge in its fulness) are expressly spoken of.* Again we say that this extraordinary concurrence of thought and language points unmistakably to the unity of principle underlying all religions in the world. Their differences are probably due to the desire of their founders to show that the narratives are only to be understood as having a hidden meaning, an esoteric truth, under what appears in the form of history; for had all the religions contained the same narrative, word for word, it would have been extremely difficult to convince the ignorant masses that the things which they narrated did not happen as matters of history. This also accounts for the contradictions between the Old Testament and the Qur'an so far as the traditional lore is concerned.

To return from the digression, since Satarupa is taken out of, and disengaged from, the embrace of the Prajapati, she is like a daughter unto Him, and, with all becoming modesty, naturally reflects over her relations with Him, and then flies from form to form (*i.e.*, from type to type), producing a multiplicity of individuals in each species, in consequence of His approach. He, after the separation of the Satarupa, cannot help loving

* See Hindu Mythology by W. J. Wilkins, pp. 137—138.

and approaching her, for, in the absence of knowledge, He is left as pure Love. Plainly put, the passage under consideration describes the process whereby individuals were created from the species by Will's dwelling on general concepts. And, since that which, from the point of view of idealism, is an idea, is, from that of Realism, a physical form, the teaching of the Upanishad explains the creation of the material world itself in a general way. The fault of this account is that it presupposes a beginning, but it is one that could not be avoided for the sake of instruction. The theory of ideas, thus, is not a feature of the Greek philosophy alone; it was known to the writers of the Old Testament, but is to be found in its most perfect form among the Indians alone, whose mythology, if properly studied, will revolutionize the entire constitution of Religion and Philosophy in the World. The description of the forms of knowledge, that is of Satarupa as the daughter of Prajapati, and of the act of approach, is most significant, for mere empty forms, or the carcass, of the once living knowledge cannot properly form the object of union. Because these forms, however much we may separate them in thought, exist nonetheless in Intelligence Itself, therefore, are they personified in a living Satarupa, a fit object of union with the living Prajapati, who makes her His bride,—an act which He could not well have performed with a lifeless carcass, such as Satarupa would necessarily be if entirely separated from Him who is the source of all Life. Our readers need not be reminded that the sentence: "He approached her," conveys the same idea as is given by the rushing in of Will into the

imaginary 'This,' in the act of self-determining, culminating in the already familiar judgment, "I (am) This not."

Much that is obscure in mythology becomes intelligible with the aid of psychology, for the ancients had a most wonderful knowledge of this as well as of other departments of Science, and, as observed before, resorted to symbols only for the sake of imparting the higher truths to the unenlightened masses. Their remarkable grasp of Truth is evident from the fact that their symbols are strictly in consonance with it. We will here briefly deal with some more of these mythological conceptions to illustrate our point.

Shiva is the first Logos, and is represented as a Being with matted hair, with serpents entwined round His person, who takes swallow-wort and other intoxicating and poisonous things, and wears a garland of skulls. His consort is Parvati, the daughter of Himalayas, who also assumes various other forms, such as Durga, Kali, etc., etc. His most popular name is Bholanath; He is easily pleased, and grants boons to His worshippers readily, and, at times, even 'foolishly.'

Now, Shiva represents Will, which, as such, is free from formal sophistry or knowledge. On account of His freedom from learning, He is called the Simple-minded, the Un-worldly, or the Unsophisticated; and because He knows no trickery, He is the Bhola—(innocent, guileless) Nath (Lord). Knowledge is represented by serpent in the language of symbols, whence the serpents are said to be wise, but Will has no necessity

and use for it (knowledge), and so only throws it (the Serpent, or collectively the serpents) round about His person; the latter bite Him, but He is not affected by their poisonous fangs; and venom (learning or its organ, the *manas*) only beautifies His neck—which becomes blue in consequence—but is not allowed to affect His whole body.

The intoxication of Lord Shiva is due to the nature of Will which is the pure emotion of Self-feeling. Even in the world, we, now and then, come across emotional natures, such as earn the nickname of the God-intoxicated. It is this emotion of Self-feeling that constitutes the mystic's intoxication, which no wine can produce, and for which those who have experienced it renounce the world and become Self-centered. This comes only from Self-contemplation, or *samadhi* of Yoga, in which knowledge of the outside is left behind, and Will, finding itself free from the thralldom of intellect, feels its own Joy. We feel truly free in this state of extreme Self-centredness, in the course of whose attainment, knowledge which was hitherto scattered about us in space, is wound up, as it were, into an indivisible impulse of feeling. The ancients described this elevated state of feeling by the symbol of a rod, with a knob at its top, and a serpent entwined round it, the knob representing the point into which the Self had entered, the rod standing for Power, the serpent for the force of *Kundalini* and its coils for the forms of knowledge. Somewhat similar is the sign of the caduceus of Mercury which explains such a lot that it is impossible to describe it here fully. Its figure

also represents the human trunk and the nervous centres, seven in number, the book* which is sealed with seven seals, and written inside and at the back. The two interlacing serpents represent the *Ida* and the *Pingala naris* (nerves), and the central tube is the symbol, of the *Sushumna* (the hollow canal in the spinal column). The triangle formed at the lower end is the nervous plexus *Muladhara*, where lies all the power in the universe. The knob, or the head, at the top, is the *Sahasrara*, the plexus of the brain, which is to be aroused by the passage of the force, called *Kundalini*, which we had occasion to refer to in our chapter on yoga. The down-pouring stream of the great Breath, the Force which moves the universe, the primal Will, is divided off into two directions where the heads of the serpents meet, and they swallow it up, thus becoming the vehicles of positive and negative energy of will. Hence, one of the serpents is bright and the other dark, or, as the works on the Science of Yoga put it, the *Ida* is golden, the *Pingala* silvery, both expressing the positive and negative phases of the same Force, as the Sun and the Moon. Now, it is to be remembered that the descending current of the Primal Will is negative, and the ascending positive, so that the two forces in the human body, represented by the two serpents, are branches of the Negative Will seeking matter. At the *Muladhara*, i.e., the basic plexus in the individual, the two branches of the descending Will meet together and form a junction at the end of the *Sushumna*, where the tails of the

* The Book of Revelations, V. I.

serpents meet. This place is also the point where the ascending current of Will, the positive Force, returning from the direction of matter and flowing towards the Self, joins the re-united branches of the Negative or the descending current of Will. Hence, it is called the *Tribeni*, that is, the confluence of three currents, the Ganges (*Ida*, whose colour is that of the Sun), the Jumna (*Pingala*, which is of the colour of the Moon), and the Saraswati (Spirituality, which becomes visible only in the heaven, *i.e.*, the plexus of the heart). Now, in order that the individual should derive any benefit from the confluence of these potent forces, they must touch his centre of individuality, that is, the soul, but in order to do so the Spiritual current must pass upwards through the hollow tube of *Sushumna*, energizing all the nervous *plexi*, and thereby enlivening him from within. When the current reaches the brain, the individual becomes perfect like the Father, Shiva. Man can achieve this much-coveted consummation by mentally bathing at this confluence of the Ganges, the Jumna and the Sarasvati daily, if possible, constantly. The pilgrimage to Allahabad, in the United Provinces of Agra and Oudh, affords an opportunity for this 'mental bath' to those whose worldly distractions stand in the way of mental contemplation at home, for an actual confluence of the rivers bearing mythological names is likely to forcibly bring the esoteric idea of the Spiritual confluence to their mind, and thus unite them with Shiva, who is pure Bliss.

Shiva is the Lord of generation, for Brahma verily would be powerless to endow the forms of things with

life, unless Will enters into matter; hence the *lingum* and the *yoni* as the symbols of the male and female organs of generation.

The garland of skulls signifies the power of destruction, which is the effect of energy. Whether a man falls on the battle-field, dies of sickness, or comes to an end in some other way, and even when a yogi leaves his body to enjoy greater freedom, the cause of death in each and every instance is energy in some form or other. This does not contradict what was said before in connection with the power of ascetics to perpetuate their lives. That power has been recognized by all Yogis; but, in the course of spiritual unfoldment, there comes a time when the body is regarded as a limitation, and when this happens, the Yogi longs to get out of it to enjoy infinite freedom. He then leaves his body, as a snake casts off his skin.

The Shiva Samhita has it:—

“When the Yogi can drink the nectar which is oozing out from the thousand-petalled lotus,* then he attains complete power over death, that is, he dies at his own will”.

The constant consort of this great God Shiva is Parvati, who is the daughter of Himalayas. Of course, it would be too silly to take the Himalayas as a mountain. What is meant is that the Goddess is the daughter, *i.e.*, manifestation, of Inertia, the negative spect of Will, which draws active force into itself and assumes the forms of Lightning, Electricity, etc. Will as the living Rhythm remains unchanged, but it is the interplay between inertia and motion which gives rise to different forms of energy.

* The *Arbor Vitæ* or the Tree of Life.

Vishnu, the God of many aspects, is the second Logos, *i.e.*, Wisdom as well as the Absolute, conceived as Imagination. As such, He is the store-house of the infinity of living ideas, *i.e.*, *Jivas*, which exist from all eternity in the world. Hence, He is the Preserver of all beings, as well as of the worlds. He is the Destroyer of delusion, inasmuch as meditation on the nature of Imagination directly leads to perfect Wisdom, which is the antithesis of ignorance or delusion. Again, because suffering does not originate in not having a thing, but in desiring to have and not having it, the moment the Self is discovered to be the source of all bliss and blessedness, the sense-freed soul must, sooner or later, establish itself in its own Self. This is *moksha*. Hence is Vishnu also the bestower of *moksha*. Further, since the form of Wisdom is eternal and a well-connected, systematic whole, in which everything has its appropriate place, it follows that whenever and wherever the systematic arrangement of the parts is disturbed, things must righten themselves, sooner or later, in obedience to the inherent tendency to fall back in their appropriate places. Hence, when wickedness increases in the world, Vishnu projects a ray from His glory to destroy the evil-doers and to restore the *status quo*.

As the personification of Imagination, Vishnu carries the form of Wisdom, that is, Brahma, in His forehead. The latter, when taken by Himself, in the abstract, that is, apart from Consciousness, becomes reduced to mere formal knowledge. Therefore, when He tries to measure His strength against Krishna, the

latter assumes His mysterious aspect of the Unfathomable and baffles Him.

An incident illustrating this principle is related in the Puranas as follows. During the temporary absence of Krishna, Brahma descended on earth and removed the cowherds' children, who were Krishna's play-mates, and hid them in a cave. When Krishna came and found them missing, He created, by His power of Illusion, more children, who in every respect resembled those whom Brahma had removed. When the latter came down to earth again to see how Krishna was feeling the loss of His companions, He was astonished to see the children playing as usual, and ran to the cave to see if it was empty. On arriving there, He was astonished to find them lying as He had deposited them, and, on reflecting, came to know the Illusion of the Absolute, and worshipped Him.

When Brahma and other gods are in trouble, Vishnu, as representing Wisdom, comes to their rescue, as happened when a demon, on whom the Bholanath, being pleased with his austerities, had conferred the boon that on whomsoever's head he might put his hand he would immediately reduce him to ashes. The demon, delighted with the boon, sought to test it on Shiva's own head, whereupon the latter took refuge with Vishnu, who destroyed the demon, by making him imitate His own movements, with the result that the demon, deluded by the maya of the Lord, put his hand on his own head and was immediately reduced to ashes. What is meant is not that the scene actually took place as an historical event, but the simple fact that when Will is

irritated, Consciousness at once appears, as light from heat, in consequence of 'friction,' just as it happens in dreams. So long as a man is sound asleep, life flows freely through his body, but the moment some irritating stimulus reaches it, consciousness at once springs into manifestation, and with the aid of the 'Idea', which it 'carries in its head,' transforms the sensation into living pictures, and sees and understands the situation, finally, if necessary, waking him up from sleep and enabling him to remove the cause of annoyance. Those who narrated such anecdotes were men who fearlessly recorded their conclusions, remaining uninfluenced by all pettifogging considerations as to whether their stories were or were not calculated to reflect discredit on their conception of God. They very well knew that all those, who were ripe for, and cared to understand the Truth, would apply themselves to discover the true significance of these instances of seeming short-comings in the Gods, and would learn true Jnana. Hence, those who feel disgusted with their gods on account of such incidents had better seek their salvation elsewhere, for religion wants and can benefit only the earnest seeker after truth, not those who are ready to pronounce an opinion without thoroughly studying what is taught. It is for this reason that the Scriptures are not argumentative.

The constant but indecisive warfare between the *devas* and *asuras*, or God and Devil, is another instance of shortcoming in the Deity. The Evangelists, also, did not hesitate to record the failure of Jesus to perform miracles in his own country. Even the Old Testament

writers fearlessly recorded that which a modern theologian would fain leave out. It is said in the Book of Judges :—

“ And the Lord was with Judah ; and he drave out the inhabitants of the mountain ; but could not drive out the inhabitants of the valley, because they had chariots of iron.” *

These and all other similar instances of short-comings in the Gods are not meant to be understood in their exoteric sense ; the reader must search for their hidden interpretation, which, when discovered, would enable him to realize that the Almighty God is nearer to him than the vital vein in his body, as the Prophet of Islam rightly proclaimed.

We may here conveniently deal with the mythological significance of Sarasvati, the goddess of Speech. She is noted for her fondness of music and carries a *vina* (a kind of banjo) in her hand. Her word is inviolable, whatever she gives utterance to must occur ; she is wisdom itself, and her power is unlimited. She rides on a swan, the Sanskrit *hamsa*, and is the daughter of God. These are her main characteristics. The idea

* The explanation of this passage is a death-blow to the idea of favouritism. Chariot signifies the human body, as is most beautifully illustrated in the story of Mahabharata, which shows under what circumstances and with what effect Vishnu Himself became the charioteer of Arjuna (the soul). Jehovah is the magnet of the souls, and iron is that which is readily attracted by a magnet, hence a soul in love with God. In plain language, Judah had waged war against those who were devotees of God, though of a different persuasion. As a magnet does not destroy iron, but only draws it nearer to itself, so does not God, who is pure Love, allow His devotees to be killed by those who pride themselves on being the ‘ chosen people.’

conveyed is that of the forms of rhythm. These forms, personified as the goddess Sarasvati, are the function of life, *i.e.*, God. Therefore, she is the daughter, and not a remoter descendant, of God. And, because all phenomenal forms originate from vibrations of different intensities, as has already been explained, her word is Law. The *vina* represents the entire cosmic orchestra on which Life plays its tuneful melodies. And, since the different types of vibrations are eternal as the Ideas of Plato, the power of vibration, when personified, becomes, also, the form of Understanding, that is, Wisdom. These archetypal Ideas are to be taken as concepts, by dwelling upon which forms are produced, and meditation on which leads to wisdom. She rides on the *hamsa* (swan), because rhythm operates on matter, the 'breath' of the Lord. Breath is described as *hamsa*, inasmuch as 'ham' and 'sa' are the sounds actually heard in deep inspiration and expiration respectively. The language of the Bible, also, is most appropriate. Since, Life, *i.e.*, God, and the power of vibrating are eternal, and, consequently, co-eval, Speech is described as His Second, or as one brought up with Him. Further, since the vibrations of Life are joyous, for which reason life is dear to all, without exception, Speech is called the 'Daily Delight' of the Supreme Being.

Sarasvati, however, must be distinguished from Ganesha, who is also the God of Wisdom. He is a child, and has the trunk of an elephant, with only one tusk, in place of the natural head which he was deprived of soon after his birth. He rides on a rat, and eats sweets. He insists on being invited, on all occasions, before other

gods, and gets angry and causes a lot of mischief, if neglected. Now, the trunk is a good symbol of the faculty which bridges the gulf between and connects mind (head) with matter (the ground); and the solitary tusk has reference to the monistic view which devotional philosophy tries to establish by the process of synthesis. Obviously, two tusks would have been compatible with dualism alone. The loss of the natural head signifies the cessation of the intellectual function of analysis, which is not needed when perfect wisdom is attained. Ganesha is represented as a child, inasmuch as wisdom makes people so. He eats sweets, because *ananda* is the fruit of wisdom. The mount of Lord Ganesha is the rat, which is noted for the excellent use it makes of its teeth, hence the faculty of analysis. In order to synthesize, we must first know how to analyze. Hence, Ganesha rides on rat, in token of his having completely mastered and brought under subjugation the faculty of analysis. His insistence on being the first to be invited, and the trouble arising from his being neglected, only go to emphasize the power of wisdom.

The difference between Ganesha and Sarasvati lies in the two aspects of Wisdom, which, when conceived as the Ideas of Plato, is Sarasvati, but Ganesha, when thought of as wisdom resulting from synthetical operation of mind.

The god Odin of the Teutonic mythology, who sacrificed one of his eyes 'so that he might be dowered with great wisdom,' is but another version of Ganesha.

It would be quite clear now that the true mediator between God and man is none other than Wisdom, which is but another name for Understanding. God, the Supreme Brahman, has Understanding as one of Its aspects, and man exists in Understanding as an idea. It is thus held in common by them both, and, for that reason, forms the connecting link between them. Thus, Jnana (Wisdom) is the pre-requisite of *moksha*.

We are aware that confusion of thought is likely to result in the mind by our splitting up the unmanifested Reality of Consciousness into

- (1) Consciousness,
- (2) Will, and
- (3) Understanding,

since the mythologists dealt with the first and the last of these three aspects under one head, instead of two. But this is a mere difference of nomenclature. We, too, would have preferred to deal with the subject in the same way, had it not been necessary for the requirements of a broader survey and reconciliation of all the systems of thought, including the science of psychology of materialism, to adopt this particular method. If the reader would keep in mind the distinct standpoints of the two great schools of Thought, namely, the Vedanta and the Sankhya, into which most of the remaining systems ultimately fall, he would be able to avoid the jar arising from the forcing of the three facades of the Trinity into the two aspects of the Brahman of Vedanta. As a matter of fact, there is no jar anywhere, except for a mind prejudiced by a too narrow

horizon of thought. However, we append a synthesis of the leading schools hitherto examined, for a greater facility of comprehension.

Serial No.	School.	Godhead.	Aspects.
(1)	Vedanta ...	Brahman ...	<ol style="list-style-type: none"> 1. The <i>Nirguna</i>*, the Unknowable, the Unnameable Reality, Immaterial (i.e., not-material, hence) Spirit, a triune Unity comprising: <ol style="list-style-type: none"> (1) Sat, i.e., will or existence. (2) Chit, i.e., Understanding, and (3) Ananda, i.e., bliss. 2. The <i>Saguna</i>,† i.e., the expression of the self-awareness of the <i>Nirguna</i>, hence, expressed thought, the Word, or Speech.
(2)	Theosophy	The Unmanifested.	<ol style="list-style-type: none"> 1. The first Logos, i.e., Will. 2. The second Logos, i.e., Intelligence or Wisdom. 3. The third Logos, i.e., Activity, the Cosmic Ahankara, the First Born.
(3)	Puranas ...	The Tri-une Godhead.	<ol style="list-style-type: none"> 1. Vishnu, i.e., Imagination. 2. Shiva, Will, and 3. Brahma, the Cosmic Ahankar, the First Born.
(4)	Christianity.	Godhead (Holy Trinity.)	<ol style="list-style-type: none"> 1. The Father, i.e., Imagination. 2. The Son, the expression of the Unmanifested, i.e., of the <i>Nirguna</i> Brahman of Vedanta, and 3. The Holy Ghost, i.e., Will, the giver of joy, or bliss, the Comforter.
(5)	The Sankhyan Philosophy.	Realities ...	<ol style="list-style-type: none"> 1. <i>Purusha</i> and 2. <i>Prakriti</i> <p>from whose interplay arise. (1) <i>Mahat</i> (Intelligence), and, (2) Ahankara, the Ego, or the 'First Born.'</p>

A glance at the above table would show that the First Born is not always the First Manifested, for while,

* *Nir*=without, and *guna*=quality; hence the qualityless.

† *Saguna*, the opposite of qualityless.

according to Sankhya, the First Born is the second in the order of manifestation, according to Vedanta the *Saguna* Brahman is the First manifested as well as the First Born. The Evangelists seem to have followed Vedanta in this particular, except in so far as they have personified the positive current of Will, the spiritual flux, known as Sarasvati, and given it a place as the third member of their Trinity. The identity of the Holy Ghost with Sarasvati becomes perfectly clear when we recall to mind the fact that it was after its descent* that the disciples were able to perform the miracles recorded in the book of Acts (Chapter II). Jesus called it the 'Comforter', *i.e.*, that which gives Joy.

Christianity, permeated, as it undoubtedly was, by the spirit of Hinduism, in its earlier days, seems to have adopted the true teaching of the Puranic Trinity, but, owing to the disappearance of knowledge, as early as the third century A. D., was not able to benefit by the true interpretation of the teaching, or, if able to do so, was unwilling to adopt it, as it would have interfered, considerably, with the authority of the established head

* Remembering what has been said about the power of concentration increasing as the square of the number of persons engaged in concentration, the phenomena which took place on the day of Pentecost can be easily seen to be the result of the concentrated will of the apostles who were all *in one place* and *with one accord*. The intensity of their all-absorbing concentration was relieved by sound, and wisdom manifested itself, enabling them to speak with other tongues. The answer given by Jesus to the Pharisees, "If these should hold their peace, the stones would immediately cry out," (Luke, XIX. 40), well expresses the law of nature. Intensity of concentration is always relieved by sound, and wisdom never fails to accompany the explosion.

of the church. However it may be, it is certain from our explanation that the doctrine of Trinity is based on a Psychological analysis of the Living Reality which combines in Its incomprehensible Existence the three attributes of the Sat, the Chit and the Ananda. The analysis of the doctrine has led us, step by step, to the conclusion that the teachings of the Puranas are of a very different nature from what is generally thought of them. Unfortunately, people have ceased to take interest in the truths embodied in their mythology, and what was intended only for imparting the highest knowledge, is now looked upon, by one section of the community, on account of their conceit, as a collection of silly, childish tales, and is regarded by another as the sole object of religious worship. If the truth is to be told, it was never intended that any worship beyond meditation on the different aspects of Life, which manifests Itself in all the 330,000,000 forms, spoken of in the Puranas, was to be performed. The Vedas could not very well teach, "That thou art," and yet enjoin the worship of others besides one's Self, at the same time. These mythologies were all meant for the education of the masses, so that, truth might be grasped by means of simple, easy illustrations. It is the meditation on the virtues of Life, regardless of the form which the devotee may select for himself, which is worship in the true sense of the word. Begging for favours can never be the means of salvation. Far from thinning the illusion, begging only goes to deepen it. The same is the case with all other rituals and ceremonies, whether they be performed for the special benefit of the souls of the

departed, or for those of the living. They all remind the performer of his little personality, and prevent his grasping the sense of the *mahāvākyas* (great sayings, or truisms), such as "I am Brahman."

So far as the forms of these spiritual conceptions, Brahmâ and others, are concerned, they have been conceived with the greatest precision in the mythologies; but as they personify powers and faculties of an exceedingly complex nature, it is very hard for us to comprehend them fully. These mythological deities, however, are not to be confounded with actual beings, Indras, demons, and the like, who are living beings like ourselves. There is absolutely no reason why the *bhuta*, the *preta*, the goblin, the elf and the like should not exist at all. They have been seen by men in all countries and in all times. Their bodies are, in all probability, formed of matter of a finer quality than ours; and, as our sight and other senses are adapted to respond to certain kinds of vibrations of the gross matter alone, our personal observation does not always disclose them to us; hence, if we could respond to the higher and subtler vibrations of matter, we should see them for ourselves, as those of us who develop clairvoyant vision do. They are, not disembodied spirits, but possess bodies made of the same material as ourselves, although of a finer quality. The remark made by us in connection with the worship of Brahmâ and other spiritual gods, applies with greater force to spiritism, which only goes to strengthen delusion. On this point, we will give the emphatic declaration of Vedanta, in the language of Swami

Abhedananda, who says ('Spiritualism and Vedanta,' p. 17):—

"No amount of good thoughts and good deeds can produce as their effect that which is beyond thought and mind, and consequently beyond the reach of their efforts, because divine realization is not within the realm of psychic phenomena, nor can it be reached by mind, intellect or sense powers. And the path which leads the individual soul to the realization of the Absolute is neither through religious works, nor through the belief in departed spirits, nor by the worship of the spirits of the ancestors, but through self-knowledge and the knowledge of the relation which the individual soul bears to the Universal Spirit. That path is called in Vedanta 'Devâyana,' the divine path, or the path which leads to Divinity. The travellers on this path are those who are the most sincere and earnest seekers after the Absolute, who do not care for phenomena, whether physical or psychic, whose souls soar high above the clouds of desires that cover the light of the spiritual sun in the ordinary mortals; but whose highest aim, loftiest aspiration, and deepest longing of the soul are to realize that unchangeable Truth which is beyond mind, beyond intellect, which the Fathers in heavens of the spiritualists cannot reach."

We have elsewhere laid down the limits within which idolatry is permissible.

Before inviting the reader to accompany us to the next chapter wherein we give the views of what, to our thinking, is the only true philosophy of religion in the world, it may not be quite amiss to cast a cursory glance at the result of our enquiry thus far. We have seen how the natural, but mostly fear-smothered, craving of every soul is to attain to that degree of happiness which knows nothing of imperfection or desire; and we have also seen how that state of happiness is not only possible to be attained, but also not far to seek. Step by step, have we been led to consider two of the most important religions in the world, that is, Christianity and Vedanta,

and from their comparison have been enabled to draw certain highly important conclusions as to the nature of the world and the God which we have aspired to become. But we have not yet found a true definition of the God or the individual, nor of the causes of evolution, anywhere in either of the two creeds, we have so thoroughly examined, not criticisingly, but constructively. Vedanta considers it beneath its dignity to give a thought to the individual, and ascribes its very idea to illusion, pure and simple, while Christianity is altogether silent on the point. It is true that there is a close resemblance between the scenes in dreams and the waking world, but simply because of this resemblance, philosophy cannot jump to the conclusion that the universe must actually be the dream of a super-human dreamer. There is a very important difference between the dream and the world of waking consciousness, and it lies in the fact that, while the dreamer whose sub-conscious mental activity is the cause of the dream, was at one time a conscious being in the world of men, prior to his lapsing into the state of dreaming, and would wake up again into that world of waking consciousness, the dreamer of the universe has not been shown to be a being who was ever awake, or who would ever wake up from his eternal, unbegun and unending state of repose. The difference is not one of mere words, but of vital import to the soul which aspires to become "That." Are we drifting towards the state which Lord Byron describes as a

"Strange state of being! (for 'tis still to be)
Senseless to feel, and with seal'd Eyes to see." ?

The "Perchance to dream!" of Hamlet is a silent commentary on the *summum bonum*, if dreaming be the be-all and end-all of religion. To a be dreamer,—an eternal, 'unwaking' dreamer,—is more than any one cares to become. Have we, then, misunderstood Vedanta? Perhaps we have. But we have endeavoured to follow and work out its conclusions from its own point of view, as far as it was possible to do so. The idea of Brahman as the Enjoyer of Bliss is magnificent, but there also remains the other aspect, namely, that of Imagination, to be considered, so that the query of the soul, 'who am I,' can hardly be said to find the solace it seeks in the sublime formula, 'That thou art,' since it also wants to know, 'what is the "That,"—the Enjoyer, or the Dreamer, or both?' This last idea, *i.e.*, the rolling of the Enjoyer and the Dreamer into one, is the most heart-breaking of all, since no one can combine two incompatibilities in himself, at one and the same time.

Christianity, when we turn to seek an answer from it, fares even worse, since it has nothing of its own, and itself stands in need of a foreign light to be deciphered into intelligible thought.

Mythology and mysticism might, no doubt, possess the information we desire to obtain, but it seems safer to keep them at a respectable distance than to run the risk of being lost in their labyrinthine mazes.

We thus see that it is only an inkling of the truth that we have been able to get with the aid of Vedanta and Christianity thus far, and that if we wish to satisfy our understanding on all those important problems which constitute the true *Jnana*—and *Jnana* is the

pre-requisite of *moksha*—we must turn to some other source able to satisfy the enquiring mind.

The foregoing treatment of the subject in hand and the explanation of the various mythological doctrines of different religions, from the standpoint of philosophy and metaphysics, it is to be hoped, have prepared the ground for the elucidation of the doctrines of the true philosophy, which are expounded in the next chapter.

CHAPTER X.

THE SIDDHANTA.*

A number of blind persons, once upon a time, went out to 'see' an elephant which had come to their village. They were all taken up to it, and allowed to touch it with their hands, some touching its trunk, some the ear, some the leg, and so forth. After the departure of the animal, they all began to talk of their knowledge concerning its form. Each described it according to what he had felt of it; but it was soon found that their descriptions did not tally. Upon this, a quarrel arose as to who was the truthful witness among them, and from words they speedily came to blows. At this juncture, there came a man who was not blind like them, and had actually seen an elephant; and he told them that what each one of them had felt with his hands was not the whole animal, but only a part of its body.—*The parable of the blindmen and the elephant.*

Moral :—‘Men of this world are like the blindmen of the parable; they insist on their partial knowledge being accepted for the whole truth.’

The causes of misunderstanding in religion can be classified under two distinct heads, namely, those which arise from partial knowledge, which men try to pass off for perfect truth, and, those which are due to a failure to understand the teaching embodied in the myths and legends. Of these two kinds of the causes of misunderstanding, the latter is the most fruitful source of trouble.

It is not to be supposed that mythology is a science to be encouraged. Its value is apparent from the fact that during the last two thousand years, at least, it has

* Established Truth, the last word, or final conclusion.

only led to wrangling, disputes, and bloodshed among men, and has created greater differences among them than all other things put together. This is quite a natural result of the spirit of mysticism which mythology directly fosters, since it gives rise to ignorance which never fails to give birth to the unholy twins, bigotry and fanaticism.

Stories and myths, no doubt, are very fascinating, and do not entail much hard mental work, but we ought not to underrate the difficulties which they create for men. No one will seriously deny that they throw a veil of obscurity over the ideal, which it is the aim of philosophy to set free from the nebulosity of indistinct, chaotic thought, and of religion to bring into realization. Clear thought, not mythology, is needed for salvation.

Myths and mysticism only create misunderstandings among mankind, since few there be who possess sufficient knowledge of the truth to penetrate to their core. They can only give rise to fanatical zeal, which is not the path of salvation in any sense. We recall to mind a certain over-zealous, though cultured, Mohamedan gentleman who was very lavish with his praises of the Qur'an, on the ground that it contained many passages which no one could understand.

Our friend, however, did not stop to consider what his words signified, and had little or no idea of the practical value of religion. How can that which is not understood by any one be a means of liberation, by any possibility? Suppose a scientific work contained formulas which were beyond the comprehension of men, could anyone urge their unintelligibility as an argument

in favour of its merit? It is no answer to say that those formulas would disclose important secrets of nature, when understood, since cash-value depends on practical good, not on theoretical speculations as to the charm of unintelligibility. Would a pauper who claimed credit on the ground that he owned and possessed untold wealth, but was only ignorant of its whereabouts, derive any benefit from his millions? The same is the case with mythology. It is true that plain speaking would, in some cases, put unholy persons in possession of great power, which they might employ to the detriment of the humanity at large, but it is no less true that the higher types of *siddhies* (powers) cannot be claimed by any but the most pious and sober-minded of men. Besides, the argument proceeds on the assumption that the wicked alone would come into power, and is untenable for that reason. There are many countries where people are allowed to carry deadly weapons freely, yet the amount of evil wrought by the free license is no greater than that observable in the countries where there is an Arms Act in force, to restrict their use. Rather than doom humanity to ignorance and pain, an endeavour should be made to teach them truth, in its naked majesty, so that they may come to understand the value of holiness and piety. Myths have hitherto only brought ridicule on religion, and ungodly materialism in the world; they are responsible for the type of man which can only be described as 'soul-less.' But to expect holiness and piety from 'soul-less' men, whose notions of life are confined to the secretions of matter, is like expecting blood out of stones.

Of the many difficulties which mythology throws the mind into, by no means the least, is the one connected with the idea of a beginning of the world-process. Philosophically, of course, the idea of a beginning * is altogether untenable. Mythology may not and does not hesitate to explain the world-problem on the assumption of a beginning, but rational thought cannot ignore the fact that the world-process is eternal, and owes its existence to causes which lie beyond and do not exist in time.

So far as the first type of the causes of misunderstanding is concerned, few religions are perfect enough

* Scientific thought, we are happy to note, has completely shaken itself free from the idea of a beginning of the world-process. It is, therefore, only necessary to look into the theological conception of a God making up His mind, all of a sudden, in the midst of an eternity of inaction, to create a world. The first objection arises from the nature of the contradiction involved in the idea of a resolve to create on the part of a Being, self-sufficient and independent, such as God must be presumed to be. Why should such a being, we ask, resolve to make a world at all? Volition is always determined by motives, and depends on desires. Hence, if the act of God be said to be a conscious exercise of will, there is the element of desire to contradict the attribute of blissfulness. The making of the world must then be due to an unconscious exertion of will. But this is only another way of saying that the world-making is a function of the essence of His being. But since a function and its exercise are eternal, the world-process must be eternal too. Secondly, if creation is not a function of God, so that He is under no necessity to create, He cannot create the world. The world-process must then be ascribed to some other being who alone would be the creator. Lastly, if it be said that creation is a function of a power which God 'puts on' at will, its inaction prior to its assumption by God cannot be explained. These considerations, quite apart from the numerous other weighty reasons which have been urged against the idea of a man-like creator, are quite sufficient to demolish the house of cards raised by speculative Deism.

in themselves to avoid them. Adwaita, too, has not been able to clear off all the difficulties from its path. It is true that the logion, "I This Not," considerably simplifies the problem on hand, but it is no less true that it does not clear up the mystery altogether. Adwaita leaves us with Brahman and Maya, and gives little or no help in constructing a world of matter and force with their aid. Of Time, Space and Causality we are given little or no explanation. Nor are we offered an insight into the mechanism of Maya itself which is responsible for the world-process.

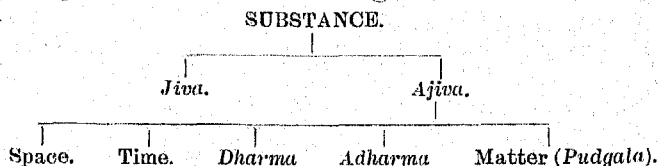
The final causes of the world-process must, then, be sought for and described in terms which make further thought possible. The theory that the universe is a bundle of names and forms is very useful in so far as it goes, and we hope we have accorded it the fullest latitude which it is entitled to ; but the problem of the nature of the material and the operative cause or causes, which stamp on it the variety of names and forms, still remains to be solved.

Bearing these two points in mind, that is, that the world-process is eternal, and that the thought-forms must have some sort of material basis for them, we may lay down that the existing material of the universe consists of two different kinds of substances, the living, *i.e.*, self-conscious, and the *jara*, that is, unconscious, or the *Jiva* and the *Ajiva*, as they are called in the philosophy of Jainism.

We must also make due allowance for their interplay. This necessitates a common ground for action, as well as the determination of the causes which bring about

and render that interplay possible. We thus get Space, Time, the continuous ether, *i.e.*, the medium of motion, and gravitation or the medium of rest. Of these, Time is the principle of continuity and is recognized as a separate substance in the Jaina philosophy.

The medium of motion and that of rest are called *Dharma* and *Adharma* respectively; and matter is known as *Pudgala*. This completes our list of the necessary substances for the world-process. These six substances may be put down in the following tabulated form :



Jainism posits these six substances as eternal, and claims that no world-process is possible without their interaction. Even when portions of the universe are destroyed, these realities do not disappear or become merged in one another; for dissolution too is a state of manifestation, although of a broken up cosmos. There is no such thing as an absolute *pralaya*. Even Swami Vivekananda maintains ('Jnana Yoga,' Part II, p. 26):—

"I should rather follow the...opinion that this quieting down is not simultaneous over the whole universe, but that in different parts different things are going on."

It is not to be supposed that the word 'substance' used in reference to the six realities of Jainism, means only physical substances, such as stones, etc. Matter, of course, is included in these six realities, but the remaining five are very different in their nature and bear no resemblance to it. The best way to understand their nature is to

consider them as different kinds of rhythm, hence, activity, since they all perform certain functions. *Jiva*, or Will, however, is distinguishable from the remaining five on account of its being endowed with volition. It is a form of activity which may direct its energy in any channel at will, but the other substances do not possess volitional activity and can only function according to their nature, that is, mechanically.

These six realities are thus defined in the Uttara-dhyayana Sutra ('Sacred Books of the East,' Vol. XLV. pp. 153-4):—

"Dharma, Adharma, space, time, matter, and souls are the six kinds of substances; they make up this world. Dharma, Adharma, and space are each one substance only; but time, matter and souls are an infinite number of substances. The characteristic of Dharma is motion, that of Adharma immobility, and that of space, which contains all other substances, is to make room for everything. The characteristic of time is duration, that of soul the realisation of knowledge, faith, happiness, and misery. The characteristic of matter is sound, darkness, lustre, light, shade, sunshine; colour, taste, smell and touch. Substance is the substrate of qualities; the qualities are inherent in one substance; but the characteristic of developments is that they inhere in either (*viz.*, substances or qualities). The characteristic of development is singleness, separateness, number, form, conjunction and disjunction."

The reduction of the world to the six substances of Jainism brings the old conflict between Adwaita and Dualism once more to the front. Let us see what Jainism has to say on the point, and how it meets the arguments of its adversaries, in its turn.

Notwithstanding the fact that its own doctrine implies a multiplicity of souls, Jainism finds fault, to begin with, with the systems which preach absolute 'Dualism,' and maintain that the individuals have nothing in

common between them. It points out that, while the individuals are independent in respect of their individuality, they none the less possess many qualities in common with one another, which goes to indicate that they have a common nature. This seems, at first sight, to lead to the tenet of Vedanta, but when the argument advanced against that system itself is taken into consideration, a very different result is reached. The argument proceeds in the following manner :—

“The self cannot create the self. That means that Adwaitism cannot explain without some duality to help how the all-in-all gave rise to itself, or to the other-than-itself. Again, has the Adwaita doctrine any evidence to prove its truth? It may have it, or it may be its own justification. In the former case, the evidence brings in a duality; in the latter, Adwaitism is condemned as unproved, as nothing can be its own proof.”*

If Vedanta calls in the aid of Mâyâ, Jainism declares it to be out of court, on the ground that that which does not exist has no right to be heard, or introduced. Nor does it allow Vedanta to open its mouth to formulate an argument in reply, since that would be the recognition of the objector whose argument is to be met.

A closer examination of the doctrines of the two schools, however, reveals the fact that what are considered to be the six substances by the Jaina philosophers are looked upon as the attributes of the Reality in Vedanta. Jainism, with its realistic tendencies, might proceed to establish its six substances in the following manner. All that exists must be substantive; for a contrary condition is unthinkable. Attributes or qualities can be either substantive, or devoid of substance. In the

* ‘An Introduction to Jainism’ by N. Rangaji.

former case, they would exist as different substances ; but in the latter, there would be nothing in existence to correspond to the words expressing them. Further, as two or more irreconcilable attributes cannot inhere in one substance, and since the attributes of consciousness and life are inconsistent with the nature of *Mâyâ*, which is *jara*, it follows that there are more substances than one in existence.

Vedanta, on the other hand, might retort that two or more substances possessing any attributes in common cannot be granted. The six substantive attributes must possess existence in common, in order to exist. Therefore, the six substances owe their origin to one and the same source, which alone is the *real* substance that exists.

To this Jainism might again object on the ground that, if we grant a single substance of an unchanging nature as pure, quality-less existence, it is inconceivable how attributes and modifications can possibly arise from or in it. In reply to this, Vedanta points out that the attributes and qualities exist for perception alone and inhere in the intellect, not in things or substances. This, however, brings us back only to the point from which we started ; because the intellect and the attributes which appertain to, or inhere in, it must both possess some kind of substantiality in order to exist, and the moment this is conceded, there is no escape from the dictum of the Jaina philosophy and its six realities.

Vedanta now takes refuge behind the nature of *Mâyâ* which it describes as incomprehensible and for ever beyond the reach of intellect.

Such is the nature of the controversy and of the arguments which are, or might be, advanced by the two religions in support of their views. As is usual in such matters, the followers of each school try to pick holes in their opponent's case, and neither care to understand the other, or to reconcile the two seemingly hostile views. As a matter of fact, neither view is unphilosophical or irreconcilable with the other.

Obviously, Brâhman, who is described as *nirguna*, that is, quality-less, and the wielder of Maya, must be different from the Maya which He wields; and yet this Maya must inhere in Him in some way, because, according to Adwaita, He is infinite and has no space outside Himself in which any other being or thing may exist. Maya must also possess some sort of existence or substantiveness; since it exists, and yet it is easy to see that it does not possess the same kind of substantiality as is possessed by the living Reality, being merely the power of thought, or imagination, within it. Its inherence in Brahman does not violate the sound principle of good reason that two things cannot occupy the same space, at one and the same time; for that is applicable to two physical substances, not where one of the substances is physical and the other psychic. Nor does the inherence of Maya in Reality affect the *nirguna* nature of the latter; since evolution is confined to the product of Maya, not to Brahman. Hence, Brahman, when taken in conjunction with His faculty of Maya, is devoid of qualities in the same sense in which white is said to be devoid of colour; in other words, He is a mixture of heterogeneity

in which all qualities and attributes are held in solution, *i.e.*, without being separable one from another.

For similar reasons, Jainism is not prepared to accept the doctrine of those who say that consciousness arises from moment to moment. If this were correct, it would follow that mind is formed from the successive sensations received from the objects, or is a continuing flux of consciousness, which is generated from time to time, *i.e.*, in each moment, afresh.

"This is met by pointing out that on this theory, the mind that determines upon killing an animal is not the mind that kills it the next moment; hence this latter commits the act without any motive and responsibility. And, further, the mind that has to suffer the consequences of this sin is neither the mind that planned the act nor the one that executed the plan.....If knowledge consists of passing sensations without the 'unity of apperception' to connect them, there can be no recognition."*

We next come to Buddhism, whose philosophy lays all the stress it can on the notion of a perpetual "becoming." This system is also one-sided. Its conception of becoming is magnificent, but, without a being, must ever remain incomplete. It maintains that Life is a current, the causal activity, which is never in the same state twice. It is not motion, but that which brings about motion. Each moment there is an absolutely new state which will never occur again; and each new state is a prolongation or summation of all those that preceded it, and will be summed up, in its turn, in all those that will follow. Bergson's philosophy, which has stirred modern thought so much, for the most part follows the Buddhistic notion of "becoming," which seems to have

* 'An Introduction to Jainism' by N. Rangaji.

gained some ground in Germany and France. Buddha maintains that the whole universe is a system of different energies, or living processes, from whose interplay arise all kinds of forms of matter. The latter are also activities, but only of a less intense type. These activities are inconceivable in themselves, for they are processes, and, therefore, inaccessible to intellect. Their nature is only *felt* in intuition, not conceived in thought. Such is the magnificent description of the Reality, which was given by the Enlightened One, some two thousand five hundred years ago, to the world. It is unquestionably true, in so far as it points out the direction where we can place ourselves in the living flux, but how can a system whose very foundation is beyond the reach of thought ever yield satisfaction to the rational intellect? If the right intuition, necessary for pulsating with the "flux," is wanting, how is its lack to be made up? Mr. Hugh S. R. Elliot, the author of "Modern Science and The Illusions of Professor Bergson," denies that every one possesses that kind of intuition which enables one to realize the truth of this philosophy; and he is probably not the only one who holds that opinion. The question is, how is he to be met? That the philosophy is correct is no answer, since it has to be proved, before assent can be given to its doctrines. This is not the only difficulty with the advocates of the philosophy of Change, or rather the Changing. How is a universe to be constructed, in Time and Space, from pure activity? In what way, again, and why, do these various living processes differ from one another? Have they no fixed types of their own? What is volition, and who exercises it, and how,

why, and when? It is no good telling us that the Reality is a heterogeneous mass which can be felt as such in intuition; if one has not got the right kind of intuition, one likes to be satisfied as to the whereabouts of this extra-spatial 'flux' and the nature of the elements of heterogeneity? Again, how comes it that this activity happens to have selected a direction which is fraught with misery to the untold millions of individuals who arise on its surface, in the course of its unceasing, unending, and apparently aimless journey. What is the goal which it is aspiring towards? Even Nirvāna would afford no satisfaction, since there, also, freedom from becoming would not be possible.

Such are the difficulties which arise in the path of the philosophers of change, who have nothing else but pure becoming at the root of the world-process. We do not say that the philosophy is wrong, but we do say that it is one-sided, and, therefore, faulty. In order to bring it home to the un-intuitional man in the street, we must put it before him in terms which enable him to understand its merit. That which is indivisible and moving, and yet appears to be divided and unmoving, is not so hopelessly beyond the reach of thought as to be utterly incapable of being brought within its range. Here we find the teaching of Jainism of particular interest. Its six realities enable us to dispense with the intuition, which is the sole method of proof insisted upon by the Buddhist philosophers, and assist us in constructing a universe, in which everything has its stable basis, on lines of thought compatible with the strictest demands of Reason. The universe is a combination, or blending, of

'Being, Be-ness and Becoming,' not of pure 'Being,' 'Becoming,' or 'Be-ness.'

There are six substances, of which the Jivas are alive, *i.e.*, self-active, and the remaining five incapable of self-activity; and the interplay of these results in living forms, which, though changing every moment, do not change as regards consciousness. Of these, the activity of Life cannot be described in words, as the Buddhists assert, but can only be felt. All living beings are aware of this activity without intellectual effort, and we do not understand Mr. Elliot even to dispute this proposition. The rest of the phenomena are, without doubt, capable of being subjected to the search-light of intellect. Where we go wrong is in limiting our enquiry to one particular point of view and shutting ourselves out from all others.

Mr. V. R. Gandhi, speaking at a meeting of the East India Association (London), on May the 21st, 1900, observed :—

"To be is to be in relation. So when we know a thing, we know the relations—some, if not all—in which it stands to us and to other things. *To that extent we know the thing as it is.* There are other present relations which we do not know, and there are other possible relations also which we may not know under our present state of development. This residuum of relationships is the noumenon. . . . Noumenon and phenomenon are not two separate existences, but only two modes of our looking upon the full contents of a thing, part of which is known and part unknown to us now. The fallacy in the popular mind in reference to these terms is that of confounding logical distinction with an actual separation. In the Buddhist view nothing is permanent. Transitoriness is the only reality. As Professor Oldenberg says: 'The speculation of the Brahmans apprehended being in all being, that of the Buddhists becoming in all apparent being.'

"The Jainas, on the contrary, consider being and becoming as two different and complementary ways of our viewing the same thing. Reality in the Jaina view is a permanent subject of changing states. To be, to stand in relation, to be active, to act upon other things, to obey law, to be a cause, to be a permanent subject of states, to be the same to-day as yesterday, to be identical in spite of its varying activities, these are the Jaina conceptions of reality. Mere becoming is as much an abstraction as mere being. In short, being and becoming are complements of the full notion of a reality."*

This is the reply which Jainism gives to Vedanta concerning the nature of existence. Pure 'existence' is a logical abstraction, and can exist by itself only in thought. In actual life, existence means to be in relation; but that only means to co-exist with others.

In this manner does Jainism pull down the structures of different philosophies with its ruthless logic. But has it anything to offer us itself in return for the damage it does to our beliefs? Yes, it has; and that which it offers us is not only free from the faults which it points out in other systems, but, also, is the only satisfactory explanation of things and facts of experience which rational thought can accept.

Jainism points out that all the above schools of thought have fallen into error on account of their one-sidedness. They only look at truth from one point of view, and ignore the rest. This is not the way to deal with the living Reality which overflows mental speculation on all sides. Hence, if any one wishes to get hold of the whole truth, he must first put himself in different attitudes to study things from all possible points of view. This particular method of study, called the

* See 'The Jaina Philosophy,' App., pp. 20 and 21.

Anekānta, is the one which Jainism itself adopts. With its aid, it not only points out the element of truth in all other religions, but also rectifies their errors. It gives us a many-sided, and, therefore, necessarily true, view of the truth which we are all seeking to discover. It says :—

“ The idea is not true ; also, the individual is not true. But they are both true from different points of view. When the speaker lays stress on the *one*, he is speaking of the many with only an implication. If the many are to the front, the *one* is not ignored but referred to only as secondary. The truth is neither in the *one*, nor in the *many*; but it lies in the *one in the many*, or the *many in the one*. Every individual implies an idea, and every idea presupposes the individuals. Existence as well as knowledge are governed by this relativity. Being possessed of the qualities of existence, all things are one. So again looking at the modifications, or considering the differences due to material, place, time, and quality, it is manifest that every thing is different from every thing else. Transferring the same idea to modern philosophy, the subject is the origin of all knowledge, because he is the *one in the many*, and thus he it is that makes the many possible. Exactly the same consideration applies to the objects that give the subject all its contents. ‘ The subject differs from the objects by his rationality, and the objects are different from the subject by their *Satswaroop*, or the quality of being.’ This is not tenable, since the subject also is characterised by the *Satswaroop*. The difference would deprive both the knower and the known of their reality. If the knower is without *Satta*, the known would be non-existent. If the known is *Asat*, the knower, who is constituted by the known, would also become *Asat*. So in reality or *Satta*, there is no disparity between the subject and the object. The difference is only *Kathanchit*, i.e., here, from the standpoint of rationality residing in the *one* and the materiality residing in the *many*. ”*

It is this view which we have been elaborating slowly in the preceding pages, and whatever the disputants

* ‘ An Introduction to Jainism ’ by N. Rangaji.

may say to the contrary, we have absolutely no doubt on the point that the real doctrine of the Adwaita Vedanta, for all practical purposes, is the same as is embodied in the Jaina literature, only it stops short with the end of knowledge, the last word, 'That Thou Art.' Its analysis of the living existence is, without doubt, not so exact and minute, as that of Jainism, but its conclusion is also, without doubt, the same as is arrived at in Jainism. Both teach that Âtman and Paramâtman are one. Both maintain that the essence, i.e., the quality, is only one ; but Jainism, more exact and guarded, as it is, in giving expression to the culminating thought, rightly adds, 'when looked at from the standpoint of the essence.' The addition of these nine words would make the teaching of Vedanta acceptable to the world at large, which at present derides it. The Absolute is not a unit, but a sum, the infinite. Vedanta would be wrong if it were to adhere to the popular sense of the word 'one'; Dualism would be false if it professed to teach a multiplicity of 'sums.'

Applying these observations to the question of the unity or multiplicity of souls, we may say that both Dualism and Adwaitism are right from their respective standpoints, but they only express partial truth. The Absolute is neither the one nor the many, when conceived in the abstract. It is the incomprehensible, and presents the same dilemma to the theorist as 'number' does to a mathematician. Number is neither one nor many, but only a sum. Similarly, the Absolute when conceived as Existence, is one ; but many, when thought of in reference to the forms through which it manifests

itself. A recent work on Jainism puts the case fairly when it says :—

“Here some one might choose to ridicule this theory, by observing that if Atman can become Parmatman, then it means that the Jainas believe, not in one God, but in many. In answer to this, it must be borne in mind that the Jainas are the followers not of *Aikanta*, but of *Anekanta*. Their belief is not that God is absolutely one or many. According to Jain principles, from one point of view God is one, but from another, he is not only many, but infinite. With reference to His Svabhava or Swarupa (Omniscient and perfect status), He is one, but as regards the Atmans in which that perfect status has been manifested, He is infinite. In reality, Jainism does not worship any particular individuality, but that Perfect, Pure and Good status in which Atman exists as the All-knowing, All-seeing, All-powerful, All-happy and Vitraga. In Jainism prominence is given not to the individuality, but to the status in which Atman becomes Parmatman, and that status, whatever may be the number of souls individually, is identically the one and the same.”*

Jainism, thus, starts from the reality of the ‘idea’ as well as the individual, and leads us to the highest heights of bliss, without destroying either. From the point of view of the one, the many are illusory; but from that of the latter, the one is only seated distributively among them. ‘How would a redeemed soul feel?’ is a question which can be answered by combining the two points of view, since a redeemed soul would possess perfect knowledge. It would, then, know itself to be the enjoyer of a status which is all-pervading, like a genus covering all species and individuals. This, then, is the true definition of Brahman.

The word Brahman usually indicates existence or consciousness. But reflection shows that existence and consciousness are pure abstractions of thought, like

* ‘An Insight into Jainism.’

fluidity, manhood, and the like. We are in the habit of individualising the qualities found in common between a certain number of individuals, forgetting that, apart from thought, neither the individuals nor the qualities are capable of existing by themselves. Just as fluidity is inconceivable as existing by itself and independently of a liquid or fluid material, so are not existence and consciousness capable of existing apart from beings. The fact is that qualities can only inhere in substances, and substances are only the bundles of qualities. It is not permissible to make a separation between them in thought. Hence, the moment we make a division between *jñāna* (the quality of consciousness) and the *jñāni* (a conscious being, or knower), we deprive the two terms of existence and render them incapable of entering into relations with each other.

Suppose we start from the proposition that *jñāna* is a separate thing from the *jñāni*. Then either the *jñāni* was ignorant prior to his 'picking up' the quality of *jñāna*, or was a 'knowing being.' If the latter, *jñāna* adds nothing to his being, and may be ignored. If the former, he was ignorant either by nature or in consequence of being permeated with the quality of ignorance. If we say that he was ignorant because of his nature, he can never subsequently become illumined; but if we say that his ignorance was the result of the assimilation of the quality of ignorance, he must be considered to be a *jñāni*, in the first instance.

Moreover, *jñāna*, when separated from the *jñāni*, can only exist either as a knower or knowledge. In the former case, its separation from the *jñāni* is imaginary; but in

the latter, it loses its characteristic and becomes objectified into bodies and relations which constitute knowledge only when they are cognized by some one. Hence, the actual separation of *jñāna* and *jñāni* can only result in the destruction of both.

We must, therefore, say that *jīvas* are many, though they all manifest the one and the same essence. When we look at the forms, the attention is directed to the many, but to the One when we look at the Essence.

This is the view which is taken of Godhead in the book of Genesis. In the 26th verse of the first chapter of that book it is said :

" And God said, *Let us make man in our image, after our likeness.*"

The italicized words are quite significant. As if to remove all possibility of mistake and misunderstanding, the author again refers to the subject in the 22nd verse of the third chapter, where the Lord God is made to say :

" Behold the man has become as *one of us.*"

The words ' as one of us,' are too significant to be ignored, and unerringly point to the idea of God being that of a great mountain of Light consisting of an infinity of smaller lights, all interpenetrating one another, and, thus, presenting manyness in one and one-ness in the many. Even the serpent tempts Adam and Eve by promising them the status of Gods (Genesis, III. 5).

So far as Islam is concerned, we have already shown, in our third chapter, that the concept of Allah is that of unity in multiplicity, whether we trace the word to Al-lah, or regard it as a contraction of Al-ilah; for the former signifies a hidden Flame;

i.e., Consciousness, or *Jnana*, which is pluralistic in form, though singular in essence; and the latter is, on the face of it, a plurality of Knowing Lights. The same is the case with the word God, which, as the Imperial Dictionary shows, originally conveyed a pluralistic idea of the Deity.

Turning to Zoroastrianism, we find the same idea of a pluralistic Godhead. The Ahuras are many as well as one, according to the Holy Scriptures of the Parsis. Commenting upon the idea of God, Mr. E. Edwards writes in the Encyclopædia of Religion and Ethics (Vol. VI, pp. 291 and 292).

"The *ahuras*.....seem to have gradually gained in prestige, and, apparently at a very early epoch, one of them had become the Ahura *par excellence*."

Mr. Edward's idea of a progressive monotheism, of course, is based on the notion of evolution from a state of savageness to one of civilization; but this is hardly tenable in religion, especially as there is a complete explanation of the idea of plurality inseparable from the nature of the Godhead. We not only find the pluralistic conception of God in almost all religions of the world, but also the significant number 24 expressly mentioned in most of them. Even Zoroastrianism, which undoubtedly inspired many a prophet of the Old Testament fame, gives the precise number of Gods as four and twenty. These are not to be confounded with the other gods, which are mere personifications of the aspects of consciousness, as we saw in the analysis of the doctrine of the Holy Trinity, but are to be taken as explained in Jainism.

Modern writers generally fall into error in understanding the doctrines of religion, because they have little or no idea of its basic principles. Hence, they only see the personifications of constellations and stars everywhere in all gods. Prof. Cumont takes these 24 gods to be 24 stars, outside the Zodiac, 'twelve in the northern and twelve in the southern hemisphere, which, being sometimes visible, sometimes invisible, become the judges of the living and the dead.' According to Zimmern, they are the twenty-four constellations which are set in circles round the polarstars, as the 24 Spiritual Kings of the Revelation are set round the Throne. To this Moulton objects (*Early Zoroastrianism*, p. 402):

"This may or may not convince us. But what does he mean when he goes on to remark that these 24 signs are 'of course' 24 divisions of the Zodiac?...Diodorus expressly says these were outside the Zodiac, and Zimmern's remark implies that they are not far from the poles."

To our thinking, the word Ahura Mazda, when used in the singular number, denotes either the Supreme Status or the Siddha Atmans, the 'Blessed Ones,' taken collectively, and in the plural, the 24 Siddhas. This is evident from Yasna XXVIII. 9, which runs: "With these bounties, O Ahura, may we never provoke your wrath, O Mazda and Right and Best thought,... Ye are they that are mightiest to advance desires and Dominion of Blessings" (*'Early Zoroastrianism,'* p. 346). The same idea underlies the teaching in Yasna LI, 20, which reads: "Your blessings shall ye give us, all

ye that are one in will, with whom Right, Good Thought, Piety, and Mazdah (are one), according to promise, giving your aid when worshipped with reverence."

The idea of God, thus, is that of perfection, which all souls may attain to. No particular individual has an exclusive right to that high and sublime status. The popular fallacy, in this respect, lies in the personification of a status as a being, and in confounding the ideal with the individuals who bring it into realization. But as we shall revert to this point later on again, we need not dilate upon it any further here.

We may, however, avail ourselves of the present opportunity to point out another popular fallacy in respect of action which is generally ascribed to God. Bearing in mind that He is not a solitary being, but the sum-total of all the jivic horde, the concept which underlies all species and individuals, or the sum, seated distributively in all units, His action can only be the action of the unit or units actually engaged in the performance of any particular act. Hence, when we attribute particular acts to God, the statement amounts only to this that they are the acts of an individual or individuals who have the status of Godhood lying latent within their souls.

The popular error here also arises from the failure to distinguish between an abstraction, or concept, and the individuals. The concept may be said to be active in so far as it underlies the individuals, but the statement is more metaphorical than true.

When theologians forget this simple distinction, they ascribe all sorts of activity to God. Some even

maintain that as the action of hands in procuring the food, and of the stomach in digesting it, are the actions of the whole man, so are all actions the acts of God. If this be considered good argument, we ought also to say that the amputation of the hand would mean the destruction not only of the hand, but, also, of the whole man. The fact is that analogy is a very dangerous kind of argument, and is admissible not in proof, but in illustration of a principle already established.

Every soul, then, is the author of its own deeds, and, therefore, necessarily responsible to itself.

To revert to the difference of opinion between Jainism and Vedanta, the latter leaves off its analysis of existence with the being of Reality and does not explain the process whereby illusion arises; but the former is not satisfied with this manner of dealing with things. One holds that consciousness or mind is sufficient for our purpose, but the other takes us still further into the nature of mind itself to impart perfect wisdom without which faith does not arise. Hence Jainism pushes its investigation further into the very nature of mind and discovers it to be, not a simple substance, as some have imagined it to be, but a composite Reality, containing no less than six kinds of substances.

To follow the teaching of Jainism fully, it is, therefore, necessary to pursue our investigation into the very domain of consciousness. Now the thought, "I This Not," is eternal and does not take place every moment in succession, for the idea of succession is possible for those only whose consciousness works in Time, never for those who transcend it. Hence, from the standpoint

of the Soul who has crossed the *Samsāra*, the act of knowing is a process devoid of time limitations. There can be no such thing, therefore, as a flowing into the "This," in one moment, and a withdrawing from it the next. The "This," however imaginary and unlike consciousness, is coeval with it, hence eternal. And since it is eternal and exists in the mind itself, it can never be devoid of Life, that is *jiva-ness*. Hence, when the idea of a beginning is taken away from the mythological accounts of the world-process, the bondage of the *jivas* becomes eternal and uncreate. The cause of the error lies in picturing mind as a simple substance. It is not a simple, or one kind of substance only, but a composite Reality in whose complex existence exist all those who live in the universe. Consciousness is *Jnana-swarupa*, *i.e.*, the embodiment of Knowledge, and must be pictured like a genus consisting of an inexhaustible number of ideas.

Now, the Absolute which is said to be a reconciliation of all contradictions, that is, which includes all opposites within itself, must include both consciousness and its antithesis, *i.e.*, ignorance, or darkness, within itself. As such, it may be called the unilluminated thought-power or rhythm, the function of which is to hold all other things and make room for them. It is, then, the pure idea of extension from the point of view of Idealism, and of space from that of Realism.

The category of consciousness itself includes three types, that is, the states of (1) sub-consciousness, like that of dreaming, (2) body-consciousness, *i.e.*, that of the normal waking man, and (3) God-consciousness.

These three forms of individual consciousness might be called the unawakened, the partially-awakened and the fully or wide-awake ; we might also call them the unevolved, the evolving, and the fully evolved or perfected.

Still pursuing our investigation from the point of view of the *Jivatman*, and rejecting the notion of a beginning, we have to take the unevolved class of *jivas* as without an origin in time. These are the souls who have not yet passed through the purifying ordeal of evolution to become perfected. They are still almost unaware of their individuality, and lie buried deep under matter, like pure gold in the form of ore. They are only sub-conscious, not having yet reached the state designated conscious, and, therefore, still far off the super-conscious. They are uncreate, being pure consciousness in essence, which is eternal.

It is hardly necessary to say that the distinguishing feature of *jiva* is not activity, since that is found in the non-jivic substances also, but self-consciousness, which stamps on the activity of the *jiva* the character of volition. To use the terminology of the western philosophers, Schopenhauer and others, it is will in respect of which the *jivas* differ. This power is primarily the power of thought, since thought is the feature of distinction between it and the forces of nature. Thought when conceived by itself is consciousness ; when taken as the essence ensouled in a body is the *jiva* ; and when considered in its self-conscious aspect is the Parmatman. Of course, from the Idealistic point of view, it is one and indivisible, like a genus, but, from that of the *jiva*, it is being manifested in an infinity of forms.

In the second aspect, that is, when being manifested in forms, or 'ideas', Thought appears as the infinity of *jivas*, that is, forms permeated with a thinking essence. These are confined to the region of the 'This,' i.e., the *Loka* (the universe).

In the third aspect, Thought appears as self-consciousness, rising up as a mountain of Light, the Parmatman, neither asleep, like Vishnu, nor steeped in the ignorance of jivic appearance, but a Self-Conscious Being, living in the Ocean of Bliss.

The bearing of the second feature of Thought on its third aspect deserves further consideration.

Because Thought is indivisible and all-pervading, all perfected souls must be one in Essence, but in so far as there is a body of delight in which that Essence is manifested, some sort of differentiation, due to the differences of past knowledge and experience, must exist even in that supreme state.

This explains the monodual nature of Parmatman. He is one, in so far as the Actuality, Life, or Essence is concerned, but many, or infinite, from the point of view of individuality. Hence, when a *jiva* attains *moksha*, he dons the body of bliss, rises up to the top of the world, and there feels the unity of Essence, and retains the sense of his own individuality.

The above idea is well expressed in the Bible, in the memorable words of John, the divine, as *one* seated on the throne from which proceed thunder and lightnings,* and which is surrounded by four and twenty seats on which sit the twenty-four Elders (Tirthankaras), all robed

* Thunder and lightnings signify the explosive nature of life.

in white and wearing crowns of gold. This represents the sublime status of the twenty-four perfected *Siddhas*, the Tirthankaras, in whom the One Living Essence is most fully and perfectly manifested. This is the idea of the 'One in the twenty-four.' Then follows that of the 'twenty-four in one,' which is described as follows:—

"When those beasts give glory and honour and thanks to him who is seated on the throne, who liveth for ever and ever, the four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne saying, Thou art worthy, O Lord, to receive glory and honour and power, for thou hast created all things, and for thy pleasure they are and were created."

The four beasts* with eyes† in both directions are the

*Of the four beasts alluded to here, the lion and the eagle point at once to their respective types, since the lion walks on earth, and, therefore, represents the earth-bodied Jivas, and the eagle flies in the air and thus points to the air-bodied. Of the remaining two, the one with the face of a man is typical of the super-human type, the devas, or angels, whose bodies are made of the fire-element which also enters into the composition of the human mind. This leaves the calf to be explained. Now, the calf is not only the young of the cow, but, also, of the marine mammalia, e.g., the whale (Imperial Dictionary). It is thus certain that the calf is typical of the water-bodied creatures. The order of the four planes also tallies with that in which the beasts are mentioned.

Thus we have—

- (1) the lion type, i.e., earth-bodied beings, corresponding to the physical plane;
- (2) the calf type, i.e., water-bodied beings, corresponding to the astral plane;
- (3) the man-faced type, i.e., fire-bodied beings, corresponding to the mental plane, and
- (4) the eagle type, i.e., the air-bodied beings, corresponding to the buddhic plane.

† The metaphor of the 'eyes' is also to be found in the Hindu Mythology. Indra, the God of the thunder-bolt, is said to have

four classes of living beings, that is, those whose bodies are made of the four different kinds of matter, namely, the air-bodied, the fire-bodied, the water-bodied, and the earth-bodied. The six wings of each of these beasts have a reference to the descending and ascending arcs of Time, called the *Avasarpini* and the *Utsarpini*. The *aras* (spokes), of which there are six on each arc, refer to the divisions of time in which the four kinds of *jivas* undergo different kinds of experiences, on account of the changes in the positions of the heavenly bodies.

After this brief prelude, we may proceed to consider the nature of the part assigned to the twenty-four Elders

committed adultery with Ahalyā, the wife of His spiritual preceptor, Gautama, in consequence of which He was punished with a thousand disgraceful marks all over His body, that all might know the sin of which He had been guilty. These marks were, however, subsequently changed into eyes, which, according to Mr. W. J. Wilkins, the author of 'Hindu Mythology' 'came to be regarded, by the ignorant, as marks of His omniscience.' The interpretation of this myth gives us, in a few sentences, the nature of Life and the effect of its manifestation in matter. Indra is Life, the God who holds in his hands the thunder and lightning. He is ever-joyous and fond of Soma, the intoxicating nectar of bliss. Ahalyā is the wife of Gautama, the sage, the personification of wisdom, i.e., illumination or light. The wife of wisdom is matter, since wisdom, in its worldly aspect, deals with matter and its forms. The word Ahalyā means night, i.e., darkness, as well as unploughed soil, hence, matter. Therefore, the mythological adultery of Indra with Ahalyā only signifies the entry of Will, or Life, into matter, in consequence of which Jivas appear as ugly spots on the body of Indra. These Jivas subsequently evolve out into conscious beings, in the course of evolution; hence the disgraceful marks are changed into 'eyes,' on the body of the God.

Mr. Wilkin's observation about the ignorance of those who regard these 'eyes' as marks of Indra's Omniscience, after our explanation, needs no comment.

in the Apocalyptic drama. The worshipping of the one (which is italicized in the text, for the reason that it represents Life), that is, the Essence, is the symbol of the recognition of its one-ness in all the twenty-four* perfected Beings. Hence the idea conveyed is that of the One-ness of Life, as distinguished from the twenty-four perfect forms in which it is manifested. Lest some pious but less thinking Christian be inclined to think that the one on the throne is the Jesus of the Gospels, we hasten to add that the historical Jesus is nowhere to be found in this drama, but the redeemed soul may be said to be the Lamb whose conquest is described in the subsequent chapters of the Book of Revelation. Hence, Jesus,† and, in general, every redeemed soul, may be said to be represented by the Lamb, who unseals the Book of Life, written inside and at the back, *i.e.*, in the matter of the spinal marrow, and sealed with the seven *chakras* (psychic centres) of yoga.

In the state of Moksha, then, the redeemed Soul robes itself in the body of bliss which enables it to recognize its one-ness with the whole, and yet retain its individuality as that of the conquering *jiva*. But the sense of individuality in nirvana differs from that which prevails

* Twenty-four is also the number of Buddhas according to Buddhist belief, though some claim for Gautama Buddha the privilege of being the twenty-fifth. So far, however, as our acquaintance with Buddha's own words is concerned, we do not remember him to have claimed that position himself.

† As a matter of fact, John employs the word 'Jesus,' in the Book of Revelation, in the sense of 'soul.'

on the physical plane. It is not the individuality of an exclusive type, but of an interpenetrating nature.

The storehouse of the unevolved *jivas* is the region called *nigoda*, where an infinite number of them exists from all eternity. In order to understand this, it is necessary to remember that the particles of matter are indestructible, and that both the jivic essence and matter are found everywhere in the *samsâra*, *i.e.*, the whole universe below the divine court of wisdom, the abode of perfected souls, *i.e.*, gods. Now, the nature of the living essence is to rise upwards,* flame-like, and that of matter, which is not self-active, to gravitate downwards, in the opposite direction. The union of these two opposite inclinations, results in the division of the universe into several parts, in which will and matter exist in different proportions. Hence, we have the *siddha sila*, at the top, where reside all those who have freed themselves from the attractions of the *pudgala* (matter), literally, the lovely, the attractive. Below these are the *grāivikas*;† then the heavens, divided into sixteen regions, on eight stories, where reside Indras and other heavenly *devas*. Below the heavens is the material universe, and below this the hells, seven in number, according to the

* This is proved by the fact that will is intense lightness, freedom itself, as was shown in the analysis of joy, and by the fact that in the waking condition man rises up, while in that of sleep he is overpowered by the force of gravitation. Since the difference between the sleeping and the waking states of consciousness lies in self-consciousness, *i.e.*, will, alone, it is legitimate to infer that the nature of will is to rise upwards like a flame, while that of matter to gravitate downwards.

† These are the abodes of *devas* of a superior type.

numerous scriptures with which we are acquainted. These are the nether regions of the universe. Below these even is the region called *nigoda*, where evolution is either not going on at all, or is proceeding so slowly as to be almost imperceptible. From this state, *jivas* constantly pass into the higher states of evolution. A *jiva* in this state is the conscious flame of the size of a *paramanu*, that is, the smallest particle of matter. Since this is the region where matter is the grossest, the *jiva* in this condition lies buried beneath a number of gross particles of matter, and is, for that reason, almost unconscious of itself.

It is necessary to point out that the *jiva* is possessed of an infinite capacity for knowledge, in addition to the power of consciousness, that is, thinking, willing and feeling. *Jiva*, then, is a knowing, thinking and active, that is, a conscious being, possessed of perfect wisdom, in latency. Now, the *jivas* differ from one another, in respect of knowledge and form, since the essence of consciousness is common to all. Even in respect of knowledge, the differences are due to its development, and not to its potentiality; since potential knowledge is the property of every soul, as was demonstrated in the last chapter. There remain the differences of bodies to be considered. These, however, arise from the differences of character, *i.e.*, of emotions, tendencies, etc. But the emotions, etc., depend on knowledge, in the first instance. It is, therefore, clear that the differences of bodies are also due to the differences in the degrees of knowledge. *Jivas*, thus, differ from one another in respect of knowledge and knowledge alone. But the

differences in knowledge can only mean differences in ideas. Hence, the final conclusion is that each *jiva* is a form of rhythm residing in a body of matter, which is only the externalized expression of its thoughts, and pervaded by the essence of consciousness, *i.e.*, the power of thinking, willing and feeling.

Now, since every *jiva* has the potency of infinite knowledge, *i.e.*, wisdom within it, it must be considered to be a contracted aspect of wisdom itself. This amounts to saying that the *jiva* is an 'idea,' or rhythm, which is the primary form of knowledge, as was demonstrated in the last chapter, in dealing with the theory of knowledge. In addition to this, the *jiva* is also blissful by nature.

Each *jiva*, thus, is a thrill of delight which matter may be said to extract from the rhythm of Thought. Wisdom imparts it will, and Matter develops its form; but its father is Thought. The idea is to be found in the Hindu Puranas as well. The conception of the lovely Lakshmi, the goddess of Prosperity, gently massaging the divine feet of the half-asleep Vishnu, the personification of Imagination, fully explains the entry of *jivas*, from the body of their Father, *i.e.*, Thought, or Imagination, into the womb of Matter. The thrill of delight which the goddess receives, every time that her lovely hands touch the feet of the 'Dreamer,' is the living rhythm called the *jiva*.

No beginning can, however, be ascribed to the *jivas*. They do not come from nowhere, but from the depths of Imagination, corresponding to the *nigoda* of Jainism, where they exist as self-subsisting idea-rhythms from all

eternity. The inconceivable infinity of Imagination as a genus guarantees their inexhaustibility, and however great be the number of souls which obtain liberation, the series can never be exhausted by any possibility.

Thus, the number of *jivas* in *nigoda* is infinite. They exist there in two forms, either as group-souls which have a common mouth, or as separate individuals. Some of these, after entering into higher forms of evolution, again fall back into the condition of *nigoda* and are called *Itara nigoda*. These are they who are said to go to the 'outer darkness,' in the language of the Bible.

Vedanta describes the *jiva* as the *pratibimba* (reflection) of the Self, but the description is not quite accurate, since the *pratibimba* is only the effect of a number of rays brought to a focus at a point, and reflected back, like the reflection of the sun through a magnifying glass. The *jiva*, not being an effect, like the reflected image, cannot be a reflection of anything, but is an independent reality existing by itself.

The difference between an unevolved and a perfected soul lies only in respect of knowledge, since both are identically the same otherwise. The ignorant *jiva*, not knowing its full powers and prerogatives, does undoubtedly behave as if it were inferior to the self-conscious soul; but that is merely the effect of ignorance, since he who is not aware of his wealth may enter into service as a menial, or otherwise behave as a pauper, without actually becoming one thereby. Ignorance may be defined as the force which prevents wisdom from shining out from within, that is, that which holds

it in latency. *Jiva*, then, is a globule of wisdom, un-evolved, an expanding and contracting vortex-ring in the ether of Thought, or a bud of intelligence struggling to express its hidden perfection and joy. Its ignorance is the result of its being ensouled in the form of matter ; since consciousness of the body acts as a check on the perfection of the knowledge of the Self.

As a matter of fact, *jiva* is able to expand sufficiently to embrace the whole world, but since the contact with its body is more intimate than with any other body in the universe, owing to the fact that it is the immediate object of willing and feeling, while the other bodies are felt mediately, consciousness singles it out, in the first instance, as the basis of its personality. The difference between the different *jivas*, therefore, is not in respect of the potency of knowledge, since that is to be found in each and every one of them, but in respect of the central image round which all other images range themselves in their minds. Every soul, thus, is a centre of the universe of its own thoughts. But since this arrangement depends on the idea of personality alone, and is not true to nature, it is a topsy-turvy way of looking at things, hence ignorance. The soul realises this when it attains to the status of a thinking being in the course of evolution. It then tries to replace the sense of the false personality, or *ahankara*, with the true one, and by dint of study and *tapas* (austerities), sooner or later, becomes aware of itself as a self-subsistent, conscious rhythm, the only living, i.e., conscious Reality in the three worlds. As knowledge ripens into belief, its thought becomes firm, no longer to be disturbed

or ruffled by doubt. Thought being the function of its own energy, which now becomes freed from the thralldom of doubt, the form of its rhythm,—which is the *jiva* itself,—also becomes fixed for ever. In this state does it ascend to the *Siddha Sila* to sit at ‘the right hand of power.’

The idea that the *jiva* is the *pratibimba* of the Self is true only in so far as it has the potentiality of becoming the Self, but not otherwise ; for the soul of a lizard cannot be said to be the *pratibimba* (reflection) of the same being, whose reflection those of men and monkeys are. But inasmuch as the *jiva* is a centre of thought, or idearhythm, it is the builder of its own form, which it makes according to the paramount tendencies of its character, or disposition. Hence the body, which it builds for itself, is the reflection of its mind. Every creature, in this sense, is the *pratibimba* of its own character ; but it is impossible to carry this principle any further, except in the sense that every *jiva* enfolds, within its own form, the germ of the divine status which would be attained on reaching Nirvana.

The true sense of the doctrine is to be found not in the idea of reflection, but in that of the nature of *jiva*. Every *jiva* is a centre of creative tendencies, qualities, or rhythms, which Plato described as the archetypal ideas. These centres are to be pictured as centres of the active, that is, the spiritual force, not different from the vortex-rings of matter, in appearance, but in the nature of the substance of which they are composed. Through these centres pass innumerable qualities, each having its own rhythm, and all pervaded by the

all-pervading rhythm of intelligence. The little streak or ray of intelligence embedded in this whirl-pool of qualities is the Self, or the *jiva* proper.

But when particles of energy, propelled by the rhythm of this glorious Self, pass through the sheath of matter in contact with it, they fall on the next one in the form of rays, and give rise to a reflected image, like that of the sun through a magnifying lens. This is the *pratibimba* spoken of in the Hindu scriptures. There can be no *pratibimba* except through some kind of sheath ; hence, none on the one which is directly in contact with the Self. Besides, if the *jiva* be the *pratibimba* of consciousness, how comes it to be endowed with consciousness ? Experience certainly does not support the supposition of the existence of understanding, will and memory in pure reflections.

The reconciliation of the Idealistic and the Realistic views as to the nature of the *jiva* lies in the nature of idea. Since every idea differs from other ideas in respect of time, space and qualities, it cannot be a total non-entity, as some of the followers of Idealism imagine it to be.

It must be remembered that the *jiva*, when conceived as an idea, is pervaded by the rhythm of the infinite Thought and, therefore, possesses the capacity to vibrate at different intensities itself,—a fact which is borne out by the change of rhythm in feelings, as well as by the capacity of the *jivic* consciousness to expand, so as to embrace the growing size of its physical body. This is what is called the capacity to expand and contract which is common to all *jivas*. This power is

enjoyed by them on account of the interpenetration of qualities; and this interpenetration is due to the fact that they all belong to the same genus. This amounts to saying that they are the different aspects of one and the same power.

So far, then, as Thought is concerned, *jivas* are not many; but they are infinite when considered as ideas. But the power to transfer the rhythm of self-awareness from the lower to the highest pitch can be exercised by such beings only as have evolved out self-consciousness, or will. It is in this sense that Swami Vivekananda describes will as the product of evolution.

It is clear from the above that that which is an idea from the point of view of Idealism, is a being or body from that of Realism. Jainism here also combines the two points of view, and gives us the correct explanation of things in existence.

That the conception of the living Rhythm should be somewhat puzzling to the unphilosophical mind, is but only natural. For, consciousness is not a substance like the physical matter, but a living and self-active substance, called Spirit by the ancients, to distinguish it from the matter of the physical world. It is the active aspect of Thought, the living *Essence* of all beings. It is a substance characterized by a number of attributes which cannot be found in other substances in existence. It is an expanding and contracting reality, and may identify itself with the whole of the universe, or be only concentrated at a point; it moves about in all sorts of ways, and yet is an indivisible impetus. The question, how can a substance perform all these functions? is

inadmissible. Philosophy is only concerned in finding out things as they exist, and not in creating them to suit the whims of its interlocutors. One might just as well ask: why should matter be inert, space extended, time fleeting, and so forth?

The inexhaustibility of the *jivas* arises from the fact that every genus, and every species within the genus, must be supposed to be full of an infinite number of individuals; since it is inconceivable how a species or genus can ever be exhausted. It is a sort of recurring, decimal fraction, like $1/9$, from which each time that we divide it, we get a unit, without ever exhausting or impairing the fraction. The fallacy of those who think that the number of *jivas* can be exhausted, lies in a misapprehension of the nature of species and genera. These are not at all like a finite quantity, but number itself, which is always greater than the greatest definite amount, and from which any sum may be taken, without impairing its potential value. The *nigoda* is such a concept. Its incomprehensible infinity, as the most universal type of genus, as Imagination, is a guarantee of the inexhaustibility of the number of *jivas*. The same conclusion was arrived at in the chapter on Creation from the standpoint of Realism, and it was seen that an infinite number of souls could exist at a point in space, like light from many lamps.

The sufficiency of the space at the *Siddha Sila* is also guaranteed, similarly, by the nature of wisdom, which is also a concept, or rhythm. A concept can always hold all the individuals that may fall within its amplitude, and it is inconceivable how their number

can ever exhaust its unimaginably indefinite boundaries. Now, since what is a concept from the point of view of Idealism, is a rhythm of activity, from that of Realism, and since rhythm is as inconceivably elastic and infinite as a genus, in its nature, the above view is necessarily true from the points of view of both these systems of thought. There are, thus, two universal types of rhythm, or concepts, the *nigoda* and the *Siddha Sila*, the former of Imagination, and the latter of Wisdom. Between these two extremes, *i.e.*, Wisdom and Imagination, exist all the different grades of concepts of knowledge in the *samsāra*, with the hells representing the state of darkness of the soul, at one end, and the sixteen heavens, denoting all but perfect illumination, at the other. The region of *jāgrata*, *i.e.*, normal worldly consciousness, lies in the middle.

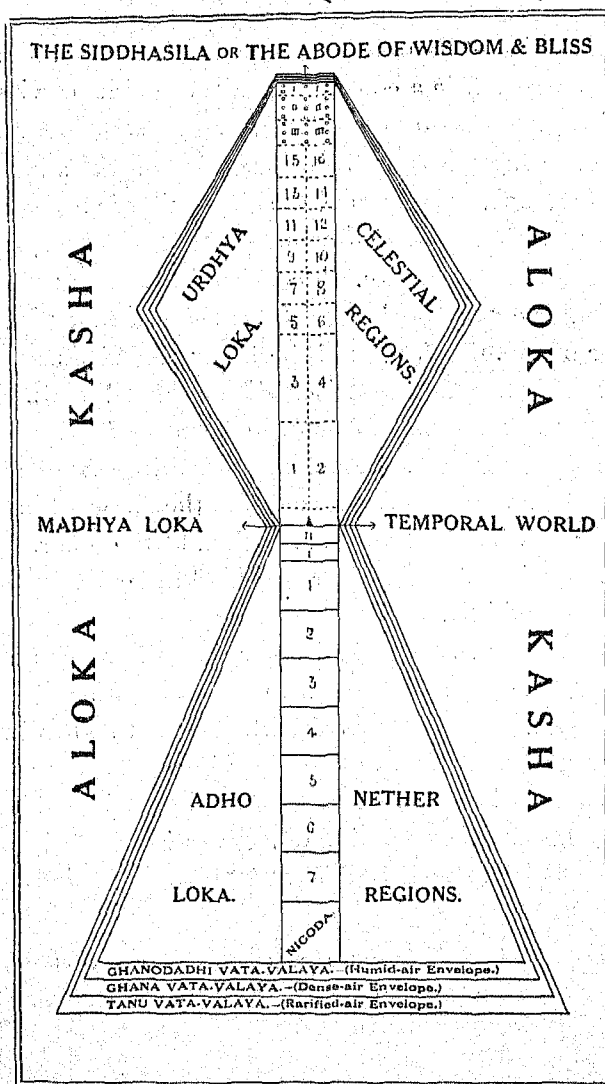
The reader will now find it easy to follow the accompanying diagram of the entire universe, the *loka* and *aloka* both. The *Siddha Sila*, which is not shown in the diagram, for fear of an inexact description, is at the top of the *loka*; and the reader can easily picture it to himself by the following description of it given in the Scripture.*

"Twelve *yojanas* above the *Vimāna Sarvartha* is the place called *Iśhatpragbhara*, which has the form of an umbrella: where the perfected souls go. It is 45,00,000 *yojanas* long, and as many broad, and it is somewhat more than three times as many in circumference. Its thickness is eight *yojanas*, it is greatest in the middle, and decreases towards the margin, till it is thinner than the wing of a fly.

"This place, by nature pure, consisting of white gold, resembles in form an open umbrella, as has been said by the best of Jinās. Above it is a pure blessed place called *Sita*, which is white like

* Sacred Books of the East, Vol. XLV, pp. 211-212.

LOKAKASHA.—(The Universe.)



Explanation of Nos. in the diagram:—

- I. Five Anuttaras. II. Nine Anudisha. III. Nine Graivikas.
 16. { 1. Sandharma. 2. Eshana. 3. Samta. 4. Mahendra. 5. Brahma. 6. Brah-
 Celestial { mottara. 7. Lantava. 8. Kapishita. 9. Shukra. 10. Mahashukra. 11. Shatara.
 Regions. { 12. Sahasrar. 13. Anata. 14. Pranjata. 15. Arana. 16. Achuta.
 I. Kharabhaga. II. Pankabhaga.
 7 Nether { 1. Dhamma. 2. Vansha. 3. Megha. 4. Anjana. 5. Arishta. 6. Maghvi.
 Regions. { 7. Maghvi. For a different set of names of the seven Hells, see p. 269 n. ante.

a conch-shell, the *anka*-stone, and *Kunda* flowers; a *yojana* thence is the end of the world. There, at the top of the world, reside the blessed perfected souls, rid of all transmigration, and arrived at the excellent state of perfection. They have no visible form, they consist of life throughout, and they are developed into knowledge and faith, they have crossed the boundary of the *Samsarâ* and reached the excellent state of perfection."

The form of the *Lokâkâsha*, as described in the diagram, is necessarily given on the high and unimpeachable authority of the all-knowing *Siddha Bhagwâns* themselves. Those who have no faith in Their Word, need not accept it as correct, though it is easy to imagine that the form of what may be called the Understanding, from the point of view of Idealism, cannot but be that of Man, however difficult and intricate may be the actual proof thereof. For the theologian, the matter is not only not open to dispute, but concluded by authority, since almost all religions describe the Microcosm (the body of man) to be a copy of the Macrocosm (the universe).

So far as the form of the *Siddha Silâ* is concerned, its umbrella-like shape may be compared to the idea of the tetrahedron described on page 611 *ante*, which, if placed at the top of the central 'canal' would undoubtedly resemble an open umbrella. It is not to be supposed, however, that there are only four façades of the *Siddha Silâ* like that of the tetrahedron. The Scriptures seem to suggest ten such façades, but it is a question of geography and can only be determined by testimony, since geographical matters necessarily fall outside the jurisdiction of intellect. The central region, called the *madhyaloka*, is not to be taken as confined to our world

alone. It includes a large number of vast 'continents' and 'seas,' such as the *Jambu-Dvipa*, the *Lavana Samudra*, the *Dhatuki-khanda*, and the like, lying one after another in an unbroken succession. Modern Orientalists have found it difficult to identify these 'continents' and 'seas', and failing to understand the text, have jumped to the conclusion that the Jainas were hopelessly ignorant of geography. The fact, however, seems to be that the text refers to the principal divisions of the universe, and not to the physical world alone, though the latter is also included in the central division called the *Jambu-Dvipa*. The inter-spaces between these divisions are called 'seas', probably because they contain a more fluid material than the 'continents'.

We may make a little halt here to rectify a few of the common errors into which philosophers unconsciously fall when they try to define certain terms. Since the only purpose which definitions serve is to enable us to understand things as they exist, it is clearly of the utmost importance to realize the necessity of being very precise with them. Where this necessity has been ignored, and inexact definitions accepted in place of a true description of things, nothing but confusion,—oft times of the worst possible type—has resulted from the error. Buddha's inability to define Nirvana, of which mention would be made again later on, and Shankaracharya's concept of Brahman, as the Absolute, to become which is the chief desideratum in Vendanta, may be cited in illustration of the point. The Christian and Muslim conception of God is the outcome of a similar lapse from precision of thought.

Definitions fail to serve their object when they cease to be true to nature, that is to say, when they do not describe things as they actually exist; and philosophers only prattle when they allow themselves to be carried off their legs by logical abstractions. The Absolute, when conceived as a pure logical abstraction, has absolutely nothing in existence to correspond to, and therefore, it is not surprising to find people wrangling over its concept and hanging down their heads in confusion, when asked to define it. It is as much a pure abstraction as the British Empire, or the French Republic. Suppose we set out to discover the latter and proceed to France in search of it. We would only see the country, the people, the institutions, and so forth, but never the French Republic itself. The latter is the idea which works through the numerous things French, and holds them together as a compact whole. Now, suppose we take away the tie of relationship between the idea of the French Republic and the things, or institutions, actually existing in France, and make a complete severance between them, in thought, we would then have the country, the people, the institutions, etc., etc., as so many parcels, on the one hand, and an absolutely non-existent idea of the French Republic, on the other. The former would become independent entities without a uniting bond, and the latter an idea without anything to control, because we have denied it all relation with the very things which it could control; and inasmuch as its *raison d'être* is only the bond of oneness of aims and aspirations between the French institutions and people, which is denied it by logical separation,

its very existence becomes self-contradictory and ends in suicide at the very moment of conception. A real French Republic requires a living force or idea actually influencing the minds of the French people, and holding them together as a nation. Separate the two terms by impassable barriers, and you destroy the *esprit de corps* of the French, in the men, and the power to exist in the idea of the *esprit de corps* of the French Republic.

The Absolute of philosophy is a concept of the same type as the French Republic, or the British Empire; it is the '*esprit de corps*' of things in existence, not a being, but a bond, and like a bond cannot subsist unless the terms, or things, it unites together, as parts of a whole, are given simultaneously with it. Hence, the Absolute must be defined as a force which is all-pervading, and which holds together all other realities and forms co-existing with it, as the universal with the particulars, the genus with species and individuals, or mind with its contents.

From the point of view of Idealism, the Absolute, then, is the Mind or Consciousness which contains the entire universe as a bundle of well-arranged ideas, but from that of Realism, it is the space, *i.e.*, a substance or force of a psychic nature which holds matter and all else within it.

Our diagram enables us to understand the above idea at a glance, and describes the properties and relations of the Absolute more fully and correctly than language. It also enables us to define other things with perfect exactitude. Wisdom is no longer, for us, the

vague term which the one-sided Idealism and the equally *ekantic* Realism fail to convey an exact idea of, but the light which shines in darkness, 'which the darkness comprehendeth not' (John). Ignorance is the infinite fringe of darkness surrounding wisdom, and so forth. True definition involves a description of the relations in which a thing stands to other things, not an isolation of it from them; and since none of the things—not even the Absolute—is without relations, relativity is the true feature of all proper and philosophical definitions. If philosophically inclined dabblers in theology would only bear this in mind, they would very soon discover the true light of wisdom dawning in upon their souls, and would then speedily realize that shouting oneself hoarse in praise, or condemnation, of misconceived ideas is, in no sense, the path of salvation.

It is high time that those who take pride in belonging to a missionary religion did understand the nature of the evil which the spreading of the ideas and traditions of men, in place of the doctrines of religion, does among mankind in the world. It is nothing short of down-right wickedness to implant the seed of ignorance and vague mysticism in the minds of men; and yet this cannot be avoided so long as the teacher, or the preacher, as the case may be, only dabbles in high-sounding but empty words. Of the thousands of preachers who preach in the public, and of the equally large number of those who write their doctrines in books, hardly one in a thousand has the least idea of what the words employed by him signify; yet, they all, unblushingly and shame-facedly, go on discharging a torrent

of rhetoric ceaselessly, in the supposed interests of the presumably defenceless God whose cause requires such a vast army of champions to defend. Most of them, when asked to define their concept of God, lose their footing on the *terra firma* of relevant sense, and begin to flounder in the quagmire of metaphysical nonsense. If this is the case with the teachers themselves, what must be the plight of their 'victims'?

It can now be definitely seen that "the idea" of Brahman, in the early Upanishads, is that of the Absolute, *i.e.*, Space. The early Hindu theorists of the Vedanta school of philosophy, who, according to Dr. Paul Deussen and others, were unaware of the fourth state of consciousness, the *turiya*, or the super-conscious, seemed to have thought that the *summum bonum* lay in becoming the Aloka, the pure rhythm of extension. As a matter of fact, their description of Brahman itself suffices to refute any argument to the contrary, since It ('it' is the pronoun which is invariably employed for Brahman) is not the Being-Knower-Blissful, but only the Sat, the Chit and the Ananda, that is, Existence-Knowledge-Bliss, in other words, pure qualities. Accordingly, Hindu philosophers invariably described Brahman by maintaining unbroken silence,—a method which Buddha also employed on certain occasions. The reason for this method of exposition lay in the fact that their conception of Brahman, not being that of a being, but of qualities, which are unanalyzable and beyond words, left them with no choice but to keep quiet.

The Hindus, however, made no secret of their inability to describe Brahman, and openly said so invariably,

in the end. The following story illustrates this fully. Someone questioned one of these venerable sages, "Please describe Brahman, Reverend Sir?" The latter vouchsafed no reply. The man, thinking that the teacher was unable to hold his own, pressed his point. "How is it," he asked, "that you give me no reply?" The sage only pressed his lips closer, a little more tightly. This exasperated the interlocutor, and he angrily said: "I have repeated my question, and still you do not reply; do you discard even common courtesy?" The sage now opened his lips, and said, "I have been describing Brahman all the time, but it is no fault of mine if you do not understand. Brahman cannot be described in words, but by silence!"

The later teaching, quite correctly, acknowledges the fourth phase of consciousness, which is the true Ideal for mankind; though even here the conception of Brahman as an abstraction is responsible for a lot of confusion. If Vedantists would seriously reflect over the matter, they would not fail to observe that no single individual can experience the pleasures of heavens and the torments of hell at one and the same time, or think and feel through the infinity of forms that exist in the world.

To return to the nature of the soul, bearing in mind that the *jiva* is not the body, but that, whose conjunction with it lends it life and consciousness, it is easy to see that it must be free from death and decay. We have seen that the *jivic* essence is a living idea or rhythm, which is an uncreate reality. This amounts to saying that it does not owe its existence to any agency

outside itself, and is the source of its own life. Being existence and its own source, it is impossible to think that it ever was not, or that it should ever cease to exist.

Hence, if we look upon the soul from the point of view of Life, we must say that it is without a beginning ; and since no soul can ever be destroyed, we must also maintain that it will exist for all eternity in the future. In plain language, it is both without a beginning and an end. But if we look at it as regards its existence in any particular form, we may ascribe both a beginning and an end to it. So we have it in the Jaina Sutra* quoted above :—

“With regard to the continuous flow or development of a thing, it is without beginning and without end ; but with regard to its existence as an individual thing, it has both a beginning and an end.”

The above observation applies to all forms except the Solar body, which the emancipated souls ‘put on’ before entering Nirvana. This last named body has a beginning, but no end, in time.

To understand the nature of the body in *moksha*, it is necessary to clear the ground of all pre-conceived ideas based on all special terminologies and to adopt the one suggested by clear thought itself.

First of all, then, as regards the idea of God which the soul aspires to become, on attaining release from the cycle of births and deaths, it is clear that He is the Ideal of perfection for the imagination of man, inasmuch as the only difference between the *jiva* involved in *sam-sâra* and the saved one is in respect of matter. Vedanta

would like to use the word *avidya* in this connection, but that is a mere question of words ; since *avidya* is only due to the influence of matter on the soul. We may even say that *avidya* is the entanglement arising from being influenced by the thought of the other-than-the-Self, but that even does not make any difference ; for this 'other-than-the-Self' must be something, whatever it may be called, whether an idea or a body of matter. Therefore, the *Parmâtman*, i.e., God, differs from man only in this that, in His case, the impurities of matter have been left behind, and do not affect His consciousness as they do that of the *Jiva*. Hence the Jaina definition of God as the Ideal of Perfection for man to aspire to.

Vedanta maintains that one should try to become Brahman, but does not clearly specify the form of that high status which will be attained by becoming Brahman. Not only is the idea of Brahman somewhat involved in obscurity of thought in Vedanta, but there is also an inherent difficulty in the nature of the status which it puts before the *jiva* as the ideal to aspire to. Brahman, as the Absolute, includes within Itself all that there is in existence, that is, the *jiva* and the *ajiva* both ; but to become the *ajiva*, surely, can never be the ideal.

To revert to our old metaphor for the moment. Suppose we were to ask a candidate for the dignity of the post of honour of the French President as to the ideal he had in view, and he to reply that he was trying to become the French Republic, would he be right in saying so ? Most certainly, not ; for nobody can become the French Republic. Similarly, nobody can become the Absolute of Philosophy, which stands to the

whole world in the same relation as the French Republic does to the people and institutions of France. Neither is it possible to imagine the pleasure which one can possibly derive by becoming the Space, or Mind, in a generic sense, which is the true conception of the Absolute of Philosophy. It is not the Knower or the Enjoyer, in any sense of the word. To become God, surely, does not mean to become the Absolute of Philosophy, but the Knower as distinguished from the thinker, the Enjoyer, as distinguished from the seeker, in a word, the *Parmâtman*,—not the republic of be-ness and becoming, but its Omniscient President. Surely when one joins the Inns of Court to study Law, one does not aspire to become Law, but a Lawyer. To become Law is neither a possibility nor the ideal in view.

From another point of view, also, we come to the same conclusion. There are two types of the *Jivas*; those that are evolving, and those who have attained perfection.

It is the *jiva* of the former type who is anxious to avoid the pain of the *samsâra* and attain liberation. Vedanta teaches him that liberation is possible only by becoming Brahman, and further adds that he is already 'That'. So far the teaching is good and correct. But the question is, what is the precise significance of the 'That'? If the idea conveyed by 'That' is only of the present state, the *jiva* can feel no satisfaction in it, since he wants to get out of it; and if it be to become the power of consciousness, then there is the liability to become involved in the *samsâra* again, in the future, for that power is now so involved in it. The only other sense

in which the word 'That' can be used is the one of the Jaina philosophy which describes *moksha* as the high and sublime status of Parmâtman, on the attainment of which one never again experiences a fall. We have no doubt but that Vedanta itself means nothing more or less than this, only the language in which it gives expression to its culminating thought is not particularly happily worded.

The Aryasmajist's idea of *moksha*, as an impermanent state, is not admissible, since they confine the enjoyment of that status to the life of one Brahma, that is, to a period of 311,040,000,000,000 years of the mortals. This is untenable on the ground that omniscience once acquired cannot be subsequently lost, and because the only difference between the Paramâtman and the *jiva*, involved in the cycle of births and deaths, in the *samsâra*, is in respect of wisdom, the absence of which reduces the native vigour of the *jiva* to almost the zero-point, and the possession of which renders the Parmâtman all-powerful, and places Him too high above the *samsâra*—whence the conception of God as the most High—to again experience a fall. This theory is based upon the idea that the number of the *jivas* is a finite sum which has been shown to be incorrect.

The Buddha's ideal, also, is too obscure to afford satisfaction. *Moksha* is *Nirvana*, we are told, but what is *Nirvana*? There is nothing definite said as to this, but we are left to draw our own conclusions from a number of stray observations of the Enlightened One. 'The source of pain is life, and the source of life is will (desire, *ichchha*), therefore, destruction of desire, *i.e.*, will,

is Nirvana.' This is true in so far as it goes, but it does not go far enough to enable us to form a clear concept of *Nirvana*. 'What is the nature of life in Nirvana?' is a question which the early Buddhists declined to answer, as will be shown more fully later on. Some have imagined Nirvana to be tantamount to extinction on account of Buddha's silence; but the confusion of thought seems to have arisen from a defective analysis of *Ichchha*, which is used in two different senses. Firstly, it indicates will, joy and power, and, secondly, desire. The difference between the two is the same as that which exists between persistence, *i.e.*, duration, or Eternity, and time, which we measure by days, weeks, etc. Hence, destruction of desires does not mean the destruction of will; for they are two different things, like light and shade. As a matter of fact, desires can be given up only by the exercise of will, which, in consequence of such exercise, becomes more and more manifested and developed. Hence, destruction of desires is not tantamount to the destruction of the *jiva*, but actually leads to its perfection. Perhaps the reason why the Enlightened One did not describe the status of the saved souls, in Nirvana, is to be found in the rivalry which existed, in his time, between the followers of Jainism and Buddhism. The Jaina doctrine of *moksha* which has existed, at least, from three hundred years before the advent of Buddha, according to the most rigid calculations of modern Orientalists,* would have been directly confirmed

* Apart from the historical data given in the sacred literature, the unimaginable antiquity of Jainism may be ascertained from the fact that its scriptures contain the purest and most complete form

had the Enlightened One spoken out on the status of the souls in Nirvana. He, therefore, thought it best to maintain silence on a point which directly goes to prove the doctrine of his great rival, Bagwan Mahavira.

of truth of all the religions in the world. But since all other religions possess some substratum of truth, the question arises, whether the Jainas perfected other systems in recent years, or have had their religion handed down to them from the time of Shri Rishabha Deva, the first man and tirthankara to reach liberation? This is settled by two considerations, namely,

(1) that the writings of other schools could not contain the doctrines of truth unless it was known to some one already; and

(2) that knowledge being the nature of the soul, which only requires to be drawn out by 'simple living and high thinking,' there is nothing surprising in the fact that the so-called primitive humanity should be able to discover the truth. As a matter of fact, the study of religion forcibly brings to the student's mind the fact that at one time in the past all nations were of one religious persuasion, but that schisms followed when the tastes and inclinations of men became corrupt, and when meat and wine came to be in vogue. It follows from the above that the fragmentary, incomplete and mystical writings of most of the creeds belong to a recent period in the history of the world, when the evil tastes and passions of men had already created a belief in the wisdom of secret instruction, and that the plain records of Jainism, free from blood-stained symbolism of animal sacrifices, confounding myths and meaningless ritual, depicting truth in its naked majesty—whence the name *digambara*, i.e., sky-clad—are those of the earliest, and, therefore, of the purest religion that prevailed in the world. The orientalist's speculation that the accounts of the lives of twenty-two tirthankaras out of the twenty-four are fictions invented to claim the lustre of antiquity for a new creed, is unworthy of a student of religion. The ancients were men noted for their sincerity and love of truth, and their records breathe the pure fragrance of ingenuousness and unsophisticated candour. No true teacher of religion, moreover, can afford to indulge in falsehood, since it would go to retard his own spiritual progress, and he must be presumed to be anxious to secure his own liberation at least.

It is no use speculating about Buddha's idea of Nirvana, for no one has yet been able to discover any positive content of knowledge in the word as used in the Buddhistic literature. Even the staunchest champions

The ancients, whose wonderful insight into the nature of things has thrown the lispig 'wisdom' of the moderns into shade, must be presumed to know that they could not hope to dupe the whole of mankind into false beliefs for ever. They must, therefore, be fixed with the knowledge that the moment the fraud was discovered, their whole teaching was liable to be discarded as the word of swindlers and rogues. We refuse to believe that they would incur this risk for no purpose. Besides, it is the nature of man to claim credit for a new discovery, hence, where we find not one's own but another's claim advanced, the case assumes an aspect of sincerity which no amount of high-flown rhetoric can displace. The study of human nature is as necessary for a historian as it is for a philosopher, and so long as our historians ignore that element, they can hope to command the respect of their own fraternity, but never of philosophy itself.

It is not to be supposed that there is a total lack of testimony as to the existence of some at least of the twenty-four Tirthankaras. At one time it was supposed that Jainism was an off-shoot of Buddhism, and the *History of India* which was compiled by the European historians of the last century actually said so, in so many words. The researches of recent times, particularly those of Bühler and Jacobi, have, however, conclusively established the fact that the last two of the great Tirthankaras were men who lived in India in the seventh and the tenth centuries B. C. respectively. As regards the earlier Tirthankaras, the evidence is not altogether wanting either. The Bible, the Zend Avesta and the sacred literature of Buddhism all recognize the existence of the twenty-four Perfect Ones, and the Bhagwat Purana and the Mahabharata, two great works of Hindu origin, also bear testimony to the first great Tirthankara, Shri Rishabha Deva, whom they describe as a great Teacher and Muni, the Conqueror of Samsāra and the obtainer of moksha. Such testimony, coming, as it does, from hostile camps, is of the utmost value, and conclusively establishes the fact that these great Ones are not inventions of the Jaina writers.

of Buddha have found it difficult to avoid associating its idea with that of extinction or mental blankness. The destruction of the will to live—this is what Dahlmann understands Nirvana to imply—has already been shown to be an erroneous view of existence in *moksha*.

He who attains to the status of the Most High would always know himself to be free and persist as Brahman in his Super-Conscious aspect, *i.e.*, as the *Siddhātman* or *Paramātman*. He would know himself as the enjoyer of the supreme status of Godhood, and would ever remain free and *above* Mâyâ. This is the true significance of nirvana. Hence, when the *jīva* is given the great formula of initiation, and is told, 'That thou art,' he is only told to look within himself for the Perfection which he aspires to attain. But it does not mean that he has not to exert himself to realise it. He has to translate the potential into the actual for himself. If he exerts himself in the right direction, he succeeds in drawing down the spiritual fire from Heaven, and, like Elijah, rises up in a fiery chariot, the body of radiant Will.

The notion that there is only one Soul in existence is indamissible, not only on the ground that it is incompatible with the idea of *moksha*, but also because it is based on a pure abstraction personified as a being. From the fact that consciousness is common to all living beings, Vedanta has jumped to the conclusion that it must be a thing capable of maintaining an existence independently of those beings. As a matter of fact, consciousness, when taken apart from knowing beings, is as much of an abstraction as matter is apart from the atoms which constitute it. As such, it is a quality,

which, of course, is only one of its kind, like any other quality, such as heat, moisture, and the like. But to personify qualities is a process not countenanced by philosophy, since qualities only inhere in things or beings, and cannot subsist by themselves. The nature of a being is to be aware of himself as a unit, for no one feels or knows himself as many. Now, since there is a multiplicity of beings who feel and know themselves severally, it follows that there cannot be only one soul in existence. Besides, if there were only one soul in nature, there would be no differences in respect of knowledge and experience amongst the individuals. But, since these differences exist among beings, there is no escape from the conclusion that the souls are many. In respect of *moksha* also it is easy to see that, where there is only one being, and he omnipresent by nature, there can be no such thing as getting out of *Samsâra* for him.

The importance of the subject justifies our further dwelling on the idea of *moksha* which depends on self-awareness. Now, self-awareness is the outcome of thought and feeling, and its extent depends on the idea one has of one's personality, and on the degree of warmth put into it. This idea of one's personality, in one's consciousness, is the objectification of one's self, though it constantly changes in the course of evolution, and will continue changing till perfection is achieved, and God-Consciousness attained. It is the form of God-Consciousness which permanently resides at the place called the *Siddha Śilâ*, the Abode of Perfection, and is indestructible because of the indestructibility of the knowledge and awareness of one's self

which can never be wiped out from consciousness, except when replaced by another idea. The ideas of personality are liable to change only so long as the truth about one's nature remains unknown, but when once the certainty of what one really is, is acquired, its loss is absolutely inconceivable. Besides, *Kevala-Jnana* having arisen in the soul prior to emancipation, the nature of the true self would be directly perceived by it, in each 'moment' of the timeless eternity of duration. Its knowledge of itself would even be independent of reason, which alone is the cause of doubt. Moreover, the knowing Subject can never become absolutely blank, or devoid of knowledge, without ceasing to be an entity. Thus, the liberated soul is all-pervading, with regard to thought, but has a finite form, in so far as the idea of its last earthly personality, which remains indelibly impressed on its mind, is concerned. In this form, it enjoys perfect knowledge and bliss, and radiates peace and joy all round.

So far as bliss is concerned, it has already been pointed out that it is the feeling of freedom from all kinds of desires; but the perfection of knowledge of the emancipated soul deserves a word of comment in this connection. Knowledge differs from wisdom in respect of orderliness. The thought of the wise is well arranged and systematic, but that of the foolish is confused; and yet knowledge, in its entirety, is present in the minds of both. The result of ignorance is impotence and misery, but of wisdom, power and joy. This is noticeable amongst men, to some extent, but most evident in the scale of beings in the world; and transmigration only signifies a rise or fall in the status of the soul from

incarnation to incarnation. The powers of the soul are, however, the same throughout the world, though they differ in respect of the development of knowledge. Hence, knowledge is power, as the old proverb says. Status, then, depends on knowledge. Hence the status of the perfectly wise soul, in Nirvana, is the highest of all. Now, since status is dependent on wisdom, which is latent in the soul, however much it might be undeveloped in any particular individual, every soul has the potency of becoming perfect like the God. In other words, the potency of the godly status underlies every form of existence, like a genus pervading all species and individuals. Hence, every soul has already its place on the *Siddha Sila*, and may ascend to it by perfecting itself. It is this supreme status which is the true significance of the word Brahman, the proper object of worship, *i.e.*, 'idealatry.'

The soul, we repeat, is pure rhythm, which emerging from *nigoda*, the womb of matter, enters on the course of evolution, as an expanding and contracting form of knowledge, *i.e.*, a living idea, or will, and finally ascends to the *Siddha Sila* as the most perfect expression of wisdom, power and joy. This is the eternal form of Being, for, omniscience and omnipotence being attained, no cause can be found for the 'fall' of the soul from that divine and godly status.


As a difference of opinion prevails amongst different religions as to the size of the *jiva*, we deem it necessary to explain it before passing on to a consideration of the Nirvana which Buddha offered to his followers. In respect of self-consciousness, which may be (1) of the

physical personality, (2) of the self as the subject of knowledge, or (3) of the high and sublime status of *Parmâtman*, the size of the *jiva* depends on the power of expansion and contraction. In the first case, it is only conscious of its body with which it is associated. Therefore, its size would vary with its body, so that the same soul, which must be very small in unicellular creatures, would expand out to fill the body of a big animal, like the elephant, when incarnating in that animal's body.

In the second aspect, the *jiva*, being identical with knowledge, which is but another name for the *Lokakasha*, is of the size of the universe. But in the third case, its size is a little less than the size of the physical body from which it attains *moksha*. This is due to the effect of concentration of will with a view to free itself from the materiality of its body, to ascend to the abode of the perfected. The body is present to the consciousness of the *jiva* in this state, though only as a something to be got rid of. The intensity of concentration on the Essence of existence, with a view to de-materialize^{*}

* That a material body can be de-materialized sounds strange, but only when we forget that a similar transformation takes place in the evaporation of water. The most striking case of materialization and subsequent de-materialization is to be found in the state of dreams, when a whole universe comes into being, as if from nowhere, and again vanishes into nowhere afterwards. It does seem hard to believe that the enormous amount of material necessary to compose a dream-universe should exist in the mind, but there is no escape from the conclusion unless a *deus ex machina* is introduced on the scene to account for its presence. The truth is that weight is a comparative term, and magnitude arises from change of position. Vibrations are the elements of which matter is composed, and these exist in two different forms, either as finer particles of matter, or as quantities. In their finest forms, they possess no weight, but in the latter, which arises from the slackening of the rhythm of life, weight

the body, raises the rhythm of will, making the *prāna-maya-kosha* (the sheath of *prāna*, i.e., life) radiant like a thousand suns, and dissolving the quantitative bulk of the physical matter of the body into some subtler form. The *jīva*, now left as a mass of blazing effulgence, is of the size of the body of *prāna*, the vital air, or will, and it immediately rises up to the top of the universe to its permanent future place of abode, freed from ignorance and desires. The absence of desires and the acquisition of perfect wisdom destroy its liability to further expansion and contraction, thus

is felt because of the slackened rhythm. As Jainism and the Vaiseshika school of philosophy point out, and Bergson demonstrates, quantity results from the change of the rhythm of will, whereby the vibrations of matter which exist in the mind, in the form of vibrations, become materialized into quantitative bulk, by being refracted and juxtaposed in a different direction of space. Hence dream is the materialization of a state of feeling in a different direction. Hence, also, intuition, i.e., the feeling of self-awareness,—which life has of its own presence, independently of thought,—and thinking lie in different directions and meet at right angles, like the lines of a , the form of the *Swastika*. In human beings, also, the centre of self-feeling is in a line with the spinal column and at right angles to that of thinking, in the forehead. Will rises up like a flame, but thought bends it at right angles. Hence is Vishnu, the state of dreaming, described as reclining on Seshanaga, while Brahmā and Shiva are shown as sitting. It is for this reason that Yoga, which aims at the development of will, insists on a straight posture.

The above explanation of the material of the dream-world is partially based on the Idealistic standpoint; from the objective point of view, however, the change of direction takes the will into a region of space, called the astral world, in the Theosophical literature, where the material is fine enough to assume all kinds of forms at the mere will of the dreamer. The difference between the two views is hardly of any consequence, and is merely due to that of the standpoints.

fixing its size once for all, and for ever. This is the body spoken of as the New Jerusalem in the Book of Revelation. The same conclusion can be reached from a different argument. The knowledge of the perfected soul being infinite and all-embracing, his form, which is of pure knowledge, would be the resultant of the blending of the consciousness of his last physical personality with that of the knowledge of his true self and of the high status to which he has attained. Thus, his last personality would be the determining factor of the size and form of the Essence, and the status would place him among the Gods in the Garden of Perfection and Joy.

The *jiva* of the size of a thumb spoken of in the non-Jaina Scriptures of India, also, enfolds the entire physical body in its consciousness. This is possible with the concentration of essence at a point only, on the hypothesis that such concentration does not interfere with the extension of the sense of feeling to a much wider area. Even outside the Scriptures, practical experience testifies to the sense of awareness extending very much beyond the range of actual contact. When something, which is of great value in our eyes, is being roughly handled by another, we feel ourselves in touch with it to such an extent as to be affected by the sense of possible injury resulting to it. And yet it is only with those things with which we have put ourselves in 'warm' sympathy that we experience such sensations. This is proof enough of the fact that our feelings can extend far beyond the dimensions of the concentrated flame of consciousness of the size of a thumb, called the *jiva*.

It is an error to suppose that the size of the *samsāri jiva* is a permanently fixed one, since the same *jiva* passes through different bodies in the course of evolution. No one can seriously maintain that the little dimensions of an ant's physical body could contain the *jiva* of the size of a thumb. It must, therefore, be recognized that the jivic essence is an expanding and contracting rhythm.

To turn to the idea of *moksha* in Buddhism, a glance at the philosophy of Buddha suffices to show that his system, too, is not free from the confusion of thought, which has arisen from the laying of too much stress on what is termed a 'process,' as distinguished from a being. The followers of Buddha had to resort to all sorts of evasions to meet the disturbing questions about the condition of the *jiva* in Nirvana. An instance of the inability of his disciples, to explain the nature of life, in Nirvana, is to be found in the dialogue between King Pasenadi and Khema, the nun, who was noted for her wisdom. "Does the Perfect One (Buddha) exist after death?," asks the king. "The Sublime One, O great king, has not revealed to us the existence of paradise beyond the grave," replies Khema. The king again asks, "Then the Perfect One exists no longer now that he is dead, O reverend lady?" The reply given is, "Neither, O king, has the Sublime One revealed that he who is perfect does not exist now that he is dead." "Am I to believe, then," continues the king, "that the Perfect One being dead, neither exists nor does not exist?"

We have not to deal with a case where the disciples' low intelligence is to be blamed in expounding the

doctrine of their Master : Buddha himself had nothing definite to say on the point. A wandering monk once asked him : "How is it, Gotama ? Is there an I ?" No reply was vouchsafed by Buddha. The monk continued : "How is it, Gotama ? Is there not an I ?" But the Enlightened One preserved silence, till, at last, the monk grew impatient and went away.

Another monk asks him, "Who has contact ? who has sensation ?" Buddha replies : "The question is not admissible. I do not say, 'He has contact.' Did I say, 'He has contact,' the question, 'Who has contact, Reverend Sir ?' would be admissible. Since, however, I do not say so, then of me that do not speak thus, it is only admissible to ask, 'From what, Reverend Sir, does contact proceed ?'"

"Buddhism," says Paul Dahlke, in 'Buddhism and Science,' at page 240, "is the doctrine of actuality, and its value as a view of the world from the standpoint of epistemology, lies in the fact that it teaches us to accept actuality as actuality. To this idea it is itself a martyr, inasmuch as its own teaching here is nothing ideally fixed and fast, but only an incitation to experience it in one's own self ; it is 'a raft, designed for escape ; not designed for retention.'"

But we must give Buddhism an opportunity of being fairly heard. Let us see how the founder of this system justifies himself, in this particular. He says, "'I am,' monks, is a believing. 'Such am I,' is a believing. 'I shall be,' is a believing. 'I shall not be,' is a believing. 'I shall have a form,' is a believing. 'I shall be formless,' is a believing. 'I shall have perception,' is a

believing. 'I shall be devoid of perception,' is a believing. To entertain believings is to be ill. To entertain believings is to be infirm. To entertain believings is to be sick. When, however, all entertaining of believings is overcome, then is one called a right thinker."

Wisdom, then, consists in refusing to believe! Very good, we too refuse to believe what Buddha said, on Buddha's own authority! Thus, believing in him, we are ill, infirm and sick; not believing in him, we are, at least, wise!

The beautiful simile of the flame of a lamp, employed by the great Master, Buddha, to illustrate the impermanence of things (used in the most comprehensive sense), would hardly bear criticism. To compare, Actuality, or Rhythm, as we have called it, to a manifestation of matter, is scarcely permissible in philosophy. No flame does or can exist by itself; but Spirit, Actuality, or Rhythm, is a self-subsisting principle, and, therefore, free from death and decay.

Moreover, as consciousness can never be without some sort of knowledge or belief, the question is: 'what would be the belief of the perfected Soul, in Nirvana?' According to Buddhism, it can only be that believing is to be avoided, which, as we have pointed out before, is itself a false belief. Buddha seems to have aimed at the wiping out of memory and knowledge from mind, forgetting that Omniscience does not consist in having no knowledge, or belief, but in having right knowledge and belief. Vain is our endeavour to reduce the mind to a *tabula rasa*, since it is its nature to know. Hence, the philosophy which aspires to attain this unattainable end is, from its very

nature, foredoomed to failure. It is beside the point to speculate about the opinions of the millions that follow it, since only a very few persons care to know the truth in its naked majesty.

Paul Dahlke, in his masterly treatise on the philosophy of the great Master, entitled "Buddhism and Science," makes Buddha say:—

"I not only am aware that I am no true *I*, as a unity in itself, but I also know what it is that I am. And that this has really been comprehended by me,—this I prove in my own person. For, from the moment that I comprehended myself as a process sustaining itself from beginninglessness down to the present hour by its own volitional activities, all volitional activities have ceased in me. A new upwelling of *in-force*, any further self-charging of the *I*-process, has no more place in me. I know; this is my last existence. When it breaks up, there is no more Kamma there to take fresh hold in any new location, be it in heavenly, be it in earthly, worlds. The beginningless process of combustion is expiring, is coming to an end of itself, like a flame that is fed by no more oil."

On page 93 of the same book it is said: "When I say, 'That is green,' the statement conveys no definite positive contents of Knowledge; in making it I only say, 'That is not red, yellow, blue, and so forth.'" That may or may not be so, but we are sure that Mr. Dahlke would be the last person to adhere to this definition, if on going to a restaurant he orders, say, a cup of tea, and the waiter begins to move about cakes, biscuits, coffee, etc., etc., thinking to himself that the guest's cup of tea is only a negation of all these and of everything else, except tea, which he is, however, precluded from thinking, since it has no positive contents of knowledge in itself. This, we fear, is too good to be true.

Jiva, as has already been pointed out, is a living rhythm, subsisting by its own force, so that it is actually

indestructible, like the Actuality of Buddha, which it truly is. Scientific research reduces the atoms of matter to vortex rings in ether* which persist by their own rhythm. Even rings blown from smoke have a moment or two of existence, and behave very curiously when coming in contact with another one of their kind. They often contract, pull themselves together, as it were, and pass through one another, whole and entire. If particles of gaseous matter, held together by nothing more permanent than the force of propulsion, can persist in this manner, what is there surprising in the fact that the self-subsistent rhythm of Life, the soul, should be a permanent being?

* The following from 'The Ether of Space,' by Sir Oliver Lodge, may be read with interest on this point :

"But now comes the question, how is it possible for matter to be composed of ether? A solid possesses the properties of rigidity, impenetrability, elasticity, and such like: how can these be imitated by a perfect fluid such as ether must be?

"The answer is, they can be imitated by a *fluid in motion*; a statement which we make in confidence as the result of a great part of Lord Kelvin's work. It may be illustrated by a few experiments. A wheel of spokes, transparent, or permeable when stationary, becomes opaque when revolving, so that a ball thrown against it does not go through, but rebounds. A silk cord hanging from a pulley becomes rigid and viscous when put into rapid motion; and pulses or waves which may be generated on the cord travel along it with a speed equal to its own velocity, whatever that velocity may be, so that they appear to stand still. A flexible chain, set spinning, can stand up on end while the motion continues. A jet of water at sufficient speed can be struck with a hammer, and resist being cut with a sword. A spinning disk of paper becomes elastic like flexible metal, and can act like a circular saw A vortex ring, ejected from an elliptical orifice, oscillates about the stable circular form, as an india rubber ring would do; thus furnishing a beautiful example of kinetic elasticity, and showing us clearly a fluid displaying some of the properties of a solid."

Identity, *i.e.*, individuality, hence being, is founded on this solid rock. As regards beliefs, also, it is easy to see that they are not temporary or fleeting; for the effect of education lingers in the soul, in the shape of tendencies, etc., etc., which can only be modified by subsequent education. It is, therefore, wrong to say that right knowledge, *i.e.*, wisdom, can ever disappear from consciousness or memory. The fact that the Illumined One himself retained his wisdom, from the moment that he acquired it to the end of his life on earth, at least, is there to speak for itself. Even transmigration pre-supposes the persistence of character, that is, beliefs and disbeliefs, of the soul, and Buddha actually approved of it.

Knowing is a function of the soul, which, according to Buddha, is an Actuality. How, then, can the extinction of knowledge be reconciled with its very nature, which is nothing if not eternal?

Thus, it is beyond doubt that the Jaina conception of Nirvana, with the persistence, for all eternity, of the emancipated individual soul, as the Parmâtman, is a truth of philosophy. The identity of the knower and the known, in *moksha*, is determined by the Living Rhythm, retaining the form of the last physical incarnation, and by the knowledge of the soul.

The 'personality' persists, because there remain no causes in existence to modify the beliefs and the form of the Living Rhythm. The former, that is, beliefs, cannot be modified, for wisdom is the guarantee of their permanence, and the latter, *i.e.*, the form of the Living Rhythm remains, inasmuch as the destruction of all kinds, of

desires insures its freedom from further expansion and contraction.

Much of what has been said about Buddhism applies also to the doctrine of the Aryasamajists, who maintain that the emancipated soul again comes down into the world, to enter on the path of evolution afresh. The above arguments fully disprove this tenet.

The nature of the personality of the *Siddhâtman*, it must be borne in mind, is not the same as that of the human personality. It is not a personality of private loves and hatreds, or likes and dislikes of a calculating, appropriating ego: it is a personality born of Omniscience, consisting in the awareness of all the innumerable bodies through which the perfected soul had incarnated before the attainment of Nirvana, and including the knowledge of, but not the feeling of warmth in, the last earthly physical form which it had assumed in the world of men.

The result of the investigation into the nature of the *Siddhâtman* justifies us in saying that, apart from the perfected Souls, the Parmatmans, there can be no such thing as a separate and distinct kind of god. Not only does this appear to be so from the fact that the world-process is capable of being carried on without any one's interference, but, also, from the additional fact that nothing but the worst kind of confusion can result, on the hypothesis of such a mythical being. The reasons which have led us to this conclusion have already been set out at different places in this book, and it would be quite useless to reproduce them again. The reader is also requested to read the discussion on this subject in the

chapter on Reconciliation, where some additional arguments are given.

It seems to us that the misunderstanding, which has arisen in connection with the idea of God, amongst different religions, is due, as is usual with all kinds of misunderstandings, to the want of precision in thought. The *Lokākāsha* (the universe) is held in the middle of the *Aloka*, in the form of the trunk of a man, with the *Siddha Sila* at the top, at the place where the head should be. This *Siddha Sila*, as has been shown, is the abode of the omniscient souls, and, for that reason, may be said to be the Spiritual Eye of the universe. As said above, the Perfected Souls enjoy a kind of interpenetrating Existence, in that region, on account of the oneness of the Status, and the infinity of individuals who share it in common. The reader may recall the passage, in the book of Genesis, which ascribes the following to God :

"And the Lord God said, behold, the man has become as *one of us* to know good and evil."—Gen. III. 22.

This is the true idea of God, with which the ancients were fully familiar, but, in course of time, people lost sight of the truth, and in obedience to the personifying impulse of the latter day humanity, ended in personifying the form of the universe and the forces of nature indiscriminately, thus losing sight of the true sense of the godly status of the Perfected Soul, in the confusion caused by the crowd of gods and goddesses springing into being, in the mystery-loving fancy of the human mind. Those of a matter-of-fact turn of mind, however, soon perceived that this enormous crowd of gods and

goddesses—their number in Hinduism alone rose to 330,000,000—could not but lead to holy wars of supremacy, in the heavenly world, and, becoming disgusted with the unmanageable crowd, elected to pay homage to the most powerful one of them, whoever he might be. We thus got a god who not only cannot be found in the region of reality, but who is also responsible for a lot of mischief in the world. As knowledge dwindled still more amongst men, misunderstandings ripened into hot disputes, and strifes, warfare, and bitter feuds became rife, in the world. At the present day, matters have come to such a pass that the true explanation is condemned as an atheistic heresy. Nevertheless, no one actually tries to give a proper definition of him whom they all talk about. If they had ever attempted to do so, they would not have failed to discover that the attributes they ascribe to him can only go to contradict him out of existence. For instance, the attributes of omniscience and bliss, without which there can be no cash-value even in the godhead, are scarcely compatible with such statements as the following from the Holy Bible:

“And it repented the Lord that he had made man on the earth, and it grieved him at his heart.”—Genesis, VI. 6.

A god who makes things and beings only to repent afterwards has no right to be called omniscient and blissful. Desirelessness must be a feature of divinity, in whatever form it may be posited, but that it is not one of the characteristics of the god, postulated by most of the modern theologies, is only too apparent to need demonstration. The true god is the Ideal of perfection, the status of the Siddhâtman, which is already within

every soul; and it is this ideal, manifested in the four and twenty perfect Beings, the Tirthankaras of Jainism, and known as the twenty-four Spiritual Elders of Christianity, which the Jainas go to receive their daily inspiration from, in their temples. It is the worship of the Ideal, not the fanatical doting on a false and non-existent 'Idol', which can ever be the means of spiritual progress. Even in worldly matters, he who wishes to excel in a profession must adopt some great, living leader of that profession as his ideal to walk in the footsteps of. Can a law student ever hope to become an eminent lawyer by worshipping an idol of mystic fancy, say, the Alladin of the wonderful lamp? He must make up his mind to attend on the man who has already risen to eminence in the profession, not to worship him, nor even to beg him to throw a slice of his eminence towards him, but to keep him in mind as the ideal to be attained, and to follow him on the path which leads to its realization. Then alone can good come out of devotion. It is high time that mankind understood the true sense of worship; it is not the devotion to a person, but to an *ideal* which is enjoined by religion. The great ideal of the divine status, which must be idolized to be realized, is the original of the personification of the god of modern theology; it is a genus like the French Republic, and, therefore, dependent on the individual souls in whom it is manifested as the type of perfection.

We may also observe that the world process being eternal, that is, without a beginning and without an end, in time, there never was and never will be a time when

the status of perfection could be said to be in abeyance. Hence, perfect souls have always existed in the *Siddha Sila*, and always will exist. Ordinarily, however, it is only necessary to say that there are twenty-four Tirthankaras on each of the descending and ascending arcs of time.

We now pass on to a consideration of space.

Bergson's account of the origin of space is so highly interesting and instructive, that we cannot refrain from giving the following abridged passage from his 'Creative Evolution':—

"When a poet reads me his verses, I can interest myself enough in him to enter into his thought, put myself into his feelings, live over again the simple state he has broken into phrases and words. I sympathize then with his inspiration, I follow it with a continuous movement which is, like the inspiration itself, an undivided act. Now, I need only relax my attention, let go the tension that there is in me, for the sounds, hitherto swallowed up in the sense to appear to me distinctly, one by one, in their materiality. For this I have not to do anything; it is enough to withdraw something. In proportion as I let myself go, the successive sounds will become the more individualized; as the phrases were broken into words, so the words will scan in syllables which I shall perceive one after another. Let me go further still in the direction of dream: the letters themselves will become loose and will be seen to dance along, hand in hand, on some fantastic sheet of paper. I shall then admire the precision of the interweavings, the marvellous order of the procession, the exact insertion of the letters into the syllables, of the syllables into the words and of the words into the sentences. The further I pursue this quite negative direction of relaxation, the more extension and complexity I shall create; and the more the complexity in its turn increases, the more admirable will seem to be the order which continues to reign, undisturbed among the elements. Yet this complexity and extension represent nothing positive; they express a deficiency of will. And, on the other hand, the order must grow with the complexity, since it is only an aspect

of it. The more we perceive, symbolically, parts in an indivisible whole, the more the number of the relations that the parts have between themselves necessarily increases, since the same undividedness of the real whole continues to hover over the growing multiplicity of the symbolic elements into which the scattering of the attention has decomposed it. A comparison of this kind will enable us to understand, in some measure, how the same separation of positive reality, the same inversion of a certain original movement, can create at once extension in space and the admirable order which mathematics finds there. There is, of course, this difference between the two cases, that words and letters have been invented by a positive effort of humanity, while space arises automatically, as the remainder of a subtraction arises once the numbers are posited. But, in the one case as in the other, the infinite complexity of the parts and their perfect co-ordination among themselves are created at one and the same time by an inversion which is, at bottom, an interruption, that is to say, a diminution of positive reality."

Again at page 218 :—

"As regards space, we must, by an effort of mind *sui generis*, follow the progression or rather the regression of the extra-spatial degrading itself into spatiality. When we make ourselves self-conscious in the highest possible degree and then let ourselves fall back little by little, we get the feeling of extension; we have an extension of the self into recollections that are fixed and external to one another, in place of the tension it possessed as an indivisible active will. But this is only a beginning. Our consciousness, sketching the movement, shows us its direction and reveals to us the possibility of continuing it to the end; but consciousness itself does not go so far. Now, on the other hand, if we consider matter, which seems to us at first coincident with space, we find that the more our attention is fixed on it, the more the parts which we said were laid side by side enter into each other, each of them undergoing the action of the whole, which is consequently somehow present in it. Thus, although matter stretches itself out in the direction of space, it does not completely attain it; whence we may conclude that it only carries very much further the movement that consciousness is able to sketch within us in its nascent state."

All this is very graphic and interesting; but we

must not allow it to escape our attention that physical expansion and mental regression and progression are not the phases of the same thing, but of different things. The simple state of entering into the poet's idea does not mean the disappearance of the poet himself from the field of extension. Unless we roll up the poet along with his poem, in the state of intension, it is useless to endeavour to show that he too spreads himself out in the movement of regression. Expansion and contraction, thus, are the two phases of *jivic* consciousness, but not of other things in nature. And, inasmuch as, apart from the states of consciousness of living beings, actual things outside those states remain where they are, it follows that *extension* and *intension* are both in existence at one and the same time. But, since no one thing can be extended and not extended, at one and the same time, therefore, it is certain that the extension of material things is of a different type from that of the states of individual consciousness. Thus, the statement that space is already possessed by the mind as an implicit idea in its own *detension*, that is to say, of the possible *extension* of its own mental operations, is only a partial truth.

Even the field of the possible extension of will must be taken to be a permanent one, for there is no warrant for maintaining that it is created along with the movement of regression. If consciousness exist prior to the commencement of the said movement, it must exist in space, which must be conceived as an infinitely extended substance, leaving no emptiness anywhere, otherwise we shall have emptiness also existing by itself as space,

which is absurd. Space, therefore, can, in no sense, be regarded as resulting from the movement of regression of will. Let us emphasise our point by an illustration. When a musician produces a melody, on a musical instrument, by the ear, his fingers run over the keys automatically, leaving his mind free to enjoy the music. But the moment a false note is struck, his attention is roused from its 'unconscious' attitude, and becomes engaged in discovering the nature and cause of the mishap. He then spreads out the notes side by side in imagination, and singles out the one which was out of place. This is what is known to everybody, but what is not known is the nature of the process which takes place within the mind itself. The rapt attention, with which our musician was executing and enjoying the melody, was not the same attitude which sees the notes and rests, put alongside of one another, as in the written scroll. There were no notes and no rests for the musician at the time ; and his whole mind was gathered up, as it were, in the melody itself. It was a higher rhythm which the soul was beating time to, and in which the entire melody was present to the mind as a single sensation or feeling. In that attitude the soul lived the melody rather than knew its composition. Each note was then felt to be a part of the whole, and pointed to the whole of what had preceded and the whole of what was to follow, in one and the same instant. The discriminative consciousness, which cuts up the melody into separate notes and pauses, had vacated its throne, and lay folded up, as it were, in the intensity of the higher rhythm of life. When the accident occurred, the rhythm of the soul was

thrown out of harmony with the rhythm of the melody, and will, feeling irritated at the turning up of the unexpected, descended to the plane of discriminative intellect to discover the nature and cause of discord. The descent of will on the lower plane slackened the rhythm of the melody and spread it out, in the form of separate and discontinuous notes and pauses, in the mind. The feeling of the melody, as a whole, was thus replaced by the knowledge of the notes which composed it ; and mind, by using this knowledge, as a chart of discrimination, singled out the note which was falsely struck. It is perfectly clear from the above analysis that the state of feeling constitutes a plane of higher intensity than that of discriminative knowledge, and that it is the same faculty which acts on both levels.

So far we are at one with Bergson, but when he goes further and endeavours to show that the musician, the instruments, the spectator, and the space are also created by the movement of regression, it is impossible to keep him company. The truth is that will possesses the power of expanding and contracting, but this power only affects its awareness of the contents of its consciousness. The objects outside in the world are not affected by the change of rhythm in will, and remain where they are. The forms, indeed, may, and do perish, from time to time, but mind refuses to believe that space, matter, etc., should ever disappear altogether out of existence, though, owing to the intensity of certain types of feelings, their consciousness may be reduced to a zero-point.

Space, thus, is a self-existent entity ; it cannot be created, or destroyed, by any process of regression, or

progression. In its infinity of extension, it includes the universe of matter and form as well as that which lies beyond. It thus embraces the *Loka* and the *Aloka* both, and is uncreate and eternal, hence, a self-subsisting reality, since there is neither a being to create it, nor any reason for its creation. The idea of 'extra-spatiality' is a contradiction in terms, because that which exists must occupy space, in some form or other.

It is thus evident that even the Absolute cannot be an extra-spatial being, if it be a being at all. As a matter of fact, the Absolute is the summation of all beings and states, and, as such, only the concept of the *loka* and *aloka* both. Now, since no one being can experience mutually contradictory states at one and the same time, it follows that the universe must be divided off into several parts, where different kinds of experiences are undergone by different beings. Thus, of the four phases of consciousness recognized in Vedanta, *târîya* is represented by the super-consciousness prevailing at the *Siddha Silâ*, *jâgrata* by the *samsâra*, *svapna* by *nigodâ*, and *shushupti*, i.e., deep-sleep, by the *aloka*, which contains no living beings, and is pure extension or space.

That Space is a reality, and not an absolute vacuum, is evident from the fact that our notion of absolute vacuity, or void, is, at bottom, only what Bergson calls a self-destructive idea ('Creative Evolution,' pp. 296-299). The fact is that an absolute void is an impossibility in Nature.

The reality of space is also borne out by the fact that, in order to reach a thing, it is necessary to traverse the

distance, *i.e.*, the parts of Space, which separate it from ourselves. Further, the removal of Space can only result either in the throwing of all things into '*nowhere*,' or in the complete isolation of each individual atom from all the rest of its kind, and its being doomed to an eternal, solitary confinement. The one is, however, as inconceivable as the other, for '*nowhere*' is as great an absurdity as absolute vacuity, and isolation is only possible in Space, never in spacelessness. As Deussen says, it is impossible to be nowhere, or in two different places at one and the same time.

Space, then, is a kind of substance, which maintains the infinity of expansion, and provides room for all other substances and things. As such, it must be a single substance, that is to say, non-atomistic, in its constitution; for otherwise we should have to postulate the existence of vacuity between its atoms, which would again land us in absurdity.

The next substance which demands our attention is Time—the thread of continuity on which are strung the successive moments of sequence. That Time is a reality, is evident from the fact that neither the continuation of substances and things, nor the sequence of events, can be possibly conceived without it.

The primary conception involved in the idea of Time is that of continuity, since the power to continue in Time is enjoyed by all substances, and, to a limited extent, also, by all forms. Continuity is not a summation of a series of discontinuous events, changes, or moments, but a process of persistence, *i.e.*, an enduring from the past into the ever-renewing present,—a survival, or carrying

over, of individuality, from moment to moment. If we analyse our feeling of self-continuance, we shall observe that our consciousness feels itself enduring in Time, that is to say, that it knows itself to be constantly surviving the past, and emerging, whole and entire, in the present, together with an awareness of having performed some sort of a journey from moment to moment. This consciousness of the progress made is not the consciousness of a journey performed in space, but of one made in an entirely different manner. It is a journey which leaves the traveller exactly where he was before in space, but implies his progress in Time. Now, since we cannot have a consciousness of travelling, except when we actually perform some kind of movement, the progress of consciousness in Time must be a real journey in some way. Analysis discloses the fact that the movement of continuity is not a process of translation from place to place, but a sort of revolving on oneself, so that each revolution gives us a new 'now,' while, at the same time, leaving us where we were before, in all other respects. Introspection confirms this conclusion fully, for, while the consciousness of continuity implies a constant movement from the past towards the present, it involves neither an idea of locomotion in space, nor a notion of the change of identity. The consciousness of Time, then, is the consciousness of a movement of rotation in the same place. Any one who withdraws himself into his inner being, and concentrates his attention on the awareness of continuity, would feel himself emerging into each 'now' as the same individual, and would also know the present moment to consist in the

feeling of self-awareness which life has of its own existence, independently of the sense-organs. This feeling of progress is precisely the one from which springs our consciousness of Time, and that which enables this progress to be made is the substance of Time.

Time, thus, is the substance which enables things to continue in the temporal flux. The Jainas, therefore, define Time as a substance, which assists other substances in their temporal continuity. Just as the central iron pin of a potter's wheel is necessary for its revolving, so is Time, *i.e.*, the substance of Time, necessary for the revolving of substances in nature.

Still greater light is thrown on the nature of motion involved in temporal gyrations by a study of the phenomenon of the consciousness of the 'present,' which all living beings are familiar with. Reflection reveals the fact that our awareness of the present moment is the feeling of a certain type of intensity, or rhythm, of being, which fades away as we try to arrest it, but only to reappear immediately as the next 'now' of duration. Life seems to stoop to conquer duration every moment, and rises conscious of its triumph each time. Awareness of the progress in Time, then, is the awareness of an alternating, yet continuous, rhythm of Life,—intense, less intense, *i.e.*, vanishing, and again intense. Now, if we bear in mind the fact that Life is itself a kind of rhythm, we must say that its alternating intensities are only its own movements, in the course of which it constantly gathers fresh momentum for its future gyrations in Time.

Time, thus, is a substance which assists other things

in performing their temporal gyrations, and, as such, can be conceived only in the form of whirling posts. That these whirling posts, as we have called the particles of Time, cannot, in any manner, be conceived as parts of the substances which revolve round them, is obvious from the fact that they are common to them all. Besides, souls and atoms of matter are indivisible units, and cannot be imagined as carrying a pin each to revolve upon. Time must, therefore, be conceived as a separate substance which assists * other substances and things in their movements of continuity.

Those who do not regard Time as a separate substance should bear in mind that to continue to be is not the same thing as to be, and that, though things revolve round only on account of their internal impetus, they stand in need of some kind of a post to assist them in

* The question, 'on what does Time itself revolve?' does not arise, for its particles revolve on themselves. If Time were to depend on another substance for its continuance, and that substance on another, and so forth, the series would be interminable, and we would ultimately have to acknowledge that among the substances in existence there must be a particular one which revolves on itself and also assists in the revolution of others. Suppose we posit T_1, T_2, T_3, \dots, T as the series of substances of which T_1 is the cause of the revolution of the particles of matter and the other known substances, T_2 of T_1 , and so forth. Then, in the light of the above observations, T is a substance, the particles of which exist in the form of whirling posts and depend on themselves for their own revolution. Now, since T furnishes us with whirling posts, and is also endowed with self-continuity, the rest of the series, T_1, T_2, T_3 , etc., has absolutely no purpose to serve in existence. Hence, T alone is to be recognized; and since it is endowed with all the qualities necessary in the substance of Time, it follows that it is Time itself.

their temporal gyrations. Moreover, since both the souls and the particles of matters are indivisible units whose temporal process, or enduring, is maintained by their turning round in the same place in space, it most clearly follows that the absence of whirling posts would at once deprive them of their continuity in Time, and cause them to vanish and disappear, like vortices which cease to exist the moment they cease to revolve. Now, since things continue in all parts of the *Lokākāsha*, it further follows that Time must be present at every conceivable point of space in that region. Time, then, may be said to be a substance consisting of a countless number of points or pins, each of which occupies but one point of the space known as the *Lokākāsha*. As such, its particles cannot be conceived as forming compounds with one another, or with other substances. For this reason it is called a non-*astikaya*, that is, as not extending beyond a solitary *pradesha* (an imaginary point in space, of the size of the smallest particle or atom).

This substance of Time is called the *nishchaya* time in Jainism, to distinguish it from the *vyavahāra* (the practical) time, which is not a substance at all, but only a measure of duration. Since we generally measure duration by the changes in the positions of the heavenly bodies, the succession of regularly occurring events is also known as Time. Hence, where there are no suns and moons to mark off the divisions of time, there can be no time at all there. The Jainas, therefore, confine the existence of the measureable time to the place of Time, that is, to

the first two and a half 'continents' of the *Madhya Loka*.

The ancients, struck with the similarity between the regularly recurring events and a wheel, described the *vyavahâra* Time as a *chakra* (wheel) and called it *Kâla*, the mover. And, because decrease only signifies the change of form which results from the operation of energy, *i.e.*, motion, on a body, death too came to be known as *Kâla*.

In the Hindu mythology, time is represented by Garuda, the king of birds, and the son of Daksha, the Upright, the male. He is practically invincible, and gives a good account of himself in an encounter with the gods. Even Vishnu could not overpower him, though the terms of the peace-treaty, arrived at between them, leave no doubt as to the superiority of the god. As a result of the compromise, Garuda accepts the position of the mount of Vishnu, on condition that he be given a seat on the latter's car as his flag. Vishnu also confers immortality upon him in token of friendship. The interpretation of this legend is to be sought for in the nature of time, which, when conceived as the reflection of Actuality—and, mythologically, energy is the reflection of will—cannot be destroyed. Hence, even Vishnu is unable to overpower Garuda.

One of the numerous accounts of the making of the *Sudarsana Chakra*, the Discus of Vishnu,—a weapon which is irresistible in its action—is given in the Puranas as follows. Once upon a time, the gods, pressed by and overcome in conflict with the demons, resorted for advice to Brahma, who, acting on the counsel of Shiva, decided

upon making a weapon with which their common enemy might be destroyed. Acting upon this advice, the gods, glowing with anger, darted forth volumes of flames, to which Shiva added the consuming beams from his third eye. Vishnu, too, when summoned, added his flame of anger. Then Shiva, placing his heel on the glowing mass, whirled round with it, and formed it into the famous Discus, *Sudarsana*, which sent forth such fiery beams that the gods cried out in terror. It is said that even Brahma had his beard scorched as he took it into his hand. This glorious Discus, *Sudarsana*, is the *Kâla-chakra*, or wheel of Time, which destroys all. The above account sufficiently points to the nature of practical time which is a measure of motion. Thus, the rays, or gleams of intelligence, from the 'eyes' of Devas, the male energies, i.e., will, are the causes which keep the wheel of time in motion. The idea is that of the radiations of the *Siddhâtman*s from the top of the universe. The particles of fine matter, existing below the *Siddha Silâ*, are acted upon by the rhythm of Their free will, and are sent dancing back in the form of waves, through space at inconceivably terrific rates of speed, and these waves constitute the energy of the material world.

Thus, Time arises from the 'reflection' of the Energy of Will in space. This fact, however, does not interfere with its eternity, since it is the result of the functional, and not of volitional activity, and as such must be eternal.

Besides, the Perfected souls are without desires, which are the motor-spring of volition. Hence, time is the functional radiation of will.

We have pointed out above that the mythological character, known as the glorious Rishi Daksha, is the Purusha, or Consciousness, the Upright Flame ; and it is possible to work out the whole range of the symbolism associated with this great personality, but the space at our disposal prevents our doing so in detail. We may, however, avail ourselves of the present opportunity to point out that, however puzzling the details of his characteristics, and however great and seemingly contradictory the number of his immediate and remoter descendants, the reader would find it easy to solve the mystery of his being, if he would only bear in mind the characteristics of Consciousness and energy which we have been able to clarify with the aid of the Jaina Philosophy. The sons of the Prajâpati, who refuse to create at the bidding of their divine parent, for instance, are the impulses of energy. They are only the mind-born, and their refusal arises not from a sense of moral rebellion against the authority of their progenitor, but from the absence of the female element, or moisture. They cannot procreate, or multiply, since that process requires the presence of two elements, namely, moisture and heat, and cannot be accomplished without them. These mind-born Children of the Lord of Creation, it would be noticed, were born before the female element, that is Matter ; and emanate only from the radiations of the Lord, who is described as the cold Flame, on the ground that Consciousness has nothing in common with heat. It is only when matter is introduced later, on the scene, in the form of the daughters of Daksha, that the friction between the element of Male Energy and the Female

Moisture takes place, producing heat, *i.e.*, the power of procreation. Hence, creation takes place, in the proper sense of the term, only after the manifestation of matter, the daughters of Daksha. Matter, in its Cosmic aspect, is the Virgin Mary, who is recognised, by the Catholic Church, as the fourth member of the Trinity of the Father, the Son and the Holy Ghost.

We can now understand, to some extent, the ramifications of different kinds of energies existing in the space of forms, the Lokākāsha. Different kinds of energies, called *Karmaprakritis* in the literature of Jainism, form there a veritable network of forces, so utterly bewildering to the unilluminated vision as to baffle all attempts of the intellect to reduce them to some kind of order, by purely inductive speculation. Into this network of energies, the lines of force, described, with true poetic instinct, as the matted hair of Lord Shiva, does the understanding weave the vibrations of matter, as thought-forms which constitute the phenomenal world. The *jiva* is entangled in this *samsāra* (the *loka*), and wanders about therein in all directions, experiencing pleasure and pain in the course of his wanderings. He is the pilgrim who has to free himself from the attachments of the world to reach the holy Shrine of his own Divinity. Till perfection is attained, he remains in the clutches of Time, and, consequently, liable to changes of forms and states, that is, births and deaths. Different kinds of *karmic* forces drag him about in the world, in different forms, giving rise to different experiences in the course of transmigration.

The *Jiva* himself is an active force and not liable, by nature, to be influenced by these *karmic* forces ; but he

becomes vulnerable by his own inclinations, longings and desires.

Hence, it is his own longings for the things of the world which go to weaken his native vigour, and bind him down hand and foot with the chords of *karma*. His free nature is, however, constantly at war with his evil inclinations and pursuits. Thus, there rages a constant battle in the field of action, the physical body, between the natural qualities of the soul and the forces of *karma*, in which the scale sometimes turns in favour of the *jiva*, but mostly against him.

The end of sensual existence is always death, because of the weakening effect of sense-gratification; since the larger the number of the negative, i.e., weakening elements absorbed, the greater must be the force of the outside 'pull' on the energies of the soul. The powers of the soul are diminished daily by the struggle raging in his own house. Thus arise the different kinds of disabilities which Jainism points out, but into the nature and enumeration of which we need not go at this stage. Worn out and tired, he sometimes, in a lucky moment, turns round, and begins to reflect on his condition. Then arises in him the desire to know his relations with the rest of the universe, and he begins to reflect over the situation, till knowledge arises from the depths of his own being, to inform him that he is entangled in his own illusions, and is none other than the *Siddhâtman*, the Lord. Finally, when knowledge has merged into belief, and become characterised by right conduct, he voluntarily gives up his hold on the negative energies and ejects them from his consciousness. Freed from the

hold of negativity, he now rises up and ascends to the *Siddha Silâ*, the Abode of Perfected Beings, above the *samsâra*. This is *moksha*.

We can now see the true significance of the great formula, the "I this not," of Vedanta, referred to in the last chapter. It is not to be put into the mouth of consciousness, conceived as an abstract quality, or into that of a personification of the idea of the Absolute, but must be attributed to the true Godhead, the living *Siddhâtman*s of the Jainas. Nor is it to be regarded as the formula of creation, but only as the cause of orderly succession, that is, Time, which, acting on things, helps in the evolution of forms. As Plato beautifully expresses, 'God unable to make the world eternal gave it Time.' All talk of the creation of material is futile, since the *Siddhas*' rhythm of Self-awareness only acts on the already existing material by forming a sort of 'ring-pass-not' at the entrance of the *Siddha Silâ*. Hence, matter constantly beats against the portals of the Holy *Siddha Silâ*, but, unable to penetrate its impregnable rhythm, is thrown back, rolling and surging, in the form of waves, thus maintaining perpetual motion in the world. The satisfaction we seemed to derive from working out the world-process from the being of an Absolute, vanishes the moment we realize that we had separated and palmed off the ideas from imagination, in the first instance, and, with a sleight of hand, worthy of a juggler, concealed them up the sleeve, so that, when the moment for their miraculous creation arrived, we had merely to drop them into the palm again, to the astonishment and wonder of the gaping world.

And, the way we had juggled with matter was even more dexterous than the manner of palming off the ideas; for, taking advantage of the general clapping of hands at the miraculous creation of these ideas, we had quietly declared it to be an emanation from the 'belly' of the spider-like understanding.

The theologian's conception of the creative fiat is based on the idea of sound. Since he imagines the act of creation to be the outcome of a deliberative process, he cannot but imagine the rush of form-making energy to be the deliberate utterance of speech. Hence, the energy of Time, conceived as the effect of the living Rhythm, Life, or Will of the Deified Souls, becomes the uttered word of the resolving and repenting Architect of the world of theology.

The Arabic '*Kun*,' the uttered word of the creative Command, seems to be a compound of three primitive sounds, namely, *Ka* or *Ak*, *Om* and *Em*. Its *K* comes from *ak*, *u* from a compounding of *o* and *e*, and *n* from *ng*, or *m* nasal. *Ak** signifies great, as in Akbar, Kabir, Hakon; *om* the Male, i.e., the active, hence form-making, power, and *em* † the female Energy. Hence, '*kun*' ‡

* See 'The Lost Language of Symbolism,' pp. 12-16. In Sanskrit also the letter *k* signifies Brahman, as well as king.

† "Em means the female energy or cause of the world, and Om the male, answering to our material and efficient causes."—*The Kalpa Sutra and Nava Tatva*, by the Rev. J. Stevenson, D. D., p. 1 n.

‡ Philologists might perhaps claim that the word *kun* is derived from the root *kri* signifying action, as in the Persian *kardan*, and the Sanskrit *karta*, *kriya*, and the like, but that does not touch the point why '*kun*,' rather than any other form, should be selected for the imperative mood.

signifies the rush of the male and female energies from the Great Source, or, in terms of mystic philosophy, the eternal rushing of the divine male energy into the female element, *i. e.*, matter, resulting in the manifestation of forms.

The notion of the constant repulsion of matter from the *Siddha Sila* and its motion in space, gave rise to the idea of Time, which became the cause of the orderly progress of the world; and Deistic theology, finding in the motion of matter the element of sound, promptly called it the uttered word of its God. Some have likened it to the flight of a serpent, gliding hissing in Space. The fact, however, is that energy is present everywhere in the universe, and is the true cause of motion. According to Scriptures, certain types of it travel from one end of the universe to the other, in a single *samaya*, the smallest indivisible part of time,* and are hardly equalled in speed by human thought, which covers oceans and continents in the twinkling of an eye. Even modern Science recognizes the internal energy of ether to be gigantic. According to Sir Oliver Lodge—

"In every cubic millimetre of space we have a mass equivalent to what, if it were matter, we should call a thousand tons, circulating internally, every part of it, with a velocity comparable to the velocity of light, and therefore containing—stored away in that small region of space—an amount of energy of the order 10^{22} ergs, or, what is the same thing, 3×10^{11} kilowatt centuries; which is otherwise expressible as equal to the energy of a million horse-power station working continuously for forty million years."—*The Ether of Space*.

* There is nothing impossible in this great speed, particularly when we recall to mind the fact that light travels at the rate of 186,000 miles per second.

This gigantic force is energy, the cause of motion, hence, change, or Time.

From the foregoing explanation of the nature of Time, it is obvious that no philosophy which ignores the elements of continuity and succession can ever succeed in solving its mystery. Most of the philosophies of the world have taken it to be synonymous with succession, and, consequently, failed to understand its true nature. Some have even gone the length of eliminating it from the list of existing substances, forgetting that things continue and undergo changes of form only in Time, not otherwise. In one of its aspects, then, Time is the source of continuity, and, in the other, is a kind of force which makes it impossible for things to leap over succession and orderliness, by making them travel, point by point, or step by step, on the path of evolution. Take away Time as an all-pervading force from the universe, replace it in the form of capsules of energy in the individuals, and you destroy the possibility of succession, *i. e.*, orderly causation, at a stroke, since in a world without Time things might well occur and vanish like the beautiful palace of Alladin of the wonderful Lamp. Remove Time altogether from the world, and you stop its evolution instantaneously, since no world-process is conceivable where continuity and succession are both conspicuous by their absence. Thus, from one point of view, Time serves as the main-spring of the *perpetuum mobile*, and, from another, keeps back the impish chance from playing its uncanny pranks with men and things in the world. It is given *à priori* to the knowing consciousness, as will

appear from the following arguments of Kant and Schopenhauer.*

(1) The idea of Time cannot be derived from experience, for we could not be aware of simultaneity or succession, if it did not underlie them *à priori*.

(2) We can think away all objects from Time, but not Time itself.

(3) Time is not a discursive or general idea, for different Times are only parts of the same Time, and the presentation which is given by one object is a perception.

(4) If our presentation of anything were due to ideas, the partial presentations would be first formed, and the general idea, by putting these together. But the endlessness of Time is only possible through limitations of a single underlying Time. Therefore, our presentation of Time is an *à priori* perception.

(5) The axioms of Time, generally, have apodictic certainty, but could not have it, if they were derived from experience. Without the *à priori* presentation of Time, it would be impossible to have an idea of change or movement (change of place). Time is the possibility of change in the same place.

Thus, from the point of view of the knowing subject, Time is a condition *à priori* of the consciousness of change. Now, since what is a condition *à priori* from the standpoint of the subject of knowledge, is an objective reality from that of the investigating intellect, Time is the force or substance which renders change

* See 'Kant's Philosophy as Rectified by Schopenhauer,' by M. Kelly.

possible in things from the point of view of the world. When it is said that Time is given *à priori* to the knowing consciousness, what is meant is not that Time is a mere nonentity, but only this that the knower is aware of it, independently of external experience, as a necessary link between the self and the changes of states of which it takes cognizance. It, therefore, knows Time as the medium of change.

Thus, the existence of Time, as a separate substance, or force, is proved from the standpoints of Idealism and Realism both. When the confusion which prevails in some quarters about the properties of ether gives way to clarity of thought, it would be recognized that no single substance can perform all the functions which we ascribe to ether at one and the same time. At present, people imagine it to be an all-pervading, non-atomistic medium, circulating internally as a perfect fluid, and possessing a tremendous velocity comparable to that of light. We confess that to us the concept appears to be anything but clear. An infinite substance, of course, cannot move 'externally,' but can it move internally? If there is motion in ether, it can be only motion of parts; but then ether is non-atomistic (Haecckel). Thus we have motion of parts of a substance which is, by its very definition, devoid of parts! Again, is ether self-moving, or does the motion of its parts depend on the existence of some other things? If the former, it must be pure Will, since nothing but Will can display self-activity; but if the latter, we must have some other cause for the internal motion of its parts. But, where are we to place this cause on the accepted

materialistic hypothesis, there being nothing outside the domain of this wonderful ether of science? Ether, then, must also be credited with self-activity as well as with ordinary energy. Here, again, does the question arise, how can we attribute so many different and conflicting types of activity to a non-*jivic* substance?

It seems to us that the error lies not in the analysis of the functions of things in nature, but in their attribution to one substance. Rather than take up an attitude which throws us into conflict with the laws of clear thought, we ought to recognize that the different functions are performed by different substances, all of which exist, in an interpenetrating manner, in one and the same space. Space would then represent the partless, non-atomistic, extended substance which provides room for all things; Time, the substance, or force, underlying continuity and succession; *jivas*, the self-active beings; and matter, the moving, but not self-active substance, moving about in ether, in consequence of the operation of different kinds of energy.

We may now turn our attention to the nature of sound, as described by certain systems of philosophy. On page 48 it was pointed out that Kanâda, the founder of the school of philosophy known as the Vaisheshika, held sound to be the product of *akasha*; but this is hardly a correct view, since the only function of *akasha* is to hold and make room for all other things and substances. Besides, space being non-atomistic, cannot produce that which is composed of particles, like sound-waves. Sound only arises when a body is thrown into a state of agitation or tremor, and implies the

existence of a vibratory motion, or motion to and fro, of the particles* of a vibrating body. How, then, can *akasha*, which is a non-resisting substance, and whose solitary function is to give room to all things, be said to produce sound? Besides, if sound can be cognized by the finite ear, it must be a finite movement, due to the agitation of finite bodies, not the product of an infinite substance like *akasha*. It is thus clear that it is incorrect to say that sound is the functional product of *akasha*.

Further light is thrown on the nature of sound by the fact that it travels in the form of waves. The question which now arises is: whether a sound-wave consists of the gaseous matter known as air, or of some other material? There are several arguments which go to show that air is only one of the vehicles of sound. Firstly, sound also travels through solids and liquids. Secondly, air is felt, while sound is heard, that is to say, that the sense-organs which are sensitive to the two objects are different. It is true that the ear also becomes aware of a great rustling sensation when the wind is high, but it is no less true that it does not actually perceive anything beyond the rustling noise, and that the further awareness of the presence of wind is either an inference of the mind, or is the result of its being felt by the sense of touch. Thirdly, it has been proved by experiments that the application of electric stimulus

* These particles are not to be supposed as travelling all the way from the source to the auditory nerves, but are only concerned in passing on the disturbance to their neighbours, by executing a certain kind of vibratory motion from their mean positions.

to the acoustic nerve causes the sensation of sound. All these facts go to suggest that sound is heard whenever the tympanum is thrown into agitation by any cause whatever, not necessarily by air-waves. Against these might be mentioned the fact that the experiments made with vacuum tubes, from which air has been exhausted, show that the sound of a bell suspended in the tube becomes almost inaudible. But this only goes to show that the human ear is not able to perceive sounds without the instrumentality of a gross vehicle like the air. It does not prove that 'agitation-waves' are not propagated in some subtler kind of matter.

The above view finds some support in the fact that the articulation of speech, which involves the action of will on the breath in the glottis, cannot be effected unless will acts through various grades of finer matter, in the first instance. Will cannot act directly on the gaseous matter, being a very subtle substance itself, but it can do so by setting the finest kinds of material particles in vibration from which the disturbance spreads successively to the coarser types of matter, till the nerves connected with the glottis contract and allow the breath in the larynx to escape trembling in the desired form. This shows that there are layers of finer matter between the will and gross matter and that they are successively thrown into disturbance by the activity of will. These finer kinds of matter cannot be confined to the human organism alone, but must be presumed to exist throughout in the universe, and also taken to be subject to agitation of the sound-wave type. But, since the human ear can only

take note of the disturbances of the grosser kinds of matter, it is not surprising that subtler sounds escape it altogether. We may, therefore, conclude that sound-waves do not necessarily consist of the particles of air, and that the ear is not adapted to perceive the nature of the vehicle of sounds, but only of certain types of disturbances which are conveyed through it.

Again, every sound in general, and every uttered word in particular, has a certain peculiarity of its own, which is not to be found in other sounds or words. The question is, in what does the principle of differentiation of sound consist? Now, the effort to utter any particular sound, in so far as it is an effort alone, is like that made to utter any other sound; and yet spoken words differ from one another. Should we not, then, say that every effort to articulate a word results in the imparting of a particular kind of rhythm to breath? It seems to us that sounds differ not in respect of energy, in a generic sense, since that is the basis of all sounds; nor in respect of matter which enters into the composition of a sound-wave, but in respect of their rhythm which is different for every different sound. This does not touch the other characteristics of sound, such as tone, pitch, etc., which we need not consider here. So far as the differences of articulate speech are concerned, they clearly arise out of the different ways in which will vibrates to utter different sounds. Hence we may say that the primary cause of differences in spoken words lies in the different kinds of rhythm which will imparts to breath. The effort of will to produce articulate speech causes certain nerves to vibrate, and these, in their turn,

produce contractions of the vocal organs, the glottis, etc., in different ways, so that the air within the larynx is expelled in different forms for different letters, syllables and words.

It is further obvious that the identical 'breath-form,' thus expelled, cannot itself reach the ears of the thousands of persons who hear the spoken word, since only a small quantity of breath is expelled with each articulation. How could it travel in all directions, or be heard simultaneously by a large number of persons? If the identical 'breath-form' were to reach the ears of every one of the thousands of persons, to whom it becomes audible, it would have to do a lot of travelling, to and fro, at first going in one direction, then retracing its steps and proceeding to the man on the opposite side, and so forth. What seems to happen is that the column of air, issuing from the glottis and mouth, occasions a disturbance in the matter of the atmosphere; and this disturbance then travels in the form of sound-waves, which have been so accurately measured by modern scientists. What applies to the 'breath-form' also applies to the energy spent in the effort of articulation, with equal force. If the identical 'breath-form,' or the amount of energy spent in uttering speech, were to travel to every one of the crowd of persons who hear the spoken word, nothing but confusion would result. We may, then, conclude that speech is the imparting of a kind of rhythm to the particles of gaseous matter, in the effort of articulation, and that this rhythm propagates, in the outer atmosphere, in all directions, waves characteristic of sound, which are cognized as words,

etc., by a large number of men, at a time. Were we to substitute energy for rhythm in the above sentence, it would, in no wise, alter the case, since the energy underlying different words must differ in some way.

The characteristics of sound have now been sufficiently determined to enable us to say that it is a wave motion of particles of matter which is known as sound only when it is cognized by the ear. It is not air, but a rhythm which travels through air and other kinds of matter. The ear only takes cognizance of the rhythm of motion of the particles constituting a sound-wave, and ignores the nature of matter through which it travels, it being immaterial to it whether sound originates in an electric current, the outer atmosphere, or any other material. Applying these observations to the primitive rush of energy, conceived in theology as the uttered word of God, we may say that the idea originated in the notion of matter being forced back and sent trembling down from the *Siddha Sila* by the pure rhythm of the *Siddhâtman's* will. Kept back from penetrating the abode of the Perfected Souls, it is then conceived as coursing down in the form of waves, which assume all kinds of forms of energy, by entering into different kinds of material, appearing as sound, light, heat, electricity, etc., in different parts of the world.

It is possible that Kanâda only intends that sound arises by the passage of will's impulses through the medium of ether, which he recognizes to be one of the nine realities of his system of philosophy. If so, the difference of opinion between his school and Jainism would no longer be irreconcilable.

In dealing with the subject of Will and Time, it is not to be expected that the conclusions of religious philosophy would find any material corroboration from the researches of the modern scientific world. As a matter of fact, science is still in its infancy, and thinking of manufacturing life and consciousness from its lifeless matter and unconscious force.

When science uses the word energy, it either signifies motion of some kind or other, or the capacity for work, in other words, the actual, or potential, motion of material bodies. Hence, from its own point of view, it rightly affirms that

"heat, sound, light, chemical action, electricity, and magnetism are all modes of motion. We can, by a certain apparatus, convert any one of these forces into another, and prove by an accurate measurement that not a single particle of energy is lost in the process. . . . The whole drama of nature apparently consists in an alternation of movement and repose; yet the bodies at rest have an inalienable quantity of force, just as truly as those that are in motion. It is in this movement that the potential energy of the former is converted into the kinetic energy of the latter." (*Haeckel*).

Energy, as it is known to science, then, is a mode of motion of material bodies; it may be actual motion, or only potential rest, but it is never anything more or less than the actual or possible movement of bodies. This is only half the truth, since it leaves out of account the actual energy of life, and the power of will. As 'Buddhism and Science' admirably points out—

"The sensible motion is not the energy; it is only the evidence that energies are present"—(page 114).

Science would take a living animal and say that its carcass, when placed at a certain height, is capable of

doing so many foot-pounds of work, but would not worry itself about the work it is capable of doing as a living being. It feels baffled in the presence of life, and, therefore, prudently confines its operations to the calculation of foot-pounds of work which it can extract out of carcasses. And, since its system of energetics only professes to deal with the actual or potential motions of lifeless bodies, it is not surprising that its conception of energy should be one-sided.

Full of admiration and alarm as religion is, for the wonderful vigour and daring originality of this strange child of its own declining years, it cannot, however, be expected to lend its assent to its surmises about the production of life and consciousness from the motion of dead, unconscious matter, or about the end of existence being nothing more cheerful than the 'peaceful repose' underground.

We now come to the two substances, known as *Dharma* and *Adharma*. These are the two kinds of ether which are necessary for helping *jivas* and bodies of matter in their motion and rest respectively. Without *Dharma*, as an accompanying cause, motion from place to place would be an impossibility in nature, and without *Adharma* it would not be possible for the state of motion to terminate.

It is obvious that things in nature require some kind of a medium for their motion, and, where motion is the characteristic of things in nature in all parts of the universe, it is easy to see that this medium must be one which fills the whole field of activity. The ether of modern science owes its postulation to this necessity which

was clearly felt by scientists. The Jaina conception of *Dharma* is like ether, in so far as it is described to be a non-atomistic substance and devoid of parts and interspaces in its structure, but when scientists go further and, in obedience to their monistic aspiration, try to invest it with all kinds of material attributes, calling it the source of matter, etc., the Jaina Philosophy does not endorse their views. According to Jainism, *Dharma* possesses none of the properties of matter, and is devoid of all sensible qualities.

As the medium of motion, *Dharma* is co-extensive with the *Lokakasha*, and is only one substance, that is to say, it is not composed of parts. It is a substance, though not matter. It is not the cause of initiation of motion, but only a medium thereof. The function of *Dharma* may be understood by likening it to water, which assists fishes in their motion, but does not cause them to move from place to place.

Adharma is, likewise, a substance which pervades the whole of *Lokakasha*, and is non-atomistic in its structure. It is also devoid of material qualities, and is only an accompanying cause in the cessation of motion.

The necessity of *Adharma* as an accompanying cause of cessation of motion may be clearly perceived by putting ourselves the question, how such subtle substances as *jivas* and solitary particles of matter are enabled to come to rest from the state of motion? The principle of friction does not apply to either of them, and inertia is not a property or quality of souls. The only other force known to science which may be regarded as capable of assisting them in coming to repose is gravitation, but

that is concerned only with the determination of the direction which a moving body may take ; and although it is possible to say that gravitation also ultimately discharges the function of *Adharma*, in so far as it leads to the cessation of motion by bringing a moving body to rest by the side of the one towards which it has gravitated, it is clear that its operation is confined to attracting one body towards another. Besides, gravitation is not an all-pervading medium, though Sir Isaac Newton* seems to have had a true inkling of the nature of *Adharma* when he ventured a surmise about gravitation being dependent on an etherial medium pervading space.

In considering the nature of *Adharma*, it should be borne in mind that gravitation has really no hold on the *jiva* whose nature is freedom itself. It is, however, rendered vulnerable on account of its material body, with which it puts itself in warm sympathy. Hence, the *jiva* is affected by the force of gravitation only in so far as it identifies itself with its physical encasement. Besides this, the *jiva* also comes to a stop whenever it is attracted by the sense-objects. Thus, the two causes which tend to make it stationary are (1) its ensoulment within a material body, and (2) its desires. But, since the physical body of the *jiva* is only the expression of its desires, and since the bond of sympathy between it and the body is also based on desires for sense-gratification, we may say that desires and desires alone are the causes which tend to make it stationary. Its attraction for material things, in short, may be said to be the cause which keeps it entangled in the different regions of matter.

* See 'Matter and Motion,' by J. C. Maxwell.

We may now say that the force of gravitation exerts its influence on the *jiva* and *pudgala* in two different ways : on the former it acts in the shape of the attraction which sense-gratification throws out to it in the form of material objects, and on the latter, in the form of the pull which tends to make all bodies stationary. The *jiva*, being pure will, in essence, can free itself, if it so chooses, from the influence of this force, and ascend to its proper sphere at once. Gravitation, however, acts as if conscious of its helplessness, and aspires to overpower its adversary by lodging its shafts in the vulnerable point in its armour—the sense-gratification ; hence, while it shows no regard for matter, in its operation, it invites the ego to enjoy the material objects, thus cunningly making it expose its heels to its poisonous darts.

The reason why the *jivas* go to different regions of the *post mortem* worlds can now be definitely demonstrated. The soul, freed from the physical body of gross matter, and still subsisting in the finer sheaths, called the *karmana* and the *taijasa* in the literature of Jainism, and the *karana* and the *sukshma shariras* in Vedanta, has two paths open to it for its future progress : it may either ascend upwards, or descend downwards. It has, however, little or no choice given it after death in the physical world ; since its tendencies determine the influence of the force of gravitation on its nature. The *Siddhâtman*s, of course, do not die, but having evolved out perfect desirelessness, and freed themselves from the influence of gravitation, at once rise up to the Garden of Perfection. The rest may rise or fall, according to

their deserts. If the degree of desirelessness evolved out is appreciable, the soul ascends upwards, like a balloon, and goes to that part of the heaven-world where the attractions are too powerful for it to overcome, leaving the less attractive regions behind. But if, on the contrary, it has only lived out its allotted time in this world in gratifying its sensual lusts, and is obsessed with further craving for worldly desires, the loss of the physical consciousness only goes to make it descend downwards into hells, where it undergoes all kinds of pain. It can, in no case, rise higher or fall lower than the extent determined by its own nature. Now, since the avoidance of the intoxication of sensual lust enables the soul to know its own nature, and since only the being who has acquired some sort of self-consciousness is capable of overriding the force of gravitation, he who is drunk with the inebriating lusts of the world, must necessarily descend to the regions of torture and pain, below the world of men. Thus, the self-conscious soul rises up by its own lightness, while the lustful one sinks down of its own weight. Hence, outside their own nature, there is no one to determine the nature of the punishment or reward for them. Once in heaven, or hell, the soul remains there till the effect of its *karmas* wears out, when it re-appears on the earth to undergo further evolution. This process continues till it becomes fully self-conscious, when gravitation can no longer control it by any manner of means. Now, since virtue enables the soul to free itself from bondage, it may be said to be the cause which enables it to defy the power of gravitation.

That virtue and vice directly act on the nature of soul, can be easily seen by studying the nature of activities it is capable of performing. There are several kinds of activity which the embodied *jivas* are capable of performing at will. These are the movements of rotation, expansion, contraction, radiation, and motion in general, which are exhibited in connection with the body. Every *jiva* is capable of self-activity, but its activity depends on its own inclinations, and cannot be forced upon it by another. To this extent, it is a free agent. But its activities are also liable to be directed in particular directions by the modifications of its organism or temperament. Without going deeply into the theory of *karma*, at this stage of our investigation, we may say that *karmas* modify the tendencies of the soul by creating certain desires and aversions in its disposition. These desires and aversions are the different branches in the two main kinds of tendencies, which, in an earlier chapter, were pointed out as the forces of love and hatred. Virtue is the path of love, and vice that of hatred; the one leads to freedom, hence, power; the other, to bondage and passivity, hence inertness. By reason of the bondage of *karmas*, the soul is mostly deprived of the two principal kinds of activity, i.e., of rotation and radiation, which alone give joy and power. So far as radiation is concerned, it is easy to see that it is the only means of preventing stagnation; but the other is not so easy to describe, since, in its true nature, it is a kind of spiral movement almost wholly unknown in the outside world. It arises from the rousing of the *kundalini*, the serpent force, and only very

advanced yogis enjoy the delight springing up from this kind of activity. But while it is difficult to appreciate the full sense of ecstasy which is felt from its action, it is not at all difficult to understand why it is inhibited by evil *karmas*. The love of sensual pleasures drags the soul constantly after different objects and keeps its activity confined to the physical plane, where it can only move after the objects of its desires in a straight line, so to speak. Its higher rhythm is thus sacrificed for the sake of sense-gratification.

The soul experiences greater lethargy as its consciousness becomes more and more obsessed with evil *karmas*, till the culmination is reached in the suppression of all other kinds of activity than those of the lowest type. Of course, the soul can never become absolutely inert, being endowed with self-activity; it can only approach inertness to a certain extent.

The above kinds of activity, strictly speaking, are the manifestations, or, as Buddha would have said, shadows, of the active in different materials. Activity in itself is unthinkable, inconceivable and indescribable; it is pure rhythm, the *prāna* of the Yoga philosophy. Hence, when it is said that there are five different kinds of rhythm, or activity, what is really meant is that bodies exhibit these different motions under its influence. Soul, it should be remembered, is unmoving by nature, but it does so in association with matter. Hence is their association like the friendship of the lame and the blind, as the Scriptures point out.

As pure rhythm, or activity, the soul is free by nature, hence, blissful, since freedom and bliss are synonymous

words, in reference to the soul. But in conjunction with different kinds of material its energy assumes different forms. Now, there are several kinds of matter intervening between the will and the body of gross matter. Soul itself is a 'body' of pure will whose nature is *ânanda*. Hence it is known as the *ânandamaya-kosha*, in Vedanta. The next sheath is composed of fine particles of matter through which the rhythm of Life acts in the form of thought, whence it is called the *vijnânamaya-kosha*. The *ahanakara* is formed in this sheath. Working through the particles of matter of a grosser type, the activity of *prâna* assumes the form of intellect; in the still grosser material, that of sensations; and, finally, when working through the matter of the grossest type, that of the circulation of blood. Besides the above, activity of jivie substance also assumes the form of speech, the movements of limbs and the five functions of life, *i.e.*, breathing, digestion, and the like, called the five *prânas*. Thus, the numerous forms of activity are the functions of one and the same actuality or power, the *prâna*, and come into manifestation by the slackening of the *rhythm* of freedom, in conjunction with the particles of matter.

It is said in the Prasna Upanishad :

"This (Life) as fire burns, as the sun, it shines, as *parjanya*, it rains; it is the wind, it is the earth, the food, the God, all that is and all that is not, that is, all that has form and all that is without it. It is the immortal. As all the bees in a hive go out when the queen goes out, and as all remain in it so long as she is there, so do the speech, the mind, the eye, the ear, etc., etc., function in the body on account of the presence of Life."

Just as the various activities of senses, and organs of action, spring out of Life, in the body, and remain

engaged in the performance of their respective functions, during life, so do they all lapse into their source in death. The Upanishad, therefore, teaches :

"As all the rays of the sun, when setting, become one in that disc of light, and as they are dispersed when he again and again rises, so this all (produced by the organs and their objects) becomes one in the highest God (sense), in the mind (at the time of sleep). Therefore, at that time the soul (*purusha*) does not hear, nor see, nor smell, nor taste, nor touch ; it does not speak, nor take, nor enjoy itself ; nor evacuate, nor move ; it even sleeps, it is said."

Such is the nature of *prâna*. Each individual life is the sum-total of different qualities, intensities, or types of rhythm, which have entered into its constitution. It is these qualities which constitute the principle of *jivic* differentiation. Consciousness, the true *jiva*, is distinct from them all, and has the most intense type of rhythm which enables it to bring about a change of qualities, by mere thought. The power to bring about a change in the quality of rhythm is what is called will, and is the natural function of the substance of consciousness. Now, since the influence of matter on the nature of the soul is the cause of the slackening of the intensity of its natural rhythm, therefore, the getting rid of that weakening influence would, necessarily, lead it to freedom and power. Hence, the statement one comes across in the Scriptures as to the power of yoga in the acquisition of *siddhis* (occult powers), *anima*, etc., is perfectly logical and true. However, these powers have their own drawback, since they constitute a great temptation which cannot be overcome except by a tremendous exertion of will. The temptations of Buddha and Jesus are strongly in point. If the soul is not able to resist the temptation

to exercise its occult power for sense-gratification, it again experiences a fall ; otherwise, it makes rapid progress and speedily attains *nirvâna*, which is freedom and joy and immortality.

Thus, nobody can ever hope to reach *nirvâna* who does not turn away from the path of *Adharma* (Vice) and take to the High road of *Dharma* (Virtue). This High road is the track left by the great Tirthankaras for us to travel along. The Holy Ones have not only left this track behind, but have also pointed out the method of entering upon it from all stations in life. It is, however, left to our choice to benefit by their noble example and counsel, or reject them to lead a brute's existence in this world. If we allow ourselves to be guided by their counsel, we speedily attain to bliss ; otherwise, we have only pain and suffering before us, here and hereafter.

This finishes our survey of the substances known as *Dharma* and *Adharma*.

We now pass on to a consideration of the last of the six substances of Jainism, known as *Pudgala*, or matter, which is illusory according to Vedanta, but a reality according to Jainism. However illusory the matter, it certainly does not come into existence from nowhere. No matter by what name we may ultimately decide to call it, it is something which cannot be ignored. Even if it be regarded as illusory, its reality is not open to dispute, since an illusion is not an absolute nonentity. Look upon it in any way you please, you have to recognize its existence, in some form or other, since that which is projected, thrown out, or otherwise brought into manifestation, must exist in some form or other before

the act, or process, of projection, manifestation, etc., takes place. There is no real creation, in the sense of a miracle, *i.e.*, a making of something out of nothing, except that of forms. Matter, however, is not form, but the material basis of all forms.

Closer scrutiny here also reveals the fact that there is no real conflict between the tenets of Vedanta and the doctrines of Jainism, except that the latter insists on calling things by their proper names, while the former is not very particular about the choice of words. Vedanta regards matter as illusory, not on the ground that it does not exist, but on that of its being the content of consciousness; while Jainism affirms its reality, not because it is not the object of knowledge, since it is described as *prameyatva*, *i.e.*, capable of being known, in other words, as the content of consciousness, but because it is eternal. Now, since illusion differs from delusion as an existent thing does from a non-existent one, the difference of opinion between the two great schools of thought vanishes when we make up our minds to call things by their proper names.

Jainism further points out that matter exists in six different forms, that is, as (1) *sukshma-sukshma*, or exceedingly fine, (2) *sukshma*, that is, fine, (3) *sukshma-sthula*, which is invisible to the eye, but capable of being known through some other sense or senses, (4) *sthula-sukshma*, like visible things, (5) *sthula*, *i.e.*, gross, as water, and (6) *sthula-sthula*, *i.e.*, exceedingly gross.

That these six kinds of matter exist, becomes evident when we look into the nature of the links, or chain of gradations, which exist between will and gross matter.

Since will cannot directly act upon gross matter, it follows that there must be several kinds of matter which are affected, one after another, in the voluntary activity of the *jiva*. These are the same as are spoken of as the Pra-nirvanic, the Nirvanic, the Buddhic, the Mental, the Astral, and the Physical kinds of matter in the Theosophical books.

There is another aspect of matter known to Jainism as the *karma-pudgala* ; but we shall go more deeply into this aspect when we come to deal with the theory of *karma*. It suffices here to point out that, as our thoughts and deeds affect our character, and create, or modify, the tendencies of the soul, *karma* must be recognized to be a force of some kind ; for it would be ridiculous to maintain that a thing can be affected by that which has no substantiveness, hence, existence. The *karmana*-body is the character of the *jiva* which changes, in each incarnation, in respect of particular traits, but which otherwise persists, as a whole, until destroyed by Right Faith, Right Knowledge, and Right Conduct, *i.e.*, by the practising of yoga.

The next question in connection with matter is, whether it is a single substance or composed of parts. The cinematographical view of the universe tends to suggest, at first sight, that matter might be one substance only, but if we probe a little deeper into its nature, we at once find that that view is confined to the faculty of simple Perception, with which intellect does not concur in this instance, on the ground that these pictures must be composed of parts, hence of divisible matter, or particles. If matter can be cut up into pieces, it must be made up of parts.

The difficulty arises only when we take our stand at the beginning of a supposed world-process, and, assuming the existence of materiality, as a given unit, try to find out how that unit could be cut up into atoms. Hence, Sankhya and other schools of thought have had to explain it as indescribable. We seem to get a great insight into the nature of things by working out the genesis of matter from a supposed source; but the moment we ask how it could come out of a place where it did not exist before, the whole edifice falls to the ground, leaving us with the infinity of particles, as before. The nature of these particles is immaterial; they may be pure vibrations, or vortices of a kind of ether, or anything else, but they certainly are not parts of an indivisible whole. We must, therefore, make up our minds to call matter as consisting of an infinite number of particles.

According to Jainism, matter is only the bundle of qualities. Qualities, or *gunas*, are those which inhere in substances, as materiality exists in all atoms, bodies, etc., of matter. It is not correct to say that qualities can exist by themselves. There are many qualities, but six alone are important. These are: (1) existence, (2) enjoyability or utility, (3) substantiveness, (4) knowability, (5) rhythm, or that which prevents one thing from becoming changed in essence, and (6) the quality of possessing some kind of form.

These are some of the general qualities. Besides these, there are particular or individual qualities which exist only in special forms, combinations, or individuals, such as snow-whiteness, lilly-whiteness, and the like.

A little reflection would show that the six general

qualities enumerated above exist not only in matter, but in all the six substances which render evolution possible, in the region of *Lokākāśha*. In addition to the above, each of the six substances, also, possesses its special quality, e.g., space has the quality of finding room for and holding all things. These general qualities, therefore, are to be conceived as the real substratum of matter and other substances which exist in space. Hence, matter ought to be defined as that which has a number of general qualities in common with other substances, and also as that which is composed of an infinity of particles, each of which is pervaded by the general qualities, as mentioned above.

Still greater light is thrown on the nature of matter, by the fact that it is possessed of the quality of enjoyability, or utility. *Jiva* is the enjoyer, and matter, the object of enjoyment; hence the relation between them is that of subject and object.

The common element between the subject and the object of enjoyment consists of special qualities, as for instance, the common element between the eye, which is the enjoyer of form, and its object is colour. Now, since the sense-organs are only the exteriorized faculties of the *jiva*, the elements which render enjoyment of all objects possible must exist in the constitution of the soul itself. But these can exist in the soul only as capacities for enjoyment, not as ready-made objects, as they do outside.

Here, also, it is apparent that the special qualities of matter, that is, sound, colour, taste, smell, heat and cold, correspond to the pleasure-extracting qualities of the *jiva*. Hence the difference between the positive qualities of the soul and the negative elements outside in the world,

is only in respect of form ; in other words, the power to vibrate of the *jiva* stands in the same relation to the vibrations of matter as does the subject of knowledge to the object to be known. This fully tallies with the view from the standpoint of Idealism, according to which matter is nothing but a bundle of sensible qualities. Jainism, thus, fully explains away the causes of the old enmity existing between Realism and Idealism, and brings them together on a common platform by its *anekānta* method of investigation.

Matter, then, consists of the sensible qualities, and is imaginary or real, according to the point of view from which we look at it. It is imaginary, in so far as it is the object of knowledge, but real on account of being eternal.

The eternity of souls as well as matter being established, it now becomes necessary to analyse the nature of their interaction. To understand this fully, we must turn our attention to the quality called *agurulaghutva*, which is defined as that property of substances which maintains them as they are, and prevents their being converted into other things. This is nothing other than the special rhythm of each substance which is maintained in its own form by the intensity of its vibrations, like the colours of light in a visible ray. Each quality has its own rhythm, and as the number of qualities in the universe is infinite, there is an infinity of rhythms as well ; although the number of their types enables us to reduce them to some kind of order, intellectually. When looked at as a rhythm, each thing has its own rhythm, in addition to the rhythms of those general qualities which enter into its composition.

From this point of view, the union of different qualities of substances results neither in the destruction of an old nor in the creation of a new *substance*, for that would be a miracle, but in the fusion of their elements into a new form.

Interaction between the substances of nature is possible only on the hypothesis that they possess certain quality, or qualities, in common, which attract them towards each other, and the modification of form and function require that two or more substances should become interlocked in each other's embrace, giving rise to a new set of qualities as the resultant of their compounding. It follows from the above that if substances are not capable of being fused together, they would not operate directly on one another, and that, the new qualities are developed or brought into manifestation by the compounding of substances.

Now, so far as the two principal substances of nature, namely, *jiva* and *pudgala*, are concerned, the affinity between them may be determined by the fact that the former is the knower and enjoyer of matter, which, consequently, is the object of knowledge and enjoyment. The relation between them is that of subject and object, which might also be called that of positive and negative, because of the two opposite aspects of knowledge and joy which the two substances present.

The relation of *jiva* and matter being determined, we may now enquire into the nature of the force which brings about their interaction. Obviously, knowledge is not that force, because one may know a thing without actually being compelled to be locked up in its embrace.

And, so far as the power of omniscience of the *Siddhātman* is concerned, the whole universe is reflected in His consciousness, as in a mirror, without involving Him in bondage, in the least degree. Thus, the force which brings about the interaction between *jīva* and matter can only be that which springs from their relationship in respect of enjoyment alone. But this depends entirely on the desires of the *jīva*, because matter can have no longing for enjoyment. Furthermore, the *jīva* is impervious also to this force by nature, since every *jīva* does not run after every kind of enjoyment, and also since he may give up sense-enjoyment altogether. It follows from this that interaction between *jīva* and matter only takes place when the former is actuated by a desire for the enjoyment of sense-objects. The principle of love and hatred of elements does not apply to matter and soul, because it is only applicable to the particles of matter which is a different kind of substance from soul, and also because love in the case of a conscious entity can only imply a desire on its part.

If follows from the above that the soul remains liable to be influenced by matter, only so long as it exists in a state of impurity. It is owing to the influence of material impurities that it wanders about in the *samsāra*, seeking perfection and joy. Itself the subject of knowledge, it wanders about like a query,—‘?’, trying to define itself, and, under the blinding influence of matter, again and again, identifies itself with its body. Its natural rhythm of freedom is consequently unable to assert itself, and undergoes all kinds of changes—the number of their types has been estimated at 8,400,000—in the course of

transmigration. When the *jivic* consciousness vibrates only in harmony with the rhythm of its physical personality, it can only extract such pleasures from life as are possible to a *jiva* vibrating at that low level. The joy of life increases as it raises the tone of its rhythm to higher potencies, the most perfect of which is called the Tirthankara, or God-rhythm.

To enable the *jiva* to attain to his natural perfection is the object of religion, which Jainism proceeds to accomplish in a thoroughly scientific manner. It is obvious that neither Dogmatism nor Mysticism has a right to a scientific validity or origin, and that nothing but science can be relied upon to produce immediate, certain and unvarying results. Jainism deals with the subject of enquiry, under the following seven heads, namely, 1, Living substance, 2, the non-living substances, 3, the inflow of matter into the soul, 4, bondage, 5, the checking of the inflow, 6, the removal of matter from the soul, and, 7, the attainment of *moksha*, or freedom. Some *Acharyas* add virtue and vice to these seven categories, but it is a mere question of convenience.

Of these seven divisions of knowledge, the first two and the last have already been fully dealt with. We shall now proceed to deal with the remaining four briefly.

In connection with the subject of inflow of matter into souls, it is to be borne in mind that they are involved in ignorance from beginningless time. If it were otherwise, we should have either a creation of souls, or the descending of a perfect *Jiva*, i.e., God, to enter into crippling relations with matter, to His own

detriment. But both these propositions are untenable in philosophy. A third alternative which may be put forward is that the *jivas* are locked up in some air-tight compartment, and that a certain number of them is sent out to the world, from time to time, to undergo evolution. Here again the question arises: is this air-tight compartment full of pure souls, or of those in the bondage of matter? The former alternative is untenable, because the soul in its natural purity is a God, and cannot be kept locked up anywhere; but the latter directly supports our case, and points to Nigoda as the store-house of unevolved *jivas*. It is thus clear that no beginning can be ascribed to the bondage, hence, the negativity, of souls. The effect of negativity is that souls become liable to be influenced by matter, from which they constantly try to extract joy, according to their capacities. This leads to the fusion of soul with the subtle particles of matter, in a manner resembling the process whereby gaseous matter becomes converted into water. The result is that as the air loses its freedom in consequence of becoming converted into water, so does the soul feel helpless in the clutches of matter.

The next thing to be known is the method of checking the inflow, which, in the light of the observations already made, does not present any difficulty. Desire is the cause of all troubles, and it is desire which is to be given up. Renunciation of desires would, of necessity, prevent the fusion of further material particles with the soul.

The inflow of fresh matter being checked, the next step is to remove the existing bonds, one by one, so that freedom might be obtained. This is achieved by making

the will positive, so as to enable it to get rid of the existing particles of matter, till all the bonds are broken and perfect Freedom attained. The principle that knowledge is power is fully applicable here, since knowledge of the nature of substances, of the mode of their interaction, and of the consequences which result therefrom, is the only means of making the will positive, that is, self-conscious. In particular, it is the knowledge of its own godly nature which enables the soul to shake off its lethargy and negativity.

Such is the scientific method of emancipation which Jainism lays down for the guidance of those who are anxious to obtain liberation; and it is noteworthy that it furnishes a complete explanation of the Biblical text: "Ye shall know the truth, and the truth shall make you free." Theology may be inclined to think that it is the knowledge of the glory of Jesus which the text refers to, but the interpretation is devoid of all scientific merit, since there is no causal connection between the knowledge of the prophet of Nazareth and the redemption of the soul. The force which keeps us enchained is that of our own desires, and none but the individual soul alone can control its desires.

It only now remains to deal with some minor points, including the law of causality, before closing this chapter.

So far as causality is concerned, its idea has been so much confounded by the use of technicalities in modern times that one finds it a relief to rely upon the voice of common sense, in preference to the learned discourses of metaphysicians. Introspection reveals the fact that mind

has a tendency to look out for the cause or causes of every event, and declines to believe that the relationship of cause and effect does not govern the whole range of occurrences in the world. This is one of the senses in which the word causality is employed. Besides this, causality also implies the action of energy upon matter, as in the melting of snow by the rays of the sun. In this instance, the rays of the sun are called the operative and snow the material cause. There is another significance of causality which implies the idea of an agent, as a potter is said to be the cause of the pot which he makes out of clay. The principle of causality, however, depends on the existence of matter and energy and their coming together in one place and at one time. Hence, when we look out for a *causa causans* in place of the things on which causality truly depends, we must find it self-contradictory.

In respect of the world-process it is to be further observed that the evolution of the *jiva* proceeds from the lowest to the highest types of rhythm, not in the precise order which a careless perusal of the doctrine of the Fall would suggest. That legend is useful only in so far as it points out the power lying latent in the soul, in the same sense in which Vedanta teaches 'That thou art,'—which is not to be understood as meaning, 'That has become a *jiva*,' but only 'thou may become That, for thou art That already in essence.' The evolution of the psychic faculties, the mind, intellect, etc., can be now definitely pointed out to consist in the removal of material impurities from the soul, not in the formation of material bodies for their development, as some of

the non-Jaina schools of thought would inculcate. The *jiva* is the subject of knowledge, that is, the knower, hence its powers as such are eternal ; but it is lying in a state of impurity on account of the taint of matter ; and it is the removal of the material particles which enables its hidden powers to come into manifestation, not the absorption of matter. As a mirror does not reflect any object when its surface is covered over with particles of dust, and as the removal of matter from, and not the putting of an additional coating of dust on its surface, is the means of restoring to it its reflective capacity, so does the consciousness of *jiva* remain unreflecting, as long as material impurities lie on its surface and are not removed from it. Mind, intellect, *ahankâra* etc., would then appear in the course of evolution, which is the process of removal of impurities from the *jiva's* consciousness.

The confusion of thought here also has resulted from the lack of precision. Since a perfect God cannot fall from His sublime status, evolution of *jivas* must be taken to proceed in the Jaina sense. But as the *jivas* are at various stages of evolution and as there are periodic cataclysms, in the cosmic evolution, owing to the movements of the heavenly bodies, the *jivas*, which reappear in the world, on the restoration of order, after the cataclysmic disturbances, would of necessity start on their further evolution from where it was interrupted. From cases of this kind, some people have been led to infer that a perfected God is liable to experience a 'fall' in status. But this is quite wrong.

The author of the legend of the 'Fall' did not intend

to suggest that a perfect God had fallen into the state of wretchedness and sin, but that the story was to be taken as a reminder of the latency of godly virtues and power within the soul. Hence the jiva who, having attained to human status, does not try to manifest its divinity, but becomes absorbed in the pursuit of sensual gratification, may truly be said to experience a fall. It is the employment of intellect to pander to the animal passions and carnal appetites which constitutes the fall. Man is a thinking being and has the ideal of greatness put before him, but when he discards it in favour of a brute's existence and falls from the position of the thinker to that of the sensualist, he experiences a fall from a higher into a lower status. It is with difficulty that one obtains birth as a man, in the course of evolution ; but having obtained it, if he again lives the life of a brute, there is no better word for it than ' Fall '.

According to Kapila, the founder of the Sankhya philosophy, evolution is really an involution, in the first instance, so that the Purusha, *i.e.*, pure Spirit, first of all descends into matter, and becomes ensouled in it, evolving out the organs of *ahankāra*, intellect, etc., etc., one after another. But this, as we said in the last chapter, is untenable ; since absolutely no reason can be found for the descent of an Omniscient Being into matter, to undergo the pain and suffering of an unimaginably prolonged bondage. Besides, the Sankhya philosophy, though based on the hypothesis of an alternation of cycles of manifestation and destruction of the universe, nowhere accounts for the souls which remain unevolved at the end of a world-cycle, nor for those who attain

eternal emancipation. The latter cannot become involved in transmigration afresh, and must exist somewhere freed from the trammels of *samsāra*; and the former cannot disappear from existence altogether. Their nature would prevent them from rising to the *Siddha Sila*, so that they must remain somewhere in the *samsāra* itself. This fact alone would suffice to show that the system of Kapila, which, in other respects, is undoubtedly one of the greatest systems of philosophy the world has known, is, at its best, only one-sided and incomplete.

Moreover, it is permissible to ask, what might be the significance of Purusha? Is it a quality, or being? If the former, it cannot exist by itself, since qualities require a substratum of substance to inhere in. If the latter, that is, a being, is it an unit, in the ordinary sense of the word, or in that of the Godhead? In the second case, the conclusions already drawn by us would follow; but in the first, it is inconceivable how a single being could multiply himself infinitely. The only other way to describe him is to say that he is pure consciousness, and, as such, conscious at every conceivable point in his infinite form, but in that case, every conscious point would be a being and have his knowledge separate*

* Cf. the following from the pen of Pandit Sitanath Tattwabhusana in 'The Aspects of Vedānta':—

"I have, in some of my writings, referred to the phenomena of sleep and re-waking and forgetting and recollecting as having very important bearing on the philosophy of mind, and as facts from which our old Vedantists drew the legitimate conclusions. I shall now show how these phenomena help in solving the problem of re-incarnation. It seems to me that, in relation to this problem, they have a double bearing (1) they prove the continuance of the contents of

from that of every other such being, though possessed of the potential perfection and fulness of *Jnana* which is the very nature of consciousness. This not only does away with the necessity of one all-knowing soul, but actually amounts to saying that the conception of the Purusha in the Sankhya philosophy, which does recognize an infinity of souls, is only that of the sum-total of a large number of individuals.

the individual consciousness, with all their variety and limitations intact, even without the instrumentality of the body, and (2) they show the necessity of the body for the re-manifestation of these contents after their suspense in death. In profound dreamless sleep, our individuality, or rather the manifestation of individual life, suffers a partial suspense. The wave that constitutes it, seems to return to the ocean. But this temporary suspense of individuality is not a merging, not a total sublation, of difference. The contents of every individual life are maintained intact,—in all their fulness and distinction. There is no loss and no mingling. When the time comes, each individual starts up from the bosom of the Eternal, the ever-waking, with its wealth of conscious life undiminished, with its identity undimmed. Every one gets back what was his own and nothing but his own. There seem to be separate chambers in the Eternal bosom for each individual to rest soundly and unmolested. Now, this fact seems to prove that the contents of our conscious individual life can exist in the Eternal Consciousness, with their totality and difference intact, even in the absence of the body and its organs. However instrumental our brain cells and other organs may be in the reproduction of the contents of Consciousness in the state of re-waking, they cannot explain their persistence in the hours of sleep; far less they can be identified with those contents. It is not the body—not the brain—not the nerves, that can be identified with those contents. The contents of consciousness can be retained, only in a conscious being. To say that they can exist in an unconscious form,—in a so-called 'sub-conscious' region—is to be actually guilty of a contradiction. Thoughts can persist, can retain their essence and identity, only in a thinking being remaining conscious.

The same argument applies to the conception of Brahman of Vedānta, which is pure consciousness, and must be conceived, as such, to be conscious not at one particular point alone, but at all conceivable points in its infinite extent. If we say that it is conscious only at one point, we destroy the possibility of consciousness in all beings in the world; but this is absurd, because it contradicts the very foundation of experience.

The analysis of the world-process from the two different points of view has conclusively established the fact that all that there is of evolution is confined to personality. At every moment the ego involved in the *samsāra* thinks itself to be a different being, if for no other reason than that it is a moment older than it was in the preceding moment. Personality, thus, is the sum-total of the past notions of the self *plus* something added to, or rather absorbed and appropriated by it in the present. Evolution, then, is applicable, not to Consciousness itself, but to its contents, that is, to ideas.

and self-identical in the midst of change. The reproduction of such in us as 'I am the same being now that I was before,' 'this object is the same that I saw yesterday,' 'this idea is the same that occurred to me before I slept,' and so on, implies that during the temporary lapse of individual life these ideas are retained as ideas and not as anything else in the very Being, who is the basis of our very lives, a Being who is thus seen to have an eternal, unchanging, ever-conscious aspect of his nature, besides his intermittent manifestation as 'our' consciousness. As Sankara says in his commentary on the Brahmasūtras, II. 2, 31, 'Unless there exists one relating principle in the past, present and future, one which is unchangeable and sees all things, the facts of remembrance, recognition, etc., which depend on mental impressions requiring space, time and occasional cause, cannot be explained'."

Now, because Consciousness is eternal and a state of being in which the substance and the attribute, or organ and function, coalesce, the power of cognition which is its eternal function is not affected by evolution, in spite of the fact that the Self is known each moment to be different from all the past and the present aspects of its personality.

There are two elements in the act of knowing which are present before the mind ; firstly, the knower whose presence is felt rather than sensed, and secondly, the thing known. The first again is composed of two elements, namely, the substance and the idea of the self, of which the former is the unchanging substratum of being, and the latter the impression of personality. In the ideas, 'I am a man,' 'I am rich,' 'I am healthy,' etc., the 'I' alone is the unchanging substance, or substratum of being, but the attributes manhood, richness, health, etc., are ideas borrowed from the body and superimposed on the substance of being. They linger in the mind till the self is known as pure Consciousness, when the true *Jnâna*, i.e., the knowledge of the self being Consciousness itself, replaces the erroneous notions of all other personalities, and the fusion or the merger of the knower and the known is effected in the consciousness of the soul, putting it for ever beyond the reach of evolution and *samsâra*.

The knowing nature of the soul, thus, remains unchanged throughout, for that which is unchanging cannot be subject to modifications ; but its ideas of itself are liable to change from moment to moment.

If we would study the phenomenon of dreaming, we

would find ample confirmation of the view enunciated above, for the complex personality of the dream-image of the dreamer is the resultant of the notions temporarily superimposed on the normal idea of the self. Analysis would show that in each instance a particular feeling which happens to be uppermost in the mind of the dreamer, for the time being, determines the personality of the dreamer and the type of dream.* If we remove

* Obviously, the end of perception throughout the phenomenal existence, whether dreaming or waking, is the same, namely, action. So far as the waking life is concerned, Bergson's excellent analysis puts the matter beyond doubt. That the same is the case in dreaming, also, becomes clear on a little reflection. During the waking state the end of action is the solicitude for the welfare of the soul or its physical body, and the adjustment of its relations with other bodies in the world. But in sleep the mind becomes far more deeply conscious of its connection with the body than in the waking state, and is then compelled to receive and be influenced by stimulating impressions originating in parts and changes of the body of which it is unconscious in the waking state (Strumpell, quoted by Prof. Sig. Freud in 'The Interpretation of Dreams'). The consciousness of the sleeper, during sleep, is free from the worries and anxieties which absorb his attention during the waking hours, so that many of the movements which pass unnoticed during the day, impinge on his consciousness with great force. There is also the natural wish to sleep which has to be got over. Hence, slight sensation of warmth is felt as walking through fire, and so forth. If the stimulus continues, attention is finally roused from the lethargy of somnolence into activity, to remove the cause or causes of irritation; otherwise the dream comes to an end, and the sleeper lapses once more into the deep-sleep state without actually waking up.

As regards the distortion of the original stimulus into the dream content which is often unrecognizable, Prof. Sig. Freud maintains that

"the dream activity is under a compulsion to elaborate all the dream stimuli which are simultaneously present into a unified whole. ..

a corner of the sheet covering him and allow cool air to play on a part of his body, the sleeper, if he does

When two or more experiences capable of making an impression have been left over from the previous day, the wishes which result from them are united into one dream ; similarly, an impression possessing psychic value and the indifferent experiences of the previous day are united in the dream material, provided there are available connecting ideas between the two. Thus the dream appears to be a reaction to everything which is simultaneously present as actual in the sleeping mind....The stimuli which appear during sleep are worked over into the fulfilment of a wish, the other component parts of which are the remnants of daily experience with which we are familiar*The dream is the guardian of sleep, not the disturber of it.* Either the mind does not concern itself with the causes of sensation, if it is able to do this in spite of their intensity or their significance, which is well understood by it ; or it employs the dream to deny these stimuli ; or, thirdly, if it is forced to recognise the stimulus, it seeks to find that interpretation of the stimulus which shall represent the actual sensation as a component part of a situation which is desired, and which is compatible with sleep. The actual sensation is woven into the dream *in order to deprive it of its reality.* The correct interpretation, of which the sleeping mind is quite capable, would imply an active interest and would require that sleep be terminated: hence, of those interpretations which are possible at all, only those are admitted which are agreeable to the absolute censorship of the somatic wish.....It is, as it were, confronted by the task of seeking what wish may be represented and fulfilled by means of the situation which is now actual."

This is one class of censorship which distorts the actual stimulus into the phantastic content of dream. The other kind consists in education or conscience. Freud maintains :

" Wherever a wish-fulfilment is unrecognisable and concealed, there must be present a feeling of repulsion towards this wish, and in consequence of this repulsion the wish is unable to gain expression except in a disguised state.....We should then assume in each human being, as the primary cause of dream formation, two psychic forces (streams, systems), of which one constitutes the wish expressed by the dream, while the other acts as a censor upon this

dream at all, would dream of scenes in the Alps, with falling snow and intense cold, etc.,—all details of the

dream wish, and by means of censoring forces a distortion of its expression."

Since nothing but a wish can impel our psychic apparatus into activity, there is nothing surprising in the statement that all dreams are connected with the fulfilment of some wish or other. Perhaps, it is not altogether justifiable to think that every dream is an actual dramatization of the fulfilment of a wish. The dream of the death of the parent of the same sex as the dreamer, which seems very common in infancy, and which Freud takes to be the fulfilment of the infantile love for its sexually opposite parent, stops short with the removal of the obstacle to the realization of the primary sexual wish. It would be more correct to say that there exists a close connection between the laws of reverie and dream, and that the mental processes of the daily thought of waking life are carried on during the hours of sleep, so that the train of the child's thought about the removal of the obstacle to its infantile love leads it to imagine the death of one of its parents during the dream, just as it might occur to it during the thoughtful moments of waking life. In some cases, this train of thought is carried on most perfectly during the hours of sleep, as is borne out by the extraordinary ease with which some persons have been able to solve complicated problems of various sorts, which had defied solution, during the waking moments. A significant observation of Freud himself corroborates this view. Says the learned professor :—

"I am compelled also to contradict the assertion that our waking psychic life is not continued in dream, and that the dream instead wastes psychic activity upon a trifling subject matter. The opposite is true : what has occupied our mind during the day, also dominates our dream thoughts, and we take pains to dream only of such matters as have given us food for thought during the day."

The subject of visions, too, is intimately connected with that of dreams. They both agree in so far as they are the creations of imagination, but differ in respect of the stimulus which occasions them. An ordinary dream owes its existence to one of the three causes, namely, (1) the objective stimuli coming from without, i.e., from objects outside the body, (2) the bodily sensations, i.e.,

dream tending to emphasize the fact that a feeling of cold is present to the mind. Similarly, if the heart happens to be weighted down by the hand or by anything falling on it, the sensation excited by pressure gives rise to a feeling of fear, and leads the creative imagination to picture scenes in which accent is laid on that feeling. Thus, it is the feeling which determines the types of our dreams, and the differences of scenery, in dreams of the same type, are probably due to the difference in the quality, or the intensity, of the feeling itself, *e.g.*, when the pressure on the heart is less,

sensations originating in some bodily organ, and (3) such of the subjective psychic thoughts, as may be intense enough to lend their colouring to the aggregate of the bodily feelings. Hence, all ordinary dreams are tinged with the consciousness of the intimacy of connection between the psyche and its physical encasement, the body. But mind, at times, also, rises above this form of consciousness, and whenever it becomes imbued with the notion or rather the belief of its non-identity with its body, the holier thoughts which spring up on account of its freedom from the grossness of bodily relations, raise it up to higher regions of existence, and the joyous feelings and emotions of the soul, born of these holy thoughts, predominating over the ideas of flesh, become dramatized into visions of glory and power. The soul then enjoys the company of gods and brings into manifestation the innate knowledge which is its birth-right. Many of these visions come true in the future career of the soul, because they originate in the Subjective Mind which is all-knowing and creative. The rules for the interpretation of dreams, for the foregoing reasons, apply *mutatis mutandis* to the interpretation of visions as well, and in each instance it is a question of finding out, not so much the stray ideas which have contributed to the formation of any particular dream or vision content, as of the paramount feeling which marks the entire effect produced. It is thus possible for the follower on the path of spirituality to gauge the progress of the soul, and for a neuropath to discover the condition of the organism, by means of dreams.

there would be less fear, and the resultant dream would also be less frightful in its aspect. Dreaming is the result of withdrawal of attention from the physical world. In deep sleep, the ego withdraws itself away from the planes of action and sensation both, although it still remains within call. Hence, when an antagonistic sensation opposes the state of tranquillity and repose, will re-acts on it and rouses the individual consciousness into activity by forcing the feeling down on to the plane of understanding, which gathers it up in the moulds of its thought forms, thus enabling the soul to perceive its feelings in a pictorial way.

Now, the function of intelligence in the body is to preside over its actions so as to preserve it from harm ; but, generally experience renders its vigilance unnecessary, whenever and wherever the surroundings are familiar. When its vigilance is not needed for adjusting the relations of the body with other bodies in the universe, it turns away its attention from the outside world, and, like the captain of a ship, leaves the bridge when the danger is over. The management of the affairs is then left in the hands of the involuntary system, as in sleep. The automatic rhythm of habitude is sufficient, under such circumstances, to carry on the routine work. The automatism of will itself then acts as a sentinel, and mounts guard over the system, so that when any discordant element tries to penetrate into the organism, or when danger is imminent, it offers resistance, and thereby creates sufficient disturbance to attract the attention of intelligence, which again mounts the bridge to take the direction of events in its own hand.

The above is a somewhat metaphorical description of what actually takes place in the system. In reality, will itself becomes transformed into reason on being disturbed, like a person roused into activity from the torpor of sleep.

The translation of feelings into ideas is also brought about without any effort in that direction, for every type of feeling is a kind of rhythm of will, which, acting on matter, imparts forms to it. Hence, the more complex the type of feeling, the richer the idea in detail. Plato's archetypal ideas are nothing other than the types of the different rhythms, or qualities, of life, *i.e.*, will. Hence each of them is only one of its kind, though capable of producing an infinity of 'individuals', that is, forms, in conjunction with matter.

It is thus clear that it is the feeling alone which pours down as a current into the region of understanding and is there translated into forms. The ego of the dreamer remains unchanged throughout, except to the extent that it attributes to itself the particular feeling which causes the dream, and thinks 'I am afraid,' and so forth. Here also we are entitled to conclude that the evolutionary flux is confined to ideas and states, not to the six substances of existence. All that is accomplished in the course of evolution is not the creation of any new substance, or quality, but simply the manifestation of that which was unmanifest; in different language, the turning of the potential into the actual. Rightly understood, the two views of the universe, namely, that from the standpoint of Idealism and that of evolution, are mutually complementary, and, taken together,

furnish us with a complete explanation of being and becoming.

To sum up, the elucidation of the mystery of Existence has led us into the profoundest secrets of metaphysics, and religion. Looking into the nature of the world-process, we have seen how each theory set up by the leading schools of Thought is but a partial view of the whole subject, which is dealt with in its entirety in Jainism alone. Thus, Vedanta, while endeavouring to furnish the *raison d'être* of the process, fails to describe the mechanism of Maya and the nature of the material necessary for the manufacturing of the visible universe. Its definition of Reality is also somewhat involved, and not definite enough to enable the reader to escape from the metaphysical pitfalls which abound in the region of Maya. Buddhism, too, commits the same blunder. Its grasp of the principle of activity is truly superb, but there ends all its philosophy. The theory of Ideas, likewise, meets with no better success, and by itself is quite inadequate to explain the world-process. When we turn to the Bible and the Holy Qur'an we encounter the same difficulty ; these sacred books have nothing more to offer than mysticism and dogma which reason is heartily sick of by this time. As regards the speculations of European philosophers, they avowedly do not go to the root of the matter, and wherever they pretend to do so, they are easily seen to be incomplete and one-sided. Materialism, of course, has hardly a leg to stand upon at the bar of philosophy, and we pass it by accordingly.

We thus turn away from every door with disappointment, and enquire of Jainism whether it has any

satisfactory solution of the riddle which has baffled every one without exception. It at once introduces us to its six Realities, without whose aid nothing but confusion can be created. Their nature, properties, and modes of working have already been sufficiently discussed. It is for the world to judge whether it does or does not satisfy the natural human thirst for a perfect understanding of the world-process, in conformity with the strictest demands of reason.

With the aid of its most exact metaphysics, Jainism enables us to comprehend, in the fullest possible measure, how that which may be called mind from the standpoint of Idealism is a composite Substance, how its six aspects are eternal, and how they produce the entire universe, or if that expression be more agreeable, the whole series of the infinity of universes, by their eternal interplay. Jainism also enables us to unravel the meaning of myths and other sacred traditions, and, on account of the many-sidedness of its philosophy, is the sole means of establishing the truths underlying all creeds, each of which, in so far as the particular point of view from which it starts is concerned, is undoubtedly correct, but inexplicable from all others. In short, Jaina philosophy alone furnishes a common platform where all other creeds may meet, and grasp each other's hands, in the sincere grip of friendship.

The value of philosophy as the only means of salvation cannot be exaggerated. Myths only throw us into the quagmire of superstition, and mysticism produces intellectual fog and mist. It is clear thinking alone which can lead us into the region of Light and Life, for

which every soul is athirst. History shows how truth entombed in the sepulchre of myth and legend is soon lost to view and replaced by unholy superstition and purblind bigotry, so often mistaken for faith. The purpose these myths serve is great, but when all is said and done, they are useful to him alone who can understand their significance. The soul is hankering after the realization of the great Ideal of Perfection, that is Godhead, but the theologians have nothing better than mystic and misty dogmas to console it with. They have nothing but pieces of stone to give in place of the bread that we ask. The realization of Godhead requires the conception of Truth, *i.e.*, the Ideal to be attained, and the knowledge of the means to attain it with, in the clearest possible way. That mythology, which is nothing if not the labyrinthine maze of obscurity, can ever help the unphilosophical in the elucidation of Truth and clarity of thought, is beyond conjecture. It follows from this that religion can only benefit where it is conducive to precise and clear thinking. The attempt to educate the masses by means of myths and legends has been given a sufficient trial, but it has only gone to make men irreligious at heart. It is high time now that Truth was imparted to them in its pure undisguised form. When we approach religion as humble seekers after truth, and not in the spirit of bigotry or conceit, it will be seen that Jainism stands unrivalled among the systems which claim to impart the truth.

CHAPTER XI.

THE COMING OF THE MESSIAH.

*دیکھ اگر دیکھنا ہے ذوق کہ وہ پردہ نشین - دیدہٴ رزون دل سے ہے دکھائی دیتا

"The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs: heirs of God, and joint-heirs with Christ; if so be that we suffer with *him*, that we may be also glorified together."—*Romans, VIII. 16-17.*

The coming of the Messiah, the Saviour, is an event on which stress is laid in every rational religion, and Christianity is no exception to the rule. The question is, who is the Messiah, and how and in what manner would he come, and in what way would his coming benefit man.

Now, we saw in an earlier part of this book that there is no power which can confer happiness on the soul, if it happen to be barren in itself. Happiness is not to be culled from the external surroundings of the individual; for it is the emotion of Joy which arises in consciousness when it is no longer obsessed with the notion of the other-than-itself. Such being the case, it is inconceivable how any external Messiah can be of any lasting or permanent service to the soul. The coming Messiah, therefore, must spring up in the soul itself from within. The Soul, freed from the taint of its wrong beliefs, is the Messiah itself, since no outside agency can help it on the

* "If thou wouldst, O Zauk, behold that glorious one behind the Veil,

"Then peep through the hole in thy heart."

path of redemption. The sight of the Messiah which so many pious people are looking forward to, would thus mean neither more nor less than a vision of their own Soul. In this sense alone is it possible to put any sensible interpretation on the statement of Jesus: "Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom" (Matthew, XVI. 28). Any other interpretation would make it a piece of falsehood. The use of the word 'some' indicates that the sight was not one open to all alike, and, therefore, not an historical event in the physical world. Nor was the spectacle timed to happen on or about the 'Judgment Day'; for it was to be witnessed during the lifetime of some of those who stood by at the time.

What Jesus meant was the consciousness of one's own soul as the great and glorious Self, and the enjoyer of bliss. For, it is the vision of one's true Self which is the immediate cause of redemption, not that of another, of however exalted a position.

It was pointed out in the seventh chapter of this book that yoga aimed at securing the vision of God for the yogi. We did not then enter into the intricacies of the process which leads to God-vision, but the time has now come to describe it in detail.

When the yogi has mastered the eight steps of yoga which are described in the chapter on yoga, and has no longings left in his mind for sensual enjoyments, he is qualified for the vision of the Lord.

Now, the seer is not the eye, but the soul; for the eye is an obstruction to its unlimited vision, being attuned

to a certain type of vibrations alone. This seer is the dweller immortal in the body, and not the body or the sense organs. Hence the Upanishad teaches: "Here within the heart is a cavity; therein he resides who is the Lord of the universe" ('Philosophy of the Upanishads,' p. 169). It is the vision of the Dweller in the cavity of the heart which is to be secured for emancipation. But this is impossible till the veils of matter covering the Atman and obscuring its vision are not torn to pieces. The process of Self-perception consists in the withdrawal of attention from the outside and the throwing back of will on itself, in which the organs of sight also play an important part. In the normal condition, the 'eyes' are turned outwards, and enable us to perceive external objects only, but, at times, they also converge slightly upward and inward, as in the attitude of prayer; and when they do so, we are enabled to see visions. How this happens is not difficult to understand. The peculiar upward, inward convergence of the eyes disengages the attention from the physical plane, and makes it penetrate the veils of finer matter, the astral, the mental, etc., etc., as they are called by the Theosophists.

The Yogi aims at throwing his converging gaze inwardly with the full force of concentration he is capable of, till it is fixed on, what is known as, the pineal gland in the brain. The pineal gland is an organ the function of which has not been understood by physiologists as yet, but which, according to the Yogis, is an incipient eye. This 'third eye', when developed, enables them to look into the cavity of the heart, which is the abode of the Lord. Remembering that vision is not in the eye

but in the mind, the version of the Yogis, when put into simple language, means that when by controlling the mind one prevents its outward flow, and throws it back on itself, it sees the Atman in the cavity of the heart, face to face. The point at which the outward flow of the tide, or current, of perception can be checked is the pineal gland, described as the undeveloped third eye by the Yogis. By the time the Yogi has acquired the power of fixing his attention on the pineal gland, his eye-balls become accustomed to turn the angle and remain steady in the attitude of internal introspection, without feeling strained.

Exactly in the proportion in which the Yogi's power of concentration gains in intensity, does his consciousness of his physical body decrease, and when the intensity of concentration is able to force the tide of perception back into the cavity of the heart the small remnant of the consciousness of the external form which might be still lingering in the mind, is completely destroyed for ever, and the soul is seen face to face in its full glory. This is the delight of the God-vision of the earnest devotee, and the joy of seeing the Lord of the mystic. The Shiva Samhita thus describes an earlier stage of this process:—

“When the yogi thinks of the great Soul, after rolling back his eyes and concentrates his mind to the forehead, then he can perceive the lustre from the great Soul. That great yogi, who even for a moment has seen the beauty of the Omniscient and all-pervading Soul, frees himself from sin and attains salvation.”

Thus, when by the supreme effort of his will the Yogi throws his concentrated gaze to penetrate beyond the last veil of illusion, or matter, so as to be able to contemplate his Soul, in its naked effulgence, his body is

consumed by the flame of his own will, and his soul, freed from all kinds of matter and bodies, at once rises up to the abode of Perfection and Bliss, as explained in the last chapter. Here the illusion comes to an end and the phenomenal ceasing to obsess the consciousness, the Noumenal alone remains. Hence, he can no longer come back to the world of men to relate his experience.

It is in this sense that the Lord is made to say:

"Thou canst not see my face: for man shall not see me and live"
(Exodus, XXXIII. 11).

The passage:—

"The Lord spake unto Moses face to face, as a man speaketh to a friend" (Ex., XXXIII. 19).

does not contradict this view, inasmuch as it refers to an earlier stage of the process, when concentration on the nervous centre in the forehead, as described in the quotation from the Shiva Samhita, enables the aspirant to behold only the reflected image of the soul, called the 'lustre from the great soul.' This 'lustre from the great soul' is described in certain scriptures as the arch-angel, as will be shown later on.

We are now ready to enquire into the significance of the statement of Jesus about the coming of the son of man. About the time the 'prophecy' was uttered, it was the idea of the chosen twelve that the 'kingdom of God should immediately appear' (Luke, XIX. 11). To remove this impression, Jesus spake the parable of the nobleman who gave some money to each of his ten servants and left for a far off country. When he returned home from his journey, he called for the accounts of their investments. All the servants except one had employed the moneys entrusted to them profitably, but

that one had not. The good servants were rewarded, but the wicked one was made to refund what he had received. This parable was spoken to illustrate the principle that 'unto every one which hath shall be given; and from him that hath not, even that he hath shall be taken' (Luke, XIX. 12-26). The kingdom of heaven multiplies like money; it comes not as a physical or historical fact.

On another occasion Jesus declared: "If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him" (John, XIV. 23). Here is the key of the situation. Christ will come to each and every one who keeps his word, and will take his abode with him, and because the Father loves whomsoever the Son loves, the Father will also take up his abode with him. Jesus could not have meant that he would come back, as Jesus, into the world from heaven. How could he bring the Father with him? Again, how could the abode be taken, regardless of time and space, with each and every devotee all the world over? The truth is that the kingdom of God comes not with observation, for "behold, it is within you" (Luke, XVII. 21).

When sending out his disciples to preach the gospel to the 'lost sheep,' Jesus prophesied: "Verily I say unto you, ye shall not have gone over the cities of Israel, till the Son of man be come" (Matthew, X. 23). Now, this prophecy is just as important as the one which is under consideration. The question is, has it been fulfilled? That it did not refer to Jesus does not admit of doubt, for Jesus was already there with them, and

had not to come from anywhere. Therefore, if we are to interpret the expression, the Son of man, as referring to Jesus, this prophecy did not and could not come off; in other words, it was a piece of information of a past event gratuitously furnished in the future tense. But if we read the expression in the sense of the quickening of the germ of Godhead within men, its sense not only becomes clear but most appropriate also. As St. Paul says, as many as are led by the spirit of God, are the children of God (Romans, VIII. 14). What more appropriate for the Master when sending out his disciples to preach the gospel to the people, than to encourage and inspire them with the hope that they would see the signs of the unfoldment of the germ of Divinity among men, before they got half way through their work.

In determining the nature of the prophecy about the coming Messiah, the first question which naturally arises is about its authenticity, since impartial Biblical scholars have decided to call it a subsequent interpolation. Perhaps the endeavour to make the statement as much repugnant to history as possible by the introduction of the symbolism of the holy city in the midst of the messianic observations, on the subject, is, more than anything else, responsible for the doubt that has prevailed amongst the unprejudiced section of the Biblical scholars about its authenticity. This circumstance, however, only tends to fix the date of the gospel, and leaves the question of its cash-value untouched. The words used by (Luke, XXI. 20): "And when ye shall see Jerusalem compassed with armies, then know that the desolation

thereof is nigh," inserted in the middle of the chapter, are the most significant, and furnish the main argument against the authenticity and genuineness of the passages under consideration. In our opinion the siege of Jerusalem has nothing to do with the genuineness of the 'prophecy', inasmuch as Jerusalem is a time-honoured symbolism for the human body. Besides, most of its verses are so full of the spirit of truth and remarkably Jesus-like that they carry the stamp of genuineness with them. And, if we add to this the fact that true philosophy furnishes a complete explanation of the so-called prophecy, and explains away the discrepancies which abound in the orthodox interpretation, the conclusion is irresistible that the idea of forgery cannot be entertained for a moment in connection with it.

The statement made by Jesus can be very easily understood. He was asked as to the signs of the coming of the Son of man, *i.e.*, of the kingdom of heaven. That these two expressions, 'the Son of man,' and the 'kingdom of heaven,' were used interchangeably, in the same sense, is rendered clear by a comparison of such verses as Mark, IX. 1, Matthew, XVI. 28 and X. 7, and Luke, IX. 27. To begin with, Jesus warned his followers not to listen to the false prophets and christs who would arise in the external world, from time to time. This, as a matter of fact, would also go against Jesus himself, should he ever feel inclined to come back to the world. As to the signs of the coming of the Son of man, they were told to wait patiently for them. They would see wars, famines, persecution of the righteous, and all sorts of other calamities

on the earth, but they must patiently possess their souls (Luke, XXI. 19), for the end is not yet (Mark, XIII. 7). They must wait and watch like the good servant for the coming of the master, for no one knoweth when he would come (Matthew, XXIV. 46 and 47). It is a wicked servant who turns away from the path of rectitude and ill-treats his fellow-servants, because of the delay in the coming of the Lord (Matthew, XXIV. 49). One who desires to enter into the kingdom of heaven must, therefore, constantly remain on the alert, for no one knows of the day or hour when his opportunity will come, 'not even the angels of heaven, but the Father only' (Matthew, XXIV. 36).^{*} When there be signs in the sun and the moon and the stars, and the very powers of heaven seem shaken, then will appear the sign of the Lord, like a flash of lightning, which, while shining in one part, illumines the whole heaven; then shall be seen the "Son of man coming in a cloud with power and great glory" (Luke, XXI. 27). 'Thus shall it be in the day when the Son of man is *revealed*' (Luke, XVII. 30). Then one may lift up his head, for his redemption is near (Luke, XXI. 28). Even then only 'he that shall endure unto

^{*} According to a *hadis* ascribed to Umar, the Prophet of Islam was asked regarding the day of judgment, but he replied, "The questioned man is not more enlightened than the questioner." He was then asked to describe its signs. "It shall be," replied Mahomed, "when the maid-servant shall bring forth her master, and you will see the naked and the bare-footed and the lifter of cattle enjoying themselves in palaces." This clearly points to an individual resurrection, not to an universal judgment day. It shall be when the intellect (the maid-servant) shall give birth to 'Christ' (her master). The latter half of the sentence is suggestive of the nature of *ananda*, which is not the exclusive privilege of the rich.

the end, the same shall be saved' (Matthew, XXIV. 13). The whole statement is intended to be a great secret, and its significance is made to depend on the warning: "*whoso readeth, let him understand*" (Matthew, XXIV. 15).

Now, we saw in connection with God-vision that it is only when a loss of the attachments to the sense objects takes place that the Yogi can hope to attain salvation, and it was pointed out, in the chapter on Yoga, that a tremendous amount of action takes place, as a result of the spiritual training, in the nervous system of the Yogi, displacing many important nerve currents of the face and head, in particular, those of the spinal column. The nerve action consequent on the intensest concentration of will on itself, so as to be able to have God-vision, in the cavity of the heart, causes still greater disturbance in the nerves; and it is due to the severity of these changes that the roots of the sensual attachments are loosened and destroyed. The change brought about by the alteration of the pole or centre of perception is so great that many misguided persons have come to grief through it. This change of polarity has the effect of arranging the mind particles in a manner akin to the process of magnetisation of a bar of steel. The old percepts are all upset; the sun seems to lose its light, the moon its brightness; the stars are seen to fall, making the very heavens shake and tremble; and visions of all sorts float before the eyes. When these signs appear, the point of concentration should be changed from the pineal gland to the heart, or, as Jesus put it, one should 'stand in the holy place,' with the injunction: '*whoso readeth, let him understand*' (Matthew,

XXIV. 15). This state of affairs is the prelude to the vision of the Lord, but the Nirvana is not yet, inasmuch as it is a step beyond this stage. Every Yogi knows what this change of polarity in the nervous system means. The sceptic need only strain the nerves connected with the organs of sight, for a little while, to see a partial confirmation of our statement. We can now understand why Jesus said: "Verily I say unto you: This generation shall not pass, till all these things be fulfilled. Heaven and earth shall pass away, but my words shall not pass away" (Matthew, XXIV. 34 & 35).

His last declaration that not a hair of the head of those, who possessed their souls in patience, in spite of calamities, tribulations and disasters, should perish, (Luke, XXI. 18), if anything, emphasizes his doctrine. Believe in your immortality and the power of Will, and no harm can befall you, till, conquering death, you ascend to your true abode—the blissful Heaven of the *Jinas*.*

* The Arabic *jannat* is derived from the same root as the Sanskrit *jñana*, and the English gnosis and knowledge. *Jna* is to know, *i.e.*, to mentally perceive things which are hidden from the senses. The 'Al Bayan' has it:

"In Arabic a word composed of the letters *j* and *n* often gives the meaning of *what is hidden*. As the heart is the treasury of secrets, it is called *jinnān*. As we hide ourselves and take shelter behind a shield from the attack of an enemy, it is called *junna*. As fanaticism (*janun*) prevents one from foresight and covers his wisdom, it is called *janun*."

Jannat, then, is that which is hidden, the Garden of Wisdom, in other words, the Siddha Sila, though the word is indiscriminately used in reference to heavens and even the ordinary gardens. *Jina*, from the same root, is he who resides in *Jannat*, in the true sense of the word. He is the knower, *i.e.*, the conqueror, or the slayer of the great Dragon of Ignorance.

On pages 258 to 273 we explained the sense of the great text of the doctrine of resurrection, as propounded by Jesus. If the reader would take the trouble of recollecting what was then said, he would see the full force of the observation, "Neither can they die any more," recorded in the gospel of St. Luke (chap. XX. 36). Resurrection only implies individual salvation by crossing the sea of *samsâra*, where births and deaths are the lot of the soul, not a rising of the dead on an universal Judgment Day. Similarly, ascension only means the escape of the soul from the cycle of transmigration, that is, repeated births and deaths. Hence, they who are accounted worthy to attain 'that world' (the Siddha Sila, or Nirvana), cannot die any more. The rest remain entangled in the *samsâra*, and, therefore, also, liable to births and deaths. This is the feature of distinction between the Perfected and the evolving *jivas*. The same idea is to be found in the Old Testament in the fourth chapter of the book of Genesis, which describes the apprehensions of Cain and the promise of the Lord, "Whosoever slayeth* Cain, vengeance shall be taken on him sevenfold." It is inconceivable how a person can be killed seven times in revenge for Cain, unless on the hypothesis of transmigration? The precise sense of the passage under consideration is not at all difficult to grasp, if we recall to mind what was said about Cain in the chapter on the

* The word 'slay' is here employed in the same sense in which the word 'murder' is employed in the phrase 'to murder the king's English', or in the expression, 'the actor murdered the part he had to play.'

"Fall." It simply means that whosoever, having arrived at the stage when he can form an opinion about the nature of intellect, is foolish enough to discard that faculty, shall have to undergo seven* more reincarnations, before he is given another opportunity of electing for himself whether he would be guided by it or not.

The injunction,

"In that day, he who shall be upon the housetop, and his stuff in the house, let him not come down to take it away : and he that is in the field, let him not likewise return back."—*Luke, XVII. 31.*

simply means that the desire for all worldly concerns must be given up, at that supreme moment, for "where-soever the carcass (the bundle of the objects of desires) is, there will the eagles (desiring manas, or will) be gathered together (attracted)." "Remember Lot's wife" (*Luke, XVII. 32*), for as she was turned into a column of salt, in consequence of her looking back on the world, that is to say, on account of her inability to control her desires for the enjoyment of the pleasures which the sensual world affords, so shall all those who 'look back' be accounted unworthy of the attainment of bliss.

The idea of an universal resurrection, on a particular day, is further contradicted by the passages :

"In that night there shall be two men in one bed ; the one shall be taken, and the other shall be left.

"Two women shall be grinding together ; the one shall be taken, and the other left.

"Two men shall be in the field ; the one shall be taken, and the other left."—*Luke, XVII. 34-36.*

Besides, if the rewards and punishments are to remain in the mind of the Deity till the Judgment Day, and

* Probably the word 'seven' in this text only means a number of times.

only to be adjudged when the earth shall have ceased to exist, how shall the meek inherit the earth (Matt. V. 5)? The true interpretation of this passage lies in the doctrine of the transmigration of souls, which points out that rewards and punishments are meted out to each and every soul in this very *samsâra*, and that the most coveted boons of all, namely, perfection, bliss and immortality, are to be had only on reaching 'the other shore,' i.e., the Nirvana, beyond the universe of matter and form.

The expressions 'the tribes of the world shall mourn' (Matt. XXIV. 30), and the like, are mystic allegories, some of which have been explained by Mr. Pryse in his valuable work on the book of Revelation, entitled 'The Apocalypse Unsealed,' to which the reader is referred for their interpretation.

The coming of the Son of man, thus, was an expression employed to denote the dawning of God-consciousness in the soul, not the appearance of an historical saviour in the world of men. Walter De Voe well expresses the idea, when he says:—

"The essential attributes of Jehovah-God are organized into your individual soul. The Father has organized His omniscient love into a glowing sun of light and power, and this divine ego is your soul, your true self, the Lord of your mind and body. This living Pearl of Divinity is the presence of God within your nature; you can well afford to sell all your accumulations of earthly thought, even though it seem a great sacrifice, in order to attain to conscious possession of this Pearl of great price. Your personality is from below, your individuality is from above. Your personality is the image and likeness of mortal parents, your soul individuality is the image and likeness of God. 'The first man is of the earth earthy; the second man is the Lord from heaven.' Each soul is a son of God, a Christ. Your soul is God manifesting—your Lord and redeemer. 'The Lord said unto my Lord: Sit though at my right hand, until I make thine

enemies thy footstool' Psalms 110 : I. This Scriptural passage mentions the Father speaking to the individual soul, or lord of the body, telling it to sit on the right side, and it will realize the power to overcome all things. Surrender to your souls, O mortals, and then you will see the mighty conqueror come. Then the soul will say, 'I am come that ye might have life, and have it more abundantly. I am the way, the truth and the life. I and my Father are one. He that hath seen me hath seen the Father'."

The true redeemer can come only from within, and to whomsoever He has come, He has come from within. He is then described as the Christos, or Krishna, seated at the right hand of Power. There is only one Messaiah, God or Saviour for the beings, and he is one's own soul. A host of sayings, which are meaningless and irrelevant when referred to Jesus, acquire significant and lucid sense when applied to the Christ within. "I am the resurrection and life : he that believeth in me, though he were dead, yet shall he live," "whosoever liveth and believeth in me shall never die," and other such expressions cannot be applied to Jesus without divesting them of their true sense. Again, the passage : "There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom," (Matthew, XVI. 28) loses all sense if we take it to refer to Jesus, but is full of meaning when taken to be applicable to the individual soul. Some one has well said :—

" Though Christ a thousand times and more
In Bethlehem's stall be born,
If He's not born *within thyself*
Thy soul is still forlorn."

Such is the interpretation which philosophy puts on the Messianic observations in respect of the coming of the Son of man.

To have a perfect grasp of the subject, we must look a little more deeply into the idea of redemption from the point of view of Jainism. In its essence, the soul is self-luminous and omniscient, but its vision is mostly obstructed by the contact of the particles of matter which it has absorbed. In this condition it is incapable of fully penetrating the veil of matter with which it is enshrouded on all sides. Hence, if its vision be clarified by removing the particles of matter, it can regain its pristine glory at once, since its real nature has in no wise changed. So long, however, as it is engrossed in the pursuit of sense-objects, its attention remains turned away from itself, and only directed to the perception of matter. Religion aims at turning its attention on itself, informs it of its omniscient nature, and advises it to actually behold its own glorious vision, so as to remove all doubts from its mind. But in order to see itself, the soul must, first of all, purge itself of the particles of matter which it has absorbed ; and the easiest method of being rid of these harmful particles is to scatter them about by the force of will. Hence, the withdrawal of the outgoing energy of will, and its inner concentration are required to enable the soul to behold its own glory. Of the numerous nervous centres in the body, that which controls the heart is the one where the jiva resides in the form of a flame ; hence it is the least affected of all by the dross of matter. For this reason the fixing of attention on that centre is enjoined at a certain stage of spiritual progress.

Concentration on the inner centres in the body has a two-fold effect on the soul. Firstly, it checks the

incoming stream of the particles of matter through the doorways of senses, and, secondly, it disposes of the particles already present by scattering them about and destroying their *bandhas* (bonds). When this is accomplished, the self-luminous soul, freed from the taint of matter, sees and realizes its true nature, and feels the utmost joy. It is then called the *jina*, i.e., the conqueror.

It is here that the precision of Jaina thought asserts itself against the one-sided Idealism of Vedanta, and it is here also that we see the insufficiency of the otherwise beautiful philosophy of the great Buddha brought into full view. King Pasenadi's question to the nun Khema, and the latter's confusion as to the existence or non-existence of the Perfect One after death, fully illustrate our point. Vedanta, also, finds some difficulty in meeting the awkward question: the world being my illusion, would it come to an end on my redemption? It is certain that there is an eternal state of beatific existence, which few have understood better than the great Master Buddha, and it is also certain that the world would not come to an end on the attainment of Nirvana by an individual, as Vedanta itself propounds. Their weakness lies in the narrow horizon of thought which, in spite of the perfection of their systems, from their particular points of view, renders them one-sided, hence, imperfect. Truth is not exhausted, without remainder, when looked at from any particular point of view; its full grasp can be had only when the student looks at it from all sides. It is here that the philosophy of Jainism comes to the rescue of the student,

mystified by the reticence of Buddha and the vacillation of Vedanta. It solves the knot by showing that the souls enter into Nirvana in a Solar body which is pure divine Will, and, therefore, undecaying. It is separate from all other bodies, and yet not so in respect of its all-pervading Essence. Hence, when a redeemed Soul turns its back on the *samsāra* (the world), it becomes part and parcel of the Godhead in the above sense. In respect of the quality of Consciousness, it is one with the whole, but in respect of the luminous Solar body which arises from the concentration of Will, as explained in the preceding chapter, it has its own 'impersonal' personality, like that of the drop in the sea.

The continuity of the world is not affected by the attainment of Nirvana on the part of individuals. The world is, truly enough, an illusion, but not of any particular individual. Hence, the emancipation of the individual is only consistent with his own disillusionment, not with the breaking of the 'spell' altogether. The illusion will persist, if only to illustrate the sense of freedom and to deepen the joy of the Saved Ones.

Christianity seems to have followed the teaching of Jainism, at least in respect of the idea of Redemption. The similarity of thought between the two creeds is too remarkable to be ignored. We have the same law of confession* in the primitive Church as in Jainism

* Confession is the surest means of self-improvement. When the impulse to lay bare one's evil thoughts originates in the heart, it cannot but elevate the soul. At all other times, however, it is idle to talk of its utility. As a matter of fact, the abuses which it gave rise to in the Christian Church are sufficient to make us blind to its efficacy. Here, also, clear thinking reveals that where the priest

(see 'The Sacred Books of the East,' Vol. XLV. p. 168), the same notions of Redemption and Nirvana, the same sort of austerities, and last but not the least, a marvellous concurrence of thought about the number of the Spiritual Leaders, called Tirthankaras by the Jainas, and Spiritual Elders, or Kings, by the author of the Apocalypse. Perhaps some day when the Philosophy of Jainism is fully understood, we shall have an explanation of all the other problems which are involved in obscurity at the present day.

Till we understand the mysteries of the higher planes of existence, included by the Jainas in their scheme of the universe, and symbolized by John, the mystic, in his immortal drama of the Apocalypse, it is no use crying ourselves hoarse in unholy denunciation of each other. Mr. Pryse's book, 'The Apocalypse Unsealed,' is a great step in advance, but all the same is no adequate explanation of the real state of existence on the different planes.

The above explanation of the coming of the Son of man is and must necessarily remain a piece of unintelligible mysticism to the uninitiated masses; for it involves a number of the higher secrets of practical yoga. Under the influence of introspective concentration, important nerve-currents become re-arranged, the psychic centres are purified of the dross with which they are obstructed, the *pranic* energy is allowed to 'circulate' more freely than before, and many other important changes take place in the body and mind which it is impossible

and the parishioners are moved, not from true religious motives, but from social compulsion and ignorant superstition, nothing but abuse is to be expected.

to describe in detail. The subject, in fact, is one which is more concerned with the practical side of yoga than with the speculative aspect of intellect. Those, who devote themselves to its practice, readily feel convinced of the truth of these higher methods of practical realization of the ideal ; it is only those who have no idea of salvation, that speculate about their utility without putting them to practical test.

True religion, aspires to make men *Jivan-muktas*, in this life, and has little in common with the idea of salvation, subsequent to a general resurrection of the dead on the Judgment Day. The idea of such a *post mortem* salvation is incompatible with the instinct of life, which causes a thrill of horror and impotent rage to pass through the human frame at the very idea of death. True salvation comes through a conquest of death, not by an unwilling submission to it.

A resurrection of the dead on a future day is like the draught of a physician which is to restore everlasting health after the patient is dead and buried, and it must be confessed that, beyond the misinterpretation of certain difficult passages in the sayings of some of the great founders of religion, there is not the slightest evidence in support of it. The ancients only employed myths and legends to impart the idea of redemption to posterity, but the moderns take them literally.

The legend of the emancipation of Israel from the rule of Pharaoh, the king of Egypt, is an instance in point. An historical interpretation of it is well calculated to lead the scholar and the historian to pronounce against its genuineness, on the one hand, while an unintelligent

reading is enough, on the other, to strike the pious devotee with awe and disgust at the character of the Lord God Himself. Far from respecting age, sex, or innocence, the Lord God sends Moses, armed with supernatural signs, to Pharaoh to intercede in the cause of the chosen people, and then himself hardens the heart of the tyrant, as if he was purposely manœuvring to bring about the bloodshed and carnage wrought among men and beasts in the land. The truth is that these accounts were written in this manner purposely to set the mind on enquiry as to their hidden sense, so that if any one could understand that in what assumed the garb of history, the substratum of truth was not made to lie on the surface, but lay hidden beneath, he would not be long in finding it out for himself. What has been said about the book of Exodus applies not only to all other such seemingly historical accounts in the Bible, but, also, to the Puranas and Scriptures of most of the creeds in the World.

The story of the emancipation of Israel, the chosen nation, is a beautiful illustration of the emancipation of the Self from the clutches of the self. Through ignorance, the real Self of man is in the bondage of his false, illusory, bodily self, and is suffering in captivity. This little bodily self of man is the tyrant, Pharaoh. Israel represents the real, impersonal Self, who is to be rescued and taken out from the land of captivity to that of bliss, where streams of milk and honey flow, and a vision of which was seen by the early patriarchs by the power of communion with the Self. The stubbornness of Pharaoh illustrates the resistance which the lower self offers to the

novice, in the early stages of his spiritual unfoldment. The pith of the story now becomes clear, and the intelligent reader has most probably anticipated it already. When the disciple is firm in his determination for spiritual emancipation, he is opposed by his personal self, which throws all sorts of obstacles in his way. The early part of discipleship is, indeed, a hard struggle between the higher and the lower nature, and Maya (illusion) holds out all sorts of temptations and threats to the aspirant. But no emancipation is possible till the power of Maya is shattered to pieces completely and for ever. The little, illusory self of Maya, therefore, is represented as having hardened his heart over and over again. With the destruction of the sources of pleasure of the senses, however, this little despot is dethroned from his usurped high seat, setting the 'Chosen One' free. Even at the last moment one more effort is made by the tyrant to recapture the emancipated Soul, but, God having manifested Himself, miracles are performed to baffle the enemy; the sea parts dry, letting the favoured one pass, but entombing the tyrant and completely destroying all traces of him. The lesson to be learnt is that man should himself dethrone the Pharaoh of his bodily self, which is holding down his real, effulgent Atman in captivity, by the practice of renunciation, otherwise the Self would itself have to overthrow the dominion of the tyrant in which case there would be plagues and pestilence and all sorts of troubles ending in an ignominious, inglorious death. Here again we find a remarkable concurrence of thought between the doctrines of Vedanta and Jainism, on the one hand, and the tenets of the Pentateuch, on the other.

In concluding the subject, we may say that every religion recognizes, more or less definitely, the possibility of a state of existence of surpassing joy which would have no ending. The present existence is but a drop in the ocean of eternity which lies before us, and it rests with us to make or mar our future by our thoughts and deeds in this life. If we so live out our days as to carry happiness and joy to the hearts of others, we also share their happiness and become entitled to greater happiness in the future; otherwise we create evil *karma* for ourselves the consequences of which none can avert.

CHAPTER XII.

THE LAW OF KARMA.

هفتصد هفتاد قالب دیده ام * هفتصد و هفتاد بارها روئیده ام

[Tr. 'Seven hundred and seventy bodies have I passed through; seed-like have I sprouted forth again and again'].

The eternity of the soul being established in the preceding chapters, reincarnation follows as a necessary logical corollary. It is inconceivable how a substance whose very nature consists in knowledge and action can remain inactive even for a moment. The present appearance of the *jiva* can, then, in no sense, be its first appearance in the world. Hence, it must have appeared in many other incarnations in the past. To deny this would be to introduce the element of chance, or the *dues ex-machina* of a divine will. Touching these two points, Mr. J. C. Chatterji observes (see 'The Hindu Realism,' pp. 116 & 117):—

"It cannot be said that the Atman suddenly makes a resolve to be born and is born. For, in that case, we have first to show the antecedents which can lead to such a resolve; because we know of no resolves which are made without antecedents consisting of thoughts, ideas and perceptions. Secondly, if an Atman came to be born out of its own choice, by making a sudden resolve, it would be born only under conditions which would make it happy. But there are millions of men that are anything but happy in regard to their situations or bodies; and it is unlikely that the Atmans in them would have come to be born out of anything like choice.

"Nor can it be said that it is born, once and all of a sudden, entirely by chance. For there is a rigid law which guides and governs the body in which the Atman is born (that is to say, with

which it is related), and the surroundings in which the body is found. This body and surroundings form one term of the relation, while the Atman forms the other. In these circumstances it is hardly reasonable to assume that, of the two terms of a relation, while one is guided by law, the other is merely a thing of chance.

"Finally, if it be held that it is God who associates the Atman with a body, and he does so only once, then such a God would be open to the charge of injustice and involved in contradictions. He would be unjust and malicious, inasmuch as he associates one Atman, without any reason, with a body where a man cannot but be happy and have pleasant surroundings, while He associates another with a body which can be only a source of misery, and surroundings which can only foster vice. But nobody thinks of God as being unjust or whimsical, and therefore the theory that God associates an Atman with a body, only once, without any reason, must be abandoned."

It is only necessary to look at the souls of men to be convinced of the fact that they are neither at the top nor the bottom of the scale of evolution, since none is fully developed in knowledge, and none absolutely ignorant. Whence this middling status, and the differences* of temperament and knowledge, etc., if

* However eloquently one might advocate the cause of a man-like architect of the world, it is impossible to defend him on the count of favouritism. No amount of subtle hair-splitting, no manner of ingenious juggling with vague and contradictory epithets, no power of stirring oratory, can ever defend such a Being from the simple charge of biased (*i.e.*, malicious) differentiation in the exercise of his creative function. Why should he create one man happy and another very wretched; one the favourite of gods, another the companion of evil; one intelligent, another stupid; one capable of imbibing faith, another hopelessly perverse and incorrigible? Even great nations show differences of circumstances,—one is born to rule, another to serve in slavery, and so forth. Why does God, the Just, the Merciful, the Omnipotent, discriminate between his creatures in this manner? Theology has no sensible reply to give; but Vedanta, with its doctrine of Maya, tries to explain the situation as follows:—

"Here is a master who goes into the garden at one time, and goes

they have come for the first time into the world? Evolution and evolution alone explains these facts of observation, and also accounts for the differences between the animal, the vegetable and the human souls. Reject evolution, put the soul, for all the past period of eternity, in a region of stagnation and inaction, and you will

into the mansion at another time, and goes into the dingy dungeon at one time, and goes into the toilet at some other time, goes into the kitchen himself, and lives also under a burden himself. What will you call him? Is he unjust? No, No. He were unjust if the people whom he kept in the dungeon, or in the garden, or in the mansion, or in the toilet were different from him, but it is he himself who resorts to the toilet, and he himself who goes into the other places, if it is he himself who does all these things, then he is not unjust. Then all the blame is taken off him " (In the Woods of God-Realization, Vol. III. 36-7).

And Sufeism chimes in :

خود کوزه و خود کوزه گر و خود گل کوزه * خود بر سر آن کوزه خریدار بر آید

[Tr. 'Himself the pot, Himself the potter, Himself the material of the pot; Himself appears also as the purchaser of the pot.']

Vedanta itself does not go quite so far as Sufeism, since it is not its doctrine that Brahman itself becomes the material of the 'pot,' though certain passages in the writings of Shankaracharya himself are open to that interpretation. So far as Sufeism is concerned, it is sufficient to say, with Schopenhauer, that a God, who, from the beginningless eternity, has been acting in the manner indicated by the Sufi poet, must have been tormented by the Devil himself.

The true explanation is to be found in the law of *Karma* which furnishes a complete explanation of all the differences and disharmonies in nature. The individual will is one of the principal causes of events which occur in the world. Hence, those systems of theology which recognize individual responsibility become self-contradictory when they ascribe all sorts of activity to God. Vedanta, of course, steers clear of this difficulty by calling everything beside Brahman an illusion; but this method of defence is not open to the devotional schools of dualism.

find that you cannot bring it into the world at all except on the hypothesis of chance, or, what is even worse, the miracle of divine command.

When we look at the unimaginable infinity of the *jivas* now ensouled in the bodies of animals, birds and insects, to say nothing of plants, etc., each of which is possessed of the potentiality of Godhood, we are irresistibly led to the conclusion that to deny re-incarnation is to foredoom them all to eternal damnation and misery ; for none of them is possessed of that type of intellect which can discriminate between the Self and the not-Self, so as to be able to evolve out into perfection in their present incarnations. *Moksha* being dependent on self-exertion, and not on the favour of another, by far the vast majority of mankind, too, would find themselves unable to attain it in the course of one earth-life. What, we ask, would be their plight, on the hypothesis of one earth-life per soul ? Which is preferable of the two states, an eternal and unending life of damnation, torture and torment, in hell, or a course of evolution which furnishes opportunity to each and every soul of developing the potential perfection which already exists in the ' seed ' ?

So much for the metaphysical aspect of the proof in support of the doctrine. Its practical proofs are also not wanting, and can be had by each and every one of the thinking beings who would care to exert himself in the right direction. There are now living men who know their past incarnations. The process of recovering the memory of the past is, truly enough, not an easy one, since it involves a good deal of the spirit of renunciation ;

but whenever it has been persevered in, it has never failed to prove the truth of the doctrine of transmigration as the underlying principle of evolution. We explained the nature of the process of recalling the memory of the past lives in the chapter on the Holy Trinity.

Again, the presence of the Ideal in each and every soul must itself lead it to perfection willy-nilly. It is the nature of the Ideal to be active. Since the nature of will is pure freedom, which makes it rise upwards, it is impossible to keep it confined in the regions of matter for ever. How powerful must be the force of this living Ideal, can be seen at a glance by comparing it with the false ones which men pursue in the world. Money, for instance, though unmoving in itself, is the cause of all the wild bustle and 'life' in the world, and what has it not led men and nations to in the past? One need only think of the horrible scenes which generally take place on the discovery of a "Klondike,"—scenes of starvation, suffering and villainy of men—to realize its power.

The metaphysics of the sub-conscious which is engaging the attention of European psychologists at the present day, has gone a long way to show that the sub-conscious is not the same thing as the unconscious or inactive. It has been observed that the idea of the action ordered in hypnosis not only becomes an object of consciousness at a certain moment, but the more striking aspect of the fact is that the idea grows *active*: it is translated into action as soon as consciousness becomes aware of its presence. As to this, Prof. Sig. Freud of Vienna observes :—

: "The real stimulus to the action being the order of the physician,

it is hard not to concede that the idea of the physician's order becomes active too. Yet this last idea did not reveal itself to consciousness, as did its outcome, the idea of action ; it remained unconscious, and so it was *active* and *unconscious* at the same time."*

The study of the cases of multiple personality reveals the fact that the one at the lowest threshold is the most inclusive and has the fullest content, and that what is unknown to or forgotten by the one at the higher level is fully known to that at a lower one.† Hence what is unconscious for the personality which resides at the threshold of the normal waking consciousness is not so for the deeper and more inclusive personality. The case of Amelia Geraldine P. ‡ is an excellent illustration of this principle. It follows that the *jiva* whose consciousness is all inclusive has no unconscious idea in his consciousness. Hence every idea is conscious on some plane or other of manifestation.

The above is quite sufficient to show that the true Ideal of divine Perfection, which is inseparably associated with every *jiva* cannot but be active, and with a greater degree of intensity than the false ones whose association with consciousness is not of a permanent sort, but merely exists in thought. It is for this reason that will feels disgusted with sense-gratification after a time. On experiencing the *ennui* of disgust, those who have evolved out little or no Self-Consciousness

* See the article entitled 'Some Types of Multiple Personality' in the Special Medical part of 'The Proceedings of The Society for Psychical Research,' for November 1912.

† *Ibid*, pp. 313-314.

‡ See Vol. XXVI of 'The Proceedings of The Society for Psychical Research,' pp. 286-311.

turn to other objects of sense-gratification to be rid of that dispiriting feeling, but, in some fortunate cases, there actually arises the desire for Self-knowledge, which shortens the remaining course of evolution.

Thus, the activity of the Ideal is put beyond dispute. Its effect can only be to lead to the realization of the individual perfection, however much we might retard it by our wrong actions and beliefs.

The above arguments conclusively establish the doctrine of transmigration.

Two counter-theses have been advanced against this theory, and these are, (1) the materialistic notion of heredity, and (2) the dogmatic assertion of Deistic theology which ascribes the creation of beings to the volitional activity of God. These have already been sufficiently refuted, but we shall deal with them further, as we proceed with our general observations on the law of *Karma*.

Karma is said to be the cause of bondage and liberation, of pleasure and pain, and of birth and death, in short, of every complexion which the soul puts on. The law which regulates the action of *Karmas* is based upon the principle of cause and effect, so that the saying 'as one sows, so must he reap,' presents the whole doctrine in a nutshell. Every action, whether mental or physical, is a sowing of the 'seed', or, in the technical language of the Hindu philosophy, an engendering of *karma*. In the act of sowing the seed, or engendering the *karma*, the soul has the choice of acting or refraining from action; but when once the seed is sown or *karma* engendered, its freedom is replaced by an inevitable liability to

bear its consequences. The harvest which is sown must be reaped, gathered, and assimilated in its unabated fulness. This is what constitutes the bondage of the soul. *Karma*, therefore, is a kind of force which compels the soul to bear the consequences of its right or wrong actions; and this force originates in the very action itself which is performed by the soul, and at the very moment of its performance.

Every action affects the doer as much as it does another, though the effects of it may differ in the two cases. The other may, in some cases, be not affected at all, but the doer is always affected by his acts. The effect of the expenditure of energy on another is generally visible, but not so always in the case of one's own self. In the latter case, the invisible *karman* body (which is the Jaina equivalent of the *kârana sharîra* of Vedanta and the *linga sharîra* of Sankhya) is directly affected, for good or evil, by the energy spent in the performance of the act. The effect of such action on the *karman sharîra* of the individual is a change of the complexion of the soul, which determines its future liability to particular actions and experiences. In plain language, the effect of such action is the creation of new tendencies and inclinations, or the confirmation of the old and deeply-rooted habits. Now, because pleasure and pain are the kinds of experience which result from certain acts of the individual, and, because the individual acts in all cases only in accordance with his pre-existing tendencies, the source of pleasure and pain must be said to lie in the previous actions, performed by him. *Karma*, thus, is a force which binds the soul to the consequences of its good and bad actions.

The force which creates and modifies the tendencies of the soul, and also acts in the two-fold manner described above, is the force of desire or will, whether it be exerted mechanically, as in automatic activity, or with consciousness. All automatic activity, also called the reflex activity, is the result of conscious activity in the past which, by force of repetition, has become habitual, and, therefore, no longer needs the superintendence of consciousness. Such is the description of the *karmic* force in Jainism.

True to nature as the Jaina philosophy is, it recognizes the different kinds of *karmanas* as so many forces which, acting on the soul, tie it down hand and foot, and make it vibrate at the lower intensities of rhythm. Now since there can be no immaterial substance, nor a single force which is not dependent on matter of some kind or other, as Haeckel points out, the *karmic* forces are conceived as different kinds of *prakriti*, i.e., subtle matter.* This is further obvious from the fact that when we try to think of a force which holds things together, we can only conceive it in the form of threads subsisting between two or more bodies, or, what comes to the same thing, between the different parts of the same body. These threads must themselves be taken as composed of some kind of matter ordinarily invisible to the human eye. These *karmic* threads, or forces, when thinned and sharpened into a point, constitute the objective *manas*, or the

* The reader would find it easier to follow the nature of *karman-prakritis*, if he would take them in the sense of qualities, and bear in mind the fact that there can be no quality without a substratum of materiality.

organ of attention, and their modifications form the character which is the seed of re-births. Thus the Ideal of Perfection is at one end of the soul, and the physical body at the other; and both these ends are connected with each other by means of the forces, known as the *karma-prakritis*, described above.

The matter of these finer forces of nature is the link in common between the *jiva* and *pudgala* which is necessary for interaction between spirit and matter. Hence the statement in the Jaina Scriptures that *karmic* forces consist of a kind of very subtle material.

The nature of the soul, as pointed out earlier, is to rise upwards, and that of matter to gravitate downwards; and by their union arises the form which expresses the characteristics of both, and which may be likened to a balloon held captive by being tied to a large number of heavy bags of sand. The balloon is the *jiva*, the sand bags, matter, and the ropes, which keep the balloon fastened to the sand bags, the *karma-prakritis*. Hence, the more the matter predominates in the compound, the greater the bondage of the soul, and *vice versa*.

If the soul were an insentient principle, like the balloon, it could never free itself from its captivity, but being a self-active, conscious being, it has the power, hence the choice, to cut the cords which tie it down to the *samsāra*. Hence, its bondage continues just so long as it does not exert itself to break its bonds. It must, however, be remembered that the power of exertion depends on self-knowledge which arises only when the bondage itself is somewhat lessened, as in the case of man. Therefore, man alone of all creatures is gifted

with the power to free himself from the cycle of births and deaths; hence he alone needs the warning against the eating of the fruit of the tree of knowledge of good and evil. Hence, also, the emphasis on the privilege and importance of human birth in the Scriptures.

Thus recognised, *kurma* is no imaginary creature of the Hindu metaphysician, but a real binding power, the coils of which can only be unwound by certain prescribed methods, some of which we have had occasion to enquire into in our chapter on Yoga.

Out of a large variety of *karmic* forces, the ancients deduced the following eight types, which affect the soul:—

(1) the *Gnanavarniya*, *i.e.*, that which acts as an obstruction to right knowledge;

(2) the *Darshanavarniya*, *i.e.*, that which acts as an obstruction to right Perception;

(3) the *Vedaniya*, *i.e.*, that which leads to the experiences of pleasure and pain;

(4) the *Mohaniya*, *i.e.*, that which leads to delusion;

(5) the *Ayuh*,* *i.e.*, that which determines the length of life;

(6) the *Nama*, *i.e.*, that which determines the type, etc., of the body;

(7) the *Gotra*, *i.e.*, that which determines the *gotra*, that is, the surroundings, family, etc., of the soul; and

(8) the *Antarāya*, *i.e.*, that which prevents one's doing what is desirable to be done.

* *Āyuh* does not mean the determination of the number of years of life in advance, but the sum-total of the forces which govern longevity. It is like a sum of money which may be consumed speedily by reckless extravagance, or made to last a long time by careful economy.

From the above classification of *karmas*, it is obvious that the effect of the actions of the soul is not to create a liability to suffer identically the same experience which an individual subjects another to, in all cases, *e.g.*, one who has committed a murder, would not be necessarily murdered by his victim, in expiation of his sin, now or in some future birth; for if that were so, *moksha* could not be attained till the identical experience, or suffering, had been undergone. The fruit of evil *karma* may take any one or more of the eight forms, and subject the individual to ignorance, wrong perception, and the like, which can be got over by certain means in one or more earth lives, and, in some exceptional cases, even more speedily. Evil *karmas* lead to ignorance, because perfect knowledge depends on the purity of the Self which is all-knowing, so that when it is covered over with impurities, like a candle put under a bushel, the light of its wisdom is necessarily obstructed. Moreover, the impetuous activity of will in the pursuit of desires, acts as an obstruction to right knowledge, just as the disturbed state of the waters of a lake prevents the things lying at its bottom from being clearly perceived. Swayed by passion we become unreasonable, and often do things which we repent of in calmer moments. It is thus clear that knowledge is obstructed by mental impurities, such as passion, anger, and the like. But, since passions only arise from desires which are in their final analysis reducible to love and hate, *i.e.*, attachment (*râga*) and aversion (*dvesha*), attachment and aversion are the true causes of ignorance. Hence, the entertainment of these two arch-enemies of the soul is the cause of bondage.

The Jaina Scriptures, therefore, rightly point out that he who would attain liberation must not only give up sense-gratification, but also the very desire for sense-enjoyment. The evil lies to a much greater extent in the entertainment of desires than in the actual enjoyment of the sense-objects. Hence, he who looks after a woman with lust is not less guilty than he who has carnal knowledge of her.

Karma is described in the Books as a *bandha*, that is, a bond, which arises from the absorption of the qualities of matter by the soul. It is to be remembered that the soul as the subject of enjoyment is the enjoyer, and matter the object of enjoyment. Hence, the relation between the enjoying capacities of the soul and the qualities of matter, that is, colour, taste, smell, and the like, is that of subject and object, *i.e.*, the male and female principles. As the male opens his arms to embrace the female, so does the soul give up its rhythm of *intension* and expand out to embrace the slower rhythms of the qualities of matter. This results in the loss of its free rhythm of *intension*, and in the acquisition of the slower types of rhythm corresponding to the qualities of matter. In course of time, the quality of the pure rhythm of freedom becomes so much defiled and vitiated by the contact of matter that the *jiva* can find solace only in the embrace of matter. Smoking and drinking furnish fairly good illustrations of the polluting influence of matter on the soul, whose purer instincts, at first, revolt at the very sight of the things named, but later, when habituated to their use, become debased into a longing and, in the worst cases, into an insatiable craving for them.

The craving itself arises from the fact that the sensible qualities of matter, that is, taste, odour, and the like, cause only momentary satisfaction to the soul, which, having acquired a taste for them, feels ill at ease, like a fish out of water, when not in contact with them. The lower rhythms corresponding to the qualities of matter having become predominant in the nature of the *jiva*, it feels a sort of void when not embracing their objects. Hence arises the constant longing to gratify the senses, the only channels of intercourse between spirit and matter. This is the bondage.

From the foregoing explanation it is obvious that the soul is a free agent in so far as it chooses to enter into some new form of bondage, since it need not enter into crippling relations with matter unless it likes to do so; but when once the relations are established, they must bear fruit so long as they subsist, their duration depending on the frequency of repetition with which they are fed and maintained.

It can also be seen without much difficulty that all evil passions and emotions, and the foul deeds, also, which they lead men to commit, arise from the relations which the soul puts itself into with matter. For instance, a person in whom the craving for liquor has passed the limit of control will readily do anything to obtain the means for procuring it, passing, by imperceptible degrees of moral degradation, from the self-abasing begging of money as a favour, to theft, and also, at times, to robbery and murder. That the unconquerable longing for sense-gratification also deprives one of the power of judgment, the sense of morality, and the capacity

to act in the right direction, follows from the above as a necessary corollary. The associations, too, are determined by the same cause, since a drunkard can only find pleasure in the company of men of his own type, and so forth. The durability of life, *i.e.*, longevity of the body also depends on the nature of the active tendencies of the soul, since the physical body is the instrument of enjoyment, and since the pursuit of sensual pleasure constantly acts as a strain on it, by subjecting it to all kinds of unhealthy surroundings and uncongenial environment. Besides, desires invariably bring us into conflict with men also bent on sense-gratification and often lead to quarrels, duels and wars. As a matter of fact, the physical body also can be made to defy death and decay, as will be shown more fully later on, but that requires an active attitude of the soul, whose desires and actions in the state of bondage are only calculated to jeopardize and imperil its 'life' every moment.

The bondage of the *karmas* is got rid of in two different ways, either naturally, or by the active exertion of will. The difference between the two modes lies in the fact that, while in the former case it is shaken off on account of an automatic sense of disgust, in the latter it arises from the knowledge of the real nature of the Self, and the consequent exertion of will to get rid of the obstacles to its realization. The result is that, in the former case, the soul is freed from one kind of bondage only to fall into some other to avoid the sense of *ennui*, but in the latter all kinds of bonds are broken, one after another, by the conscious exertion of will. It is, however, evident from

the nature of the process and the causes of bondage that will alone can bring about the freedom of the soul. No outside agency, therefore, can do anything for him who is not prepared to save himself. The function of the *Siddhatmans* in Jainism is, therefore, confined to the imparting of instruction,* which they have left behind in the shape of injunctions for our guidance.

How the *Karma* of one life affects the soul in a subsequent incarnation is not difficult to understand, if we would but reflect over the principle of Objectification

* Anxious as we are to acknowledge merit wherever it might exist, it would not have pained us at all to recognize the teachers of other creeds also as true Teachers of mankind. But when after giving the fullest possible credit to the accounts of their lives as contained in their own books, we find that not one of them attained *moksha* in its true sense, the very idea of which was unknown to a majority of them, there is no alternative but to say that the true Teachers of humanity are only the twentyfour Tirthankaras of Jainism, since he alone can be a teacher who combines in himself perfect knowledge, resulting from omniscience, and practical experience as the conqueror. The founders of other religions, in so far as they teach the elementary principles of religion, are at best like the staff of a modern high school who are not intended to impart instruction in the more advanced course of education necessary for those determined to pursue their studies in a higher sphere of thought. Mahomed was a 'seer,' or prophet, Jesus a great *yogi*, Buddha the greatest of *Maharishis*, Kabir a mystic *Bhakta*, the great Shankaracharya a monument of learning, and so forth. None of them conquered the *samsāra*, or attained omniscience. Their writings are good and useful, as an elementary course of training, but not free from confusion of thought, nor from misdirection which none can afford to follow with closed eyes. Therefore, he who wishes to avoid the pain of births and deaths in the world and the torments of hell, after death, must turn to the only true source, and sit at the feet of the true Teachers the Tirthankaras.

of will, as Schopenhauer calls it. Says* the great philosopher :—

“The body is given in two entirely different ways to the subject of knowledge. It is given as an idea in intelligent perception, as an object among objects and subject to the laws of the objects. And it is also given in a quite different way as that which is immediately known to every one, and is signified by the word *will*.

“Every true act of will is also at once and without exception a movement of the body. The act of the will and the movement of the body are not two different things objectively known, which the bond of causality unites; they do not stand in the relation of cause and effect; they are one and the same, but they are given in entirely different ways,—immediately, and again in perception for the understanding. The action of the body is nothing but the act of will objectified, *i.e.*, passed into perception. This is true of every movement of the body, not merely those which follow upon motives, but also involuntary movements which follow upon mere stimuli, and, indeed, the whole body is nothing but objectified will, *i.e.*, will become idea. Thus in a certain sense we may also say that will is the knowledge *a priori* of the body, and the body is the knowledge *a posteriori* of the will. Resolutions of the will which relate to the future are merely deliberations of the reason about what we shall will at a particular time, not real acts of will. Only the carrying out of the resolve stamps it as will, for till then it is never more than an intention that may be changed, and that exists only in the reason *in abstracto*. It is only in reflection that to will and to act are different; in reality they are one. Every true, genuine, immediate act of will is also, at once and immediately, a visible act of the body. And, corresponding to this, every impression upon the body is also, on the other hand, at once and immediately, an impression upon the will. As such, it is called pain when it is opposed to the will; gratification or pleasure when it is in accordance with it. It is quite wrong, however, to call pain and pleasure ideas, for they are by no means ideas, but immediate affections of the will in its manifestation, the body; compulsory, instantaneous willing or not-willing of the impression which the body sustains. Lastly, the knowledge which I have of my will, though it is immediate, cannot be separated

* See ‘The World as Will and Idea.’

from that which I have of my body. I know my will, not as a whole, not as a unity, not completely, according to its nature, but I know it only in its particular acts, and therefore in time, which is the form of the phenomenal aspect of my body, as of every object. Therefore the body is a condition of the knowledge of my will. Thus, I cannot really imagine this will apart from my body. So far as I know my will specially as object, I know it as body. The will as a thing in itself is quite different from its phenomenal appearance, and entirely free from all the forms of the phenomenal, into which it first passes when it manifests itself, and which therefore only concern its *objectivity*, and are foreign to the will itself.

"If now every action of my body is the manifestation of an act of will in which my will itself in general, and as a whole, thus my character, expresses itself under given motives, manifestations of the will must be the inevitable condition and pre-supposition of every action. For the fact of manifestation cannot depend upon something which does not exist directly and only through it, which consequently is for it merely accidental, and through which its manifestation itself would be merely accidental. Now that condition is just the whole body itself. Thus the body itself must be manifestation of the will, and it must be related to my will as a whole, that is, to my intelligible character, whose phenomenal appearance in time is my empirical character, as the particular action of the body is related to the particular act of the will. The whole body, then, must be simply my will become visible, must be my will itself, so far as this is object of perception. It has already been advanced in confirmation of this that every impression upon my body also affects my will at once and immediately, and in this respect is called pain or pleasure, or, in its lower degrees, agreeable or disagreeable sensation; and also, conversely, that every violent movement of the will, every emotion or passion, convulses the body and disturbs the course of its functions.

"Thus, although every particular action, under the pre-supposition of the definite character, necessarily follows from the given motive, and although growth, the process of nourishment, and all the changes of the animal body take place according to necessarily acting causes (stimuli), yet the whole series of actions, and consequently every individual act, and also its condition, the whole body itself which accomplishes it, and therefore also the process through

which and in which it exists, are nothing but the manifestation of the will, the becoming visible, the *objectification of the will*. Upon this rests the perfect suitableness of the human and animal body to the human and animal will in general, resembling, though far surpassing, the correspondence between an instrument made for a purpose and the will of the maker, and on this account appearing as design, *i.e.*, the teleological explanation of the body. The parts of the body must, therefore, completely correspond to the principal desires through which the will manifests itself; they must be visible expression of these desires. Teeth, throat, and bowels are objectified hunger; the organs of generation are objectified sexual desire; the grasping hand, the hurrying feet, correspond to the more indirect desires of the will which they express. As the human form generally corresponds to the human will generally, so the individual bodily structure corresponds to the individually modified will, the character of the individual, and therefore it is throughout and in all its parts characteristic and full of expression."

This somewhat lengthy, though highly abridged, account of Will as the Thing-in-itself and of its objectification was necessary to show that the body is nothing other than the will made visible, *i.e.*, become an idea for consciousness. If we bear in mind the distinction between organization and manufacturing, as pointed out by H. Bergson in his "Creative Evolution," namely, that the former proceeds from the centre to periphery, while the latter in a reverse manner, *i. e.*, from the periphery to centre, there appears to be nothing surprising in the fact that the body should be built up according to the character which is to be expressed in it and through it. Thus, the present body is necessarily the result of the pre-natal character, formed in a previous life.

So far as the instincts are concerned, their variations cannot be explained by environmental conditions and

influences, for we see children in the same family—even twins—differing radically from each other in respect of their temperaments, instincts, emotions and the like.

The whole of the past experience, ante-natal and that acquired since the physical birth, is stored up in the *antahkarana* (mind stuff) in the shape of tendencies, emotions, feelings, and inclinations,—in short, as character.

"What are we," writes Bergson, "in fact, what is our *character*, if not the condensation of the history that we have lived from our birth—nay, even before our birth, since we bring with us pre-natal dispositions? Doubtless we think with only a small part of our past, but it is with our entire past, including the original bent of our soul, that we desire, will and act. Our past, then, as a whole, is made manifest to us in its impulse; it is felt in the form of tendency, although a small part of it only is known in the form of idea..... We could not live over again a single moment, for we should have to begin by effacing the memory of all that had followed. Even could we erase this memory from our intellect, we could not from our will" (Creative Evolution, pp. 5 & 6).

The parents are merely the channel for the passage of the soul from one condition into another: they do not manufacture it or its *character* in their own bodies. There must be a substratum of individuality, at the very outset, to be acted upon and affected by variations of surroundings and environment. But this is what is generally lost sight of by Christian and Muslim writers, whose preconceived notions of their misunderstood creeds have prejudiced their minds, in some cases consciously, but mostly unconsciously, against the only theory which can offer a satisfactory explanation of all the discrepancies, disharmonies and enigmas in the world. The effect of this unconscious bias in the mind of the investigator is fateful for the

theory of transmigration, for the moment the hypothesis comes before it, it is apt to be dismissed with little ceremony and without full investigation. So far as the Christians are concerned, we have already sufficiently shown that their own religion preaches identically the same doctrine as is taught by the Hindus in respect of the eternity, the evolution, and the final emancipation of the soul, and in respect of Islam, also, we hope to satisfy the world that the Holy Qur'an itself cannot but lead to the same conclusion when properly understood. Meanwhile, let us dispose of the subject of heredity with a single quotation from a modern psychologist of note.

"Even though the individual organism," says Harald Höffding (*Outlines of Psychology*, pp. 353-354), "which, in spite of its completeness and relative independence, is still a republic of cells, were to be explained as compounded out of elements, and its origin made intelligible through the laws of persistence of energy, this would not explain the individual consciousness, the formation of a special centre of memory, of action, and of suffering. That it is possible for such a centre to come into being is the fundamental problem of all our knowledge. Each individual trait, each individual property, might perhaps be explained by the power of heredity and the influence of experience; but the inner unity, to which all elements refer, and by virtue of which the individuality is a *psychical* individuality, remains for us an eternal riddle..... Psychical individuality is one of the practical limits of science.

"In recent times the attempt has been made to explain by heredity, not only the properties of the individuals and of the family and race, but also the forms and characteristics which apply to all consciousness. Even before Darwin's hypothesis of the origin of species, Herbert Spencer (in the first edition of the *Principles of Psychology*, 1855,) propounded the theory, that the fundamental forms and powers of consciousness had been developed through the adaptation of the ancestral races to their conditions of life. The forms of thought and feeling which are typical of the human race, would therefore be *a priori* in respect of the individual, that is to say, they could not be

fully explained by the individual experiences, but these experiences would, on the contrary, be conditioned by an original substratum. ... However far back we go, the individuals still start always with a certain organization, with certain forms and powers which they have not themselves acquired, consequently with something *a priori*. At every stage of the great process of evolution there is a given basis, by which the effect of all experiences is determined. It must therefore be true of the race as of the individual, that the external always pre-supposes the internal, that which is acquired is conditioned by what is originally innate. This is a fundamental relation that constantly repeats itself."

Heredity, in truth, explains nothing about the disposition ; at best, it only accounts for the modifications of the innate substratum of individuality. We see a few striking resemblances between individuals in a family, or race, and shutting our eyes to a vast majority of equally striking differences, and leaving out of account the part played by common associations, surroundings and education in developing similar characteristics, jump to the conclusion that heredity sufficiently accounts for them all. It may well be that the resemblances are due to the fact that the soul is attracted towards parents and families whose predominant mental propensities accord with its own. Thus, there would be an agreement in respect of the predominant traits between the individual and the family, but not in respect of other characteristics.

According to the theory of heredity, every individual owes its existence to the germ-plasm, which is a tiny speck of protoplasm. That this germ-plasm is the seed of all the peculiarities of the individual's character, disposition and tendencies is disputed neither by the propounders of the thesis of heredity nor by the followers

of the doctrine of re-incarnation. There being a hopeful agreement between them on this important point, the issue to be determined may be framed as follows : whether the nucleus of the character residing in the germ-plasm is formed for the first time in the body of its parents, or does it possess any existence of its own, independently of them ?

Now, this germ-plasm which is the starting point of life in the world is invested with the power to organize the physical body ; it absorbs its nourishment from the body of its parent, and grows into a most complex and perfect organism, of its own inherent force. The question is, what force or power controls its formative activity, and whence does it originate ?

When we mentally peep into the knapsack of the germ-plasm, we become aware of the fact, admitted on all hands, that it is a store-house of tendencies from which evolve out the disposition, the peculiarities and the form of the individual. It must be further conceded that the formation of the body is not a hap-hazard act, but is controlled by some kind of force, or forces, residing in the germ-plasm itself. Hence, on the materialistic hypothesis, the question now is, which of the two, the matter of the slimy speck of protoplasm, or the forces of nature, is to be credited with this controlling power ? But, since direction is not a function of energy, as pointed out by Sir Oliver Lodge, the creative tendencies of the individual must depend on the matter or the form of the germ-plasm, if anywhere at all, on the scientific hypothesis. Matter also can be seen to be non-directive, when taken apart from its form, *e.g.*, we cannot direct

water in any desired direction without canalising the ground.

The form of the germ-plasm, has, therefore, to be credited with the formative power. But this is absurd, because the germ-plasm is not a simple atom, but a complex structure, and owes its organism and form to something else. It cannot have formed itself, for that would involve its existence, before it was made. We may push this enquiry still further and transfer the store of the tendencies, disposition, and the like, from the germ-plasm to the central atom within it; but the operation cannot result in greater satisfaction by any means, unless we accord to this fundamental atom the power of having existed from all eternity, and, also, credit it with a will of its own to be the substratum of its mental equipment and choice. The only other way to get out of the difficulty is to say that the atom is *manufactured* in the parent's body, by a number of particles or electrons of matter becoming blended together in a form, but that would not give us an *organism*, but only a centre-less, will-less product of matter, and would again bring us face to face with the old problem, that is, how came this atom itself to be formed in the particular way it is formed? Besides, it can only account for the form of the body, at best, but not for the mental faculties and the element of choice. The capacity to organize a most complicated and complex structure, such as the human or animal body, is, thus, a strong condemnation of the notion that the 'seed' of life could have originated, for the first time, in the parent's body, and proves, beyond doubt, the existence of an agency possessing consummate

and unrivalled skill in the art of organizing complex organisms. The pre-existence of such skill is a condition precedent in the creative agency, and indicates a past, rich and pregnant with creative experience. Hence the soul does not originate, for the first time, in the body of its male or female parent, but utilizes them as a portal of ingress into the physical world.

The theory of heredity being insufficient to explain the nature of the soul, it follows that the soul is the maker of its body itself. Its past character, *i.e.*, tendencies, lead it to take birth in a place which is congenial to its nature in respect of its paramount inclinations.

The transmigrating ego, thus, carries with it the entire load of the effects of its past *Karmas*, which constitute what is called the *Karmana-sharira*. This *Karmana-sharira*, along with the one called the *taijasa*, is destroyed only in *moksha*. The latter, *i.e.*, the *taijasa* body, is the equivalent of what is called the *Sukshma-sharira* in Vedanta, which consists of the five subtle organs of knowledge, five similar organs of action, and the *ahankāra*, and is permeated by life with its fivefold activity, *i.e.*, the functions of exhaling, inhaling, digestion, circulation and motion, and by consciousness.

As regards its five organs of knowledge, it has been seen, in an earlier chapter of this book, that the power of seeing, hearing, and the like, does not inhere in the eye, the ear, etc., but is the function of Life itself, and so far as the organs of action are concerned the same remark applies to their functioning, for the power which moves the hand is not the physical hand itself, but that which puts it in motion. *Manas*, of course, is, also, a necessary

article in the knapsack of the *Sukshma sharira* of man, since it is the centre of action and sensation ; and the same is the case with *ahankāra*. The *Sukshma-sharira* thus is the sum-total of all the mental and psychic activities which are to be manifested in the next incarnation, and the *Karmana*-body is the momentum in which are gathered up all the desires, passions, virtue, vice, etc., of the soul, evolved out in the course of its career as an incarnating ego. In this state it is like a seed which readily germinates as soon as it finds itself in congenial soil. By virtue of its inclinations it enters into surroundings suitable for its objectification, and, in due course of time, is born as an individual. It is obvious that the factor which determines its objectification and surroundings, as well as the strength, durability and all the other qualities of its manifested appearance is its own inherent nature, for only that can come out in the tree which was in the seed before. Thus, the determination of its genus, and, in the genus, of the particular species to which its individualized appearance belongs, as also of the longevity, i.e., the durability of the form which it makes for itself, as well as of its desires, passions and emotions, in short, of its disposition, depends entirely upon the forces inherent in the momentum, that is, the resultant of all the different kinds of experience and activities of the soul. Such, briefly, is the theory of *Karma*.

There are three bodies of the soul in Vedānta, but five according to Jainism. The former recognizes the *kāraṇa*, the *sukshma* and the *sthula shariras* alone, but the latter adds two more to them. These two additional bodies,

however, do not always accompany the soul. To explain away the difference of opinion, we give the description of these five bodies below. They are :

(1) The *karmana*, which is made up of all the energies known as the *karma-prakritis*, and is a vortex of the forces of different kinds of *rāga* and *dvesha*, i.e., attraction and repulsion, or love and hatred. We may call it the body of inclinations.

(2) The *Taijasa* (lit. brilliant) which consumes food, and when highly developed and rendered more subtle can burn up all other bodies.

(3) The *Audaraka*, i.e., the ordinary body of gross matter.

(4) The *Vaikriyaka*, that is, the body which the residents of heaven and hell possess, and which is ordinarily invisible to our normal, physical vision.

(5) The *Aharaka*, which is possessed by very advanced *munis*, and may be projected by them to visit their Teachers, or Masters.

Of these, the first two never leave the soul till it enters Nirvana, and the third is also an almost constant companion of the soul in the world of men, though it differs on account of birth, growth, death and transmigration, from time to time. These three correspond to the three bodies of the Vedānta. Thus, the difference between the teachings of Jainism and Vedānta, on this point, consists in the silence of the latter as to the fourth and fifth kinds of bodies of the soul. But, since it is not consistent with the rules of good reason to read silence into contradiction, we do not regard it as a difference of opinion at all.

The first four of these bodies do not require any

further proof, but the fifth one, the *aharaka*, rests on the authority of the very saviours and *munis* who have actually seen it issue forth.

From the fact that character is the seed of rebirth and that *moksha* involves its destruction in so far as it implies an element foreign to the nature of the soul, it is obvious that the first two bodies, that is, the *karmana* and the *taijasa*, do not leave the soul throughout its career as a migrating ego. It is in these two bodies that the elements of future development are preserved in the form of seeds. But, since all the antagonistic tendencies cannot fructify at one and the same time, those that are inhibited by their opposites remain latent till the vigour of those in active possession of the field of consciousness abates and furnishes them with an opportunity for evolution. Hence, the soul which goes to heaven or hell, after the termination of earth-life, again descends to this earth to undergo further evolution here.

It should be noted that the true cause of evolution is the inherent nature of the soul which is struggling from behind all the bodies to manifest itself; and it is this hidden force of the great Ideal of Perfection and Bliss, constantly at war with the evil inclinations of the superficial ego, which, sooner or later, takes him to nirvana.

Here we may incidentally remark that the confusion of thought prevailing among the numerous sects of reincarnationists themselves, as to whether a human soul can be born again in an animal body, finds an easy solution. People do not take the trouble to work out the process of reincarnation, and merely wrangle in empty words and concepts, the sense of which they do not themselves grasp;

therefore, their disputations seldom lead to any substantial truths. In the light of the above remarks, it is clear that being born in a human or an animal body is just the question which depends on the human or animal tendencies lying latent in the momentum, *i.e.*, the *karmana* body. We have no doubt whatever on the point that, whenever the animal propensities preponderate and outweigh the nobler human tendencies of the ego, it cannot help being born in an animal body, the species being determined by the degree of the brutal character of the soul. Men who ill-treat their fellow creatures, who show no mercy to the weaker in their dealings with men, who slaughter helpless, dumb creatures for the sake of food, or trade, who rob poor widows and defenceless orphans, and all those who persist in the path of villainy and vice, subject themselves to future incarnations as beasts and brutes. On the other hand, many of our dumb friends who have evolved out humane tendencies are on the high road to get a human form speedily. Let man take lesson from the animals. They are at least honest.

Terrible as the law of *karma* is in its effect as the instrument of punishment, it can nonetheless be made to remove the evil, not only of the present life, but, also, of all the past lives, and that in the course of a single earth-life, if one only applies oneself to attain emancipation with one's whole heart.

There can be no two opinions as to the desire of soul for bliss; for there is no creature, human, animal or vegetable, that does not strive for it. This bliss, after which every one of the living creatures is hankering, has been already seen to consist in becoming the Paramatman,

which every soul already is in essence, although owing to wrong knowledge, wrong faith and wrong conduct, it does not know its real nature. We have also seen how bliss can be brought into manifestation again by the removal of impurities, that is to say, the desires to which souls are subject by virtue of their having evolved out certain tendencies, and, in a general way, it has been shown that *tapas* (austerities) are the only means which yield satisfactory results in a short time. We will now show what is the best-form of austerity for destroying the past *karmas* and preventing the accumulation of fresh ones.

Obviously, the means employed to achieve an end must be commensurate with the aim in view. Here the aim is to manifest the hidden condition of bliss, which is the same thing as freedom from pain and a prevention of its recurrence. Pain, in its turn, is caused by desires which, if unsatisfied, create worry, and, if satisfied, a deeper and stronger longing for the objects of enjoyment. Desire, therefore, is the root of all evil. The principal form of austerity, therefore, should consist in a firm determination to be desireless; one should take what is called a vow to that effect, and exert one's will persistently to adhere to it. There should be no desire for the enjoyment of the palate, the eye, the ear, and the like. One should practise *ahinsa* every day of one's life. *Ahinsa* means not injuring others. Since we injure others only to satisfy our desires, desirelessness must necessarily lead to *ahinsa*. Many people think that the killing of animals is necessary for their living and, on that account, harden their tender nature, and either

slaughter poor, harmless animals themselves, or justify their slaughter by others when committed for tickling their palates. There is absolutely no justification for this act of wanton cruelty. Nuts, vegetables and cereals contain all the nourishment necessary to maintain life, and, in their purity, constitute more joy-giving food than the dead entrails and carcasses of innocent animals, butchered mercilessly and in utter disregard of their mute appeals for mercy. Life is dear and joyful to all, and we should remember that the disregard of their appeals for mercy, and the sight of the pain and writhings of their bleeding and dying carcasses must recoil on our own soul and furnish it with brutal and butcher-like tendencies, thus engendering *karmas* which cannot be easily destroyed, and form an ever-hardening shell round the soul. He who is desirous of taking the vow which leads to Brahman must resolutely set his heart against such evil acts and must give up all desires, which, in any way, whether directly or indirectly, lead to the causing of injury to other creatures. The desire for tasty food is, after all, a desire, and so long as it is not got rid off bliss cannot be had, even if all the gods under the sun decree otherwise. It is this one principle of *ahinsa*, which is called the Law in the Jaina Scriptures. If the foregoing argument is sound, the meat-eaters must face the question : is it worthy of man—a thinking being—to please the palate and deny happiness to the soul? Should we allow our tongue to devour our chances of salvation? The soul is thirsting for knowledge, and bliss and for freedom from such bonds as death, disease, old age, fear, pain and sorrow. Should we allow our

brutal desires for taste, etc., to condemn it to a life which it heartily abhors? Should we not rather pluck out the tongue if it stand in the way of the realization of our glorious, godly nature? Think and reflect well before you condemn your soul to a life of anxiety, anguish and torment.

Mahomed, the great prophet of Islam said* :

"The creation is as God's family ; for its sustenance is from Him : therefore the most beloved unto God is the person who doeth good unto God's family.

"An adulteress was forgiven who passed by a dog at a well ; and when the dog was holding out his tongue from thirst, which was near killing him, the woman drew off her boot, and tied it to the end of her garment, and drew water for the dog, and gave him to drink ; and she was forgiven for that act.

"A woman was punished for a cat, which she tied, till it died with hunger ; and the woman gave the cat nothing to eat, nor did she set it at liberty, so that it might have eaten the reptiles of the ground.

"There are rewards for benefitting every animal having a moist liver (i.e., every one alive)."

This last was in answer to the question put him by some one : "Verily are there rewards for our doing good to quadrupeds, and giving them water to drink?"

Mr. Abdullah Suhrawardy adds the following as an explanatory note to the above passages :—

"In the Kur'an animal life stands on the same footing as human life in the sight of God. 'There is no beast on earth', says the Kur'an, 'nor bird which flieth with wings, but the same is a people like unto you (mankind)—unto the Lord they shall return.'"

If it is true that the Almighty God rewards those who give quadrupeds and other dumb animals water to drink or show them kindness, and punishes those who ill-treat them, like the woman who killed the cat, can we say

* See 'The Sayings of Muhammad.'

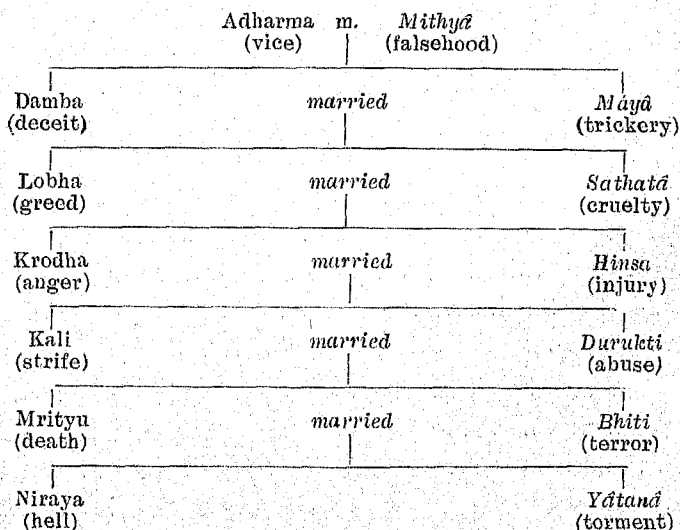
that our slaughter of cattle for the sake of filling our stomachs which can be filled just as well, even if not better, with the other non-animal dainties, is a proper and becoming act for the soul that aspires for freedom and bliss? When we do not show mercy to the defenceless animals and rob them of their dear lives, how can we pray to our Heavenly Father to forgive us our transgressions?

If we would but ponder a little over the matter we would find that the slaughter of animals is not only sinful, but quite unnecessary as well. Taste, of which we make so much in insisting upon an animal diet, is not at all in the things which we take in or absorb. The æsthetic pleasure which simple, wholesome, non-animal food affords to the soul on account of its natural purity, cannot be equalled by the most sumptuous and expensive preparations from dead entrails and carcasses of birds and beasts, however much we might conceal their sickening stench by condiments and spices. Besides, taste for flesh is only an acquired something like all other tastes. When a man takes to smoking, his instincts revolt from the fumes of nicotine, but with each repetition they become more and more blunted till they lose their natural delicacy altogether, and actually long for that which they had abhorred before. In the same way, the soul revolts from all unnatural tastes, but when forced to yield, it has no choice but to make itself as comfortable as its circumstances permit. Its real nature, however, is always at war with its acquired bad habits; and soon makes itself felt in the form of *ennui* and disgust. Such is the force of evil *karmas*; it takes the edge off the soul and

plunges it into ignorance and anguish, blunting its finer nature and instincts.

*Ahinsa** is the only means of removing the impurities of evil tastes and inclinations. The conqueror is he who conquers his own lower nature; to destroy another is no criterion of heroism. He who cannot conquer his desires, has no chance in the coming struggle with Death. The weapon which slays this arch enemy of mankind is not to be found in the armoury of kings and potentates

* We give below the 'lineage' of *hinsa* to show its evil nature. It is taken from the Bhagavata Purana (see Eng. Trans. by P. N. Sinha, p. 52). The names in italics denote the feminine gender.



Hinsa, according to the above geneology of evil tendencies, is the great grand daughter of vice and falsehood, and the mother of contention and abuse. Her grand children are death and terror, who are the progenitors of hell, and its sister, the unsufferable anguish. *Hinsa*, thus, arises from falsehood, deceit, etc., and leads to death and the torments of hell hereafter.

of the world, but is the evil-consuming glance of the *hinsa*-freed will.

Does it seem strange that Death should be terror-stricken in the presence of an ascetic will? There is nothing surprising in the statement. The power to defy death is one of the eight *siddhis* (psychic powers) of Yoga. We have several times referred to this power in the earlier parts of this book, without actually proving its possibility, but we are now ready to do so.

It must be obvious to the thinking mind that death is not a thing in itself, but a condition of the form, that is to say, of the body, since it is only the form which is liable to disintegrate. It is this liability to disintegration which we call death and regard as inevitable. The question which now arises for solution is, how far is this liability to a disintegration of form inevitable? The popular opinion, which is, almost always, the outcome of others' thoughts, and seldom of our own thinking, asserts that death cannot be anything else but inevitable. Let us first enquire briefly into the grounds of this popular belief.

We are by habit so accustomed to think in the light of the borrowed judgments of others that we really fail to notice the errors committed by them, and unconsciously repeat them ourselves. The case with immortality is no exception to the rule. The favourite argument advanced by mankind, to prove the inevitability of death, may be put in the form of the following syllogism :

All men are mortal.

Socrates is a man,

Therefore Socrates is mortal.

Deductively, it is perfectly sound, but any one who reflects on it, even for a moment, will see that it is nothing other than pure juggling with judgments, the first of which, the major premiss, is merely taken for granted. If we say,

All men are fools,

Socrates is a man,

Therefore Socrates is a fool,

every one will find that there is something disagreeable in the inference, which, however, is just as rigidly drawn as that in the previous case. The fact is that our major premiss is only an assumption. When it is said that all men are mortal, it is also said, at once and once for all, that Socrates is also mortal. The conclusion is thus already given in the assumption, upon the accuracy of which alone can its soundness depend. Strictly speaking, the major premiss ought to stand thus:—'Some men, or, at most, all men, not including Socrates, are mortal.' But it would be impossible, then, for any logician to prove the mortal nature of Socrates from this proposition, by purely deductive methods. The proof of mortality, then, must depend on the inductive method, which can never be conclusive without a knowledge of all the forces and laws of nature, which prolong life or cause death. The mortality of man, then, so far as the human knowledge is concerned, is not a fact which may be said to be an established rule. That death has come to every one is no proof, for our ignorance of the powers of the soul might well be responsible for it. Besides, it seems a pure assumption to say that all men have died without exception. How does anybody

know that? All that any one can honestly and truthfully say is that, to his knowledge, there has been no case of an escape from death; but that is very far from proving, except for practical purposes of life (by which expression is meant the practical purposes of a mediocre human being, whose only aim is to live out what he considers his allotted time somehow, if possible in money-and merry-making), that every one must die.

The secret of death, therefore, must be sought for in the law of causality, which governs forms, rather than in purely deductive or inductive speculation from an assumed position. Two things, obviously, are above causality and ever remain unconditioned by it, and they are the substances and the forces of nature, without whose interaction there can be no causation of anything whatever.

Causality, thus, being the governing law to which all forms are subject, their disintegration cannot but be, and, as a matter of fact, always is, the result of known or knowable causes. Accordingly, no death ever takes place which can be ascribed to no cause whatever. Besides, death being purely a state of dissolution of form, must of necessity be preceded by another state, and, thus cannot be beyond causality.

Now, the causes which bring about death may be roughly classified as follows :

- (1) Disease,
- (2) Accidents, and
- (3) Old age.

Of these, old age is, strictly speaking, a sub-division of class (1), for it is undoubtedly a form of disease,

but we have allotted it a separate place, out of regard for the popular opinion which does not consider it a diseased condition of the body. We shall deal with each of these three classes separately.

To begin with, disease is either inherent in the body, that is to say, is a condition natural to the organism, or owes its origin to causes which are not natural to it. It could not be the former, because otherwise every one ought to suffer from the same diseases and at the same time of life; for, on the hypothesis that it is inherent in the organism, it can only be an unfoldment of the malady from within, like the sex function. Besides, it ought to be incurable on this assumption. Not only is this not the case, but, on the contrary, we know that the organism tries to throw off disease by its own natural powers, and is generally successful in doing so, even when it is not aided by medical skill and remedies. All this unmistakably shows that disease is not a function of the organism, or the unfoldment of a condition lying latent in the body, but a state antagonistic to its real nature, which it regains as soon as disease is eliminated.

Now, the natural normal condition of the body is health, and it is only temporarily, generally, that it is affected by disease. The question is: why does disease arise at all? It will not do to talk tall or authoritatively in describing it under so many different names, for we neither want its description nor its symptoms, but the cause which gives it rise. Is disease a thing which enters into the body from without? Certainly not; for outside the organism nothing like disease has a concrete existence. What, then, is it? It is, in plain language, nothing other than

a run down state of health, and its cause in each and every instance is the low vitality of the organism. Whether it be an ordinary malady, such as common fever, or the most virulent form of epidemic, if the vitality is strong enough to resist its onslaught health cannot be affected. Even when there is cholera raging in a locality, it is only a few who succumb to it, and some even survive an attack of it. This just proves the fact that where the vitality is not impaired, germs of malignant diseases are powerless against the organism. Here it is obvious that the whole thing is a question of the vitality of the system. No doctor has yet been able to find out the cause of the low vitality, though they all ascribe it to bad living, which is too vague a statement to be accepted for exact truth.

Before entering into an explanation of the causes of disease, we shall consider the case of old age first, so that we may be able to deal with the whole subject at once.

Now, obviously, the only difference between the state of youth and old age is in respect of the arrangement of the molecules and cells of the body, not in respect of the material of which they are made, for the food of which the body is made, along with the natural elements, the air, water, etc., remains the same in both conditions. Yet in one case the organism is not only healthy but growing, while in the other it is unhealthy and decaying. Again the question arises, why? Let us carry this question over also for the present. We also observe that old age does not come to every one at any fixed time of life, but is accelerated or retarded in different

individuals, so that its symptoms appear at a very early age in some persons, while in others they do not set in till a far advanced period of life. Is it an unfoldment, like the unfoldment of the sex function, from within? But there is no analogy between the two, for, while the sex function is based on the development of certain specific organs in the body, no such organ exists as the seat of decay and degeneration. If anatomy ever succeeds in discovering any such organ of old age, it will at the same time discover the cure for decay; for as the removal of the sex organs destroys the sexual functions of the individual, so should the removal of the organ of decay set the body free from the approach of old age.

In order to understand the true nature of old age and its cause, we must go back to the first two bodies, the *karmana* and the *taijasa*, in which are preserved the sum-total of all the elements of the future life of the soul. When the time for a re-birth arrives, the ego living in these two bodies enters the womb and begins the process of organising a physical body out of its mother's blood. To many of our readers, who have devoted no thought to the subject, the statement would appear to be silly, but that is just because they are ready to pronounce an opinion on such difficult and abstruse subjects without giving them adequate thought. We ask: who makes the body of the child in the mother's womb? The pious-minded would say, God, but if they would reflect over it they would find that their explanation does not tally with their notion of the dignity of the Supreme Being, whom they thus hastily put at the beck and call, not only of every virtuous

couple, but of all those who sin in adultery, fornication and incest as well. If God unequivocally condemns—and theology assures us that He does—certain departures from the code of sexual purity, laid down by Him, how can He be accredited with the creation of children born in consequence of the violation of His own commandments? To make Him bless and fructify the very act which He emphatically condemns, is to put Him in the category of maniacs and babes

Thus, apart from the other reasons given in the earlier parts of this book, the above is quite sufficient to show the absurdity of the proposition of dogmatic theology.

The theologian might now take refuge behind the angels, and maintain that they are responsible for the making of the child, but the angels only do the will of the Father, so that the making of the child must, in every case of adultery, fornication and incest, be sanctioned by Him. Besides, if an outside agency were to create the body, it would not be an organism, but a manufactured article; for its making would proceed from periphery to centre. Hence, it is impossible for God Himself to make an organism unless from within, in which case He would have to become the 'soul' of the creature itself; but that would merely prove our position.

Further reflection enables us to perceive that the creation of the physical organism can be ascribed to the agency of a God only, in one of the two following ways: either He starts with the soul as a centre and then plasters it over with matter, or makes the body, in the first instance, in the same way as man makes a house,

and puts in the soul to inhabit it. But in either case the soul would be unable to act *through* the body or feel its affections as its own, since the warmth of actual intimacy would be lacking in both cases. In order that the soul should feel with the body, it must constantly expand with its growing size, so that at each moment of development there should be a complete harmony between the tenement and its tenant. This cannot possibly be attained unless the tenant's expansion is the cause of the growth of the tenement. The phenomenon of growth is not a plastering over of the soul with matter, nor the occupation of a house by its lessee, but the result of absorption and assimilation of the necessary material by the 'tenant.' One has only to look at the process of growth and development of organic beings to be convinced of this fact. It follows, therefore, that the physical organism cannot possibly be made unless the soul itself becomes the builder thereof. The only other alternative left to Deistic theology is to say that God only supervises its making, but this also involves the acknowledgment of soul's capacity to make its own body, since we cannot train stones into masons. Besides, when we look at the cases of malformations and deformities, to say nothing of those instances in which the fœtus comes to an end before birth, and of the inequalities of the material bodies, in respect of physical and mental capacities, the conclusion that the making of the body cannot be the work of a perfect and impartial Architect becomes irresistible and unavoidable. These difficulties vanish from our path the moment we recognize the soul to be its own God, and the maker of its own body. Thus, while, on the

one hand, the text of the Scripture—that God makes the body—loses not a tittle of its true, philosophical import, the imperfections of the body and the inequalities of surroundings, on the other, are accounted for by the ignorance of the maker thereof—arising from the influence of past desires on its pure essence.

The materialist says that the body is the work of the blind forces of nature, in some way operating upon certain parts of the matter of the mother's body, and forming what turns out to be a living individual in the course of a few months. This, however, is a pure assumption which is not supported by any evidence or reason, but only by some of the most absurd flights of imagination, uncontrolled by intelligence in its theorizing. If our friends would reflect on the point they would acknowledge that life cannot be produced from the lifeless. Body is organised from within, that is, from the centre to the periphery, as Bergson has so well proved in the "Creative Evolution."

The ego is a living momentum, the will, and, as such, organizes the body according to its desires. It is attracted into different bodies according to the desires evolved out in its previous life. Herein lies the explanation of the fact that a human being always gets a human child, and an animal, one after its own species. That these are not purely oriental speculations, but truths based on sound reason, may be shown by a single quotation from Schopenhauer* (The World as Will and Idea, Vol. II. page 485):—

"Who makes the chicken in the egg? Some power and skill

* See also pp. 252-280 of "The Fourfold Root and Will in Nature."

coming from without, and penetrating through the shell? Oh no! The chicken makes itself, and the force which carries out and perfects this work, which is complicated, well calculated, and designed beyond all expression, breaks through the shell as soon as it is ready, and now performs the outward actions of the chicken, under the name of will. It cannot do both at once; previously occupied with the perfecting of the organism, it had no care for without. But after it has completed the former, the latter appears, under the guidance of the brain and its feelers, the senses, as a tool prepared beforehand for this end, the service of which only begins when it grows up in self-consciousness as intellect, which is the lantern to the steps of the will, * * * and also the supporter of the objective external world, however limited the horizon of this may be in the consciousness of a hen. But what the hen is now able to do in the external world, through the medium of this organ, is, as accomplished by means of something secondary, infinitely less important than what it did in its original form, for it made itself."

Such is the conclusion arrived at by one of the greatest philosophers of Europe, and it seems superfluous to add that some of the great thinking minds of the world are beginning to recognize its accuracy. While engaged in the act of forming its body, the ego has no consciousness of its motive, that is to say, that in that state the will is so much occupied by action as to leave no room for deliberation, which becomes disengaged only when attention is no longer completely absorbed in the act of organising. In some rare cases, however, as when the ego is very far advanced in its evolution, it is quite conceivable that the act of organizing may not occupy the whole consciousness. When this happens, the ego utilizes the spare moments of consciousness by putting himself *en rapport* with his mother. The instances of visions and lucky dreams, which the mothers of all great saviours of mankind saw,

find ample explanation in this fact. Ordinarily, where the ego is but little advanced in spiritual progress, and has little will of its own, it is liable to be affected by the thoughts of its female parent, but an advanced soul not only forms its body according to its desire, but is, also, capable of enlisting the co-operation of its mother, so that there may be no interference from her side; and when a body is organized as the result of such harmonious co-operation, it at once becomes a most befitting instrument of the soul, through which its higher powers are manifested, to the wonder and admiration of the dull and lazy humanity.

The visions and dreams which the mothers see are meant to inform them of the greatness their children are destined to attain in the world.*

* One such account will suffice as an illustration. It is stated that the mother of Lord Mahavira saw no less than sixteen dreams on the night on which the Tirthankara entered her womb, and these dreams included some of the most auspicious and celestial omens. They are all enumerated in 'The Life of Mahavira,' at pages 10 and 11, and were:—

(1) A fine enormous elephant possessing all lucky marks, with strong thighs and four mighty tusks, which foretold the birth of a Tirthankara;

(2) A tame lucky bull, of a whiter hue than that of the mass of the petals of the white lotus, illumining all round it by the diffusion of its glorious light, and foretelling the birth of a great religious preacher;

(3) A handsome, handsomely-shaped, playful lion, jumping from the sky, predicating the birth of a child who would be the destroyer of his *karmas* and a possessor of limitless *Veerya* (power);

(4) Shree or Lakshmi, the goddess of wealth, of famous beauty, with the face of the full moon, reposing on a lotus in the lotus lake, on the top of the mount Himavat, indicating that the child would be an anointed king;

When the child is born, its will is set free to apply itself to the outer world, but the difficulties involved in handling the new organism, and the inability of the frail, little, mortal frame to bear the strain of thought, offer themselves as obstructions to the development of intellect. Hence, consciousness evolves out slowly in the child, in the first few years of its life.

From the foregoing it is obvious that there is no one else but the ego itself to make its body. This

(5) A garland charmingly interwoven with fresh *Mandara* flowers coming down from the firmament, indicating that the body of the child would be a fragrant one ;

(6) The bright Sun radiating his golden rays in all directions and shedding his lustre all round Mount Meru, indicating that the child would be a dispeller of ignorance ;

(7) The cow-milk-white full moon, rising in the heaven and raising the waters of the oceans below, which portended the birth of a great personification of wisdom and love ;

(8) A pair of fish, implying happiness for the child ;

(9) Two golden and costly vases, filled with pure water, indicating that the child would be constantly immersed in spiritual meditation ;

(10) A great lotus lake adorned with water lilies, round which hovered the black bees and drones, foretelling that the body of the child would possess all the marks of perfect Manhood ;

(11) The milk-ocean, white like the breast of Lakshmi, indicating that the child would be a *Kevalin* (Illumined or Omniscient) ;

(12) A costly throne of diamonds and rubies, meaning that the child would be the master of the three worlds ;

(13) An excellent celestial abode, shining like the disk of the morning sun ;

(14) The great king of the gods residing below this earth ;

(15) A great heap of jewels resembling Mount Meru and illuminating the skies, indicating that the child would have right knowledge, right intuition and right conduct ; and

(16) A great fire fed with much shining and honey-coloured *ghee* (clarified butter) and in vehement motion.

becomes still more clear after the physical birth, for then the child grows absolutely independent of all other bodies. It absorbs its own nourishment, and itself manufactures the blood from which nerves, tissues, muscles, and bones, are made in the workshop of its own involuntary system. This system which is unconscious only to the extent that it does not deal in the discriminative knowledge, is directly controlled by the subjective Mind itself, although, at times, it is also brought, to some extent, under the control of the intellectual, that is, the objective mind. The ego, *i.e.*, the will, is the primary impetus which combines, in itself, both the involuntary system and the intellectual mind. It is the king for whose preservation both work in their different ways, the involuntary doing duty for the executive, and the intellectual performing the functions of the prime minister, who determines and adjusts the relations of the individual with other individuals in the world. Ordinarily, the affairs of the king are conducted by the prime minister (the intellect), but when the latter is incapable of dealing with any particular situation, *e.g.*, when danger is imminent, the subjective mind takes the control of the body in its own hand. The involuntary system does not dispute with the discriminative faculty the advisability or otherwise of its orders; it carries them all out, if they happen to bear the seal of the king (will), that is to say, that it faithfully carries out all such suggestions as are approved of by the will. Hence, suggestions which are strong enough to affect the will are alone recognized and obeyed by the executive,

i.e., the involuntary system. It is merely there to do the will of the ego, and, therefore, does not reason concerning the value and the advisability of its orders; it seizes the reins of control only when the prime minister is rendered powerless and the king turns to it for advice and help. In such extreme cases, the executive (incapable of induction) perceives and grasps the situation by direct intuition, and does the best thing possible, under the circumstances, to avert the threatening danger and preserve the king. If, however, the mischief done by the terror-stricken prime minister is great, and the situation untenable, as when the king, instead of trusting the executive, is still trying to rouse the prime minister from his terror-stricken and paralyzed condition, the executive can only succeed in rendering the ego immune from pain, but is powerless to avert the catastrophe. What is called death, then takes place.

From the foregoing explanation it is obvious that the discriminative intellect only acts as a wily, sweet-tongued parasite, when employed solely to pander to will.

The Government of the 'empire,' however, is truly carried on by the subjective power, since intellect is only a bungler in the department of life. The true import of the two trees, that of Life and that of Knowledge of good and evil, now becomes fully intelligible, and the warning of the Father in heaven, the true Ego, can now be seen to be a philosophical truth of the utmost importance to man in his materialised form. The fruit of the first-mentioned tree is heavenly, and the

giver of Life ; but of the second only produces confusion, doubt and worry, and, finally, leads to death, which, however, is death of the body alone, although the ego looks upon it as his own, on account of having completely identified himself with it.

Death of the thinking beings, thus, is the result of the wrong use which the ego makes of his intellect.* How it is brought about must be explained now.

The causal body, *i.e.*, the residue of force, or momentum, is the cause upon which the longevity of the body ordinarily depends, since the latter is merely an expression of the desires, tendencies, and passions lying stored up in that body. It involves no violation of the laws of reason, and will be strictly proved presently, that the life of the body depends upon the nature and strength of the emotions, passions and desires of the ego inhabiting it. It would follow from this that, even when no outside causes intervene, the natural inherent emotions, etc., of the ego must, in due course of time, destroy the organism. Hence, longevity may be said to be determined by *karmas*,

* In understanding the true nature of intellect it should not be forgotten that its natural function is, as is described in the chapter on the 'Fall' ; and that it is only its abuse which makes it work so harmfully for the ego. It is the same faculty which lands a forger in jail and places a wiseman on the woolstack. Hence, it is a double-edged sword and highly dangerous to handle. Where the ego takes from it the work of a pimp for the gratification of its sensual lust, it can only lead to ruin ; otherwise it is the sole means of redemption in the fallen state. Even in cases where it leads to ruin, it never fails to point out the risks involved in evil doing ; but it is the ego, the will, who disregards its warning and plunges headlong into degradation, dragging it down with himself.

since they alone modify the emotions. Therefore, although death and, in a certain sense, also, disease are not the unfoldment of the same type as the sex function, yet are their causes, latent or sub-latent, within each and every organism.

Only a very little reflection will enable us to perceive that the secret of decay lies in the desires inherent in the individual will, for the organs of action and sensation are its objectification through and through, as Schopenhauer rightly affirms. Now, the body which is at once the objectification as well as the instrument of will, for its sense-enjoyment, is liable to deteriorate, and subject to wear and tear in its use; for its desires frequently become too strong for it for want of proper control, and also because they bring it into conflict with other bodies. It is easy to desire, but not so easy to gratify the senses; for their objects often lie beyond reach. Besides, every desire, once satisfied, becomes a still stronger longing for further gratification. Hence, worry puts in its appearance and becomes an additional tax on the body, for which it was never designed. It is this additional burden on the body which shortens its life in the case of thinking beings. An animal, however, suffers but little mental pain on account of worry; for it has not attained the same degree of intellectual development as man. The latter, however, is mostly given to relying upon his intellect, and, thus, suffers most acutely from both real and imaginary pains, for he not only thinks of the immediate future, but, also, of that which is most remote and might never happen. The amount of energy which is consumed in the operations

of intellect, in calculating and determining the future course of events, is enormous, and directly tells on the health. This is not all; for man, at times, evolves out emotions which are not only unnecessary, but positively harmful as well.

Now the state of integration of the body is a condition in which all the millions of organic cells work under the control of the central part of the body, which is a veritable fountain-spring of life. This control is maintained by means of nerves along which the vital force circulates from the centre to the periphery, and these nerves themselves consist of most delicate cells put together in the magnetic order.

It is through these nerves that the nervo-vital fluid circulates all over the body. This is how the system is irrigated from the fountain-spring of the living waters of life, and its work of renewal and repair carried on, in its internal workshop. So long as the vital force is allowed to circulate freely to all the parts of the body, stagnation and stink have no chance of setting in; but if its free flow is interfered with in any particular corner, or locality, of the body, and it meets with obstruction, it becomes converted into heat, and the tissues and structures involved become at once the battle-ground of two forces, one of radiation from the centre and the other of obstruction at the seat of trouble. In consequence of the presence, at one and the same point, of these two opposing forces, heat is engendered, and it begins its work of destruction by consuming and destroying the tissues. The obstruction itself proceeds from the ego, for it is an internal obstruction, and

always consists in motives, emotions, and desires. If we would observe ourselves under the influence of different emotions, we would not fail to be struck with the fact that we feel free and easy, in the presence of friends, and oppressed and uneasy, when thrown together with those whom we regard as our enemies. In the former condition the vital force radiates unchecked in the system, but in the latter it is obstructed, especially on that side of the body which happens to be the nearest to the enemy. This sense of oppression, or obstruction, arises in consequence of an involuntary contraction of certain nerves and muscles, which is the immediate result of the emotion of hatred, and the tension of which disappears the moment the emotion is changed, or when the enemy departs. Just as electricity is converted into the destructive heat in consequence of friction, so is the vital force transformed into a force of destruction, in consequence of the friction caused by the tension of the nerves and the contraction of muscles.

We have hitherto confined our attention to worry as a cause of death, but, beside it, many other causes also bring it about. The human body is a most delicate organism and not suited to bear, with impunity, the constant pressure of hard work to which it is subjected in some instances. Exposure to inclement weather, harmful, uncongenial surroundings, and want of suitable, healthy food also accelerate the approach of old age and death. One of the most fruitful of all causes of death in the case of thinking beings is also suggestion, which, as M. Jean Finot points out, is responsible to a great extent in shortening life. If we analyze the above causes, we would

notice that the element of desire is responsible for them all, since past and present desires alone account for the present environment and beneficial or harmful circumstances. Longevity, then, like all other circumstances of the present life, is ultimately dependent on the action of the past *karmas* of the soul.

Now, inasmuch as the *karmas* themselves are the result of ignorance, it may be said that death results from ignorance, but life and health are the result of Wisdom. Again, since all harmful emotions are caused by desires, the worst of which is the desire for an experimental knowledge of the world, obviously death is due, in the first instance, to the eating of the fruit of the tree of knowledge of good and evil. Moreover, since all are involved in this ignorance, and, also, because immortality is the reward of him alone who attains to Wisdom, we may draw the further legitimate inference that only those who attain to the knowledge of the Self can rise above death. Animals and plants, thus, at once fall in the category of mortals, and ignorant humanity proves to be no exception. So the assumption, that all men are mortal, holds good only in respect of those who are ignorant of the Self, however learned they might otherwise be. This is the general principle, and the reader can work out its applicability in different cases himself. A few words more about old age, and we shall pass on to a consideration of accidents.

In the state of ignorance, of course, old age is a necessary and an unavoidable evil, for it is merely the effect of ignorant beliefs on the body. Desires lead to worry, which produces heat, whereby the body is

consumed. Heat reduces the moisture of the body, thus making the tissues dry, rigid and non-elastic, and the bones and their joints, stiff, unmoving and unwieldy. The organs of digestion and recuperation all require a certain quantity of fluid in the system, so that when they have to carry on their work without the requisite quantity of water in the body, they become deranged and perform it tardily. This is the commencement of old age. When the digestive apparatus performs its work sluggishly, the remaining organs also become abnormal, with the result that their vitality is impaired and they can no longer resist the onslaught of harmful disease-bearing germs from outside, which, even when they do not cause immediate death, impair the organism to such an extent as to accelerate the approach of old age.

We now come to cases of accidents. It would seem a great presumption to the vast majority of mankind to say that no accidents can possibly happen to a spiritualized soul; nevertheless we do make that statement without the least qualification, and leave the reader to judge the soundness of our reasoning for himself. As we write this we are reminded of the preface, by Prof. E. Ray Lankester, to Mr. Elliot's "Modern Science and The Illusions of Professor Bergson," which is characteristic of the average man of Science. Prof. Ray Lankester's skill in scientific research no one can deny, but we must guard against paying him more homage than is his due. M. Bergson, of course, is not without his faults, but the subject of metaphysics, to which Prof. Ray Lankester takes objection, cannot be so easily dismissed from the field of knowledge as the learned professor would have it. We

are not concerned in defending Bergson, but we warn the reader that he should not attach more weight than is deserved to the opinions of partial students of nature, and should solve the problem of life for himself; for neither the great scientific professors nor any of their followers would be of the least service, if it turned out that the doctrine of transmigration was the true and the only explanation of human suffering and pain. We could quote many equally great men of science to show that Prof. Ray Lankester's views are not conclusive on spiritual matters; but in these days of rapid progress a single quotation from the account of an address, delivered by Sir Oliver Lodge, at the Free Church Council assembly at Portsmouth, will suffice to show that spiritualism has passed that stage when it could be open to doubt, though men of science are still trying to understand its phenomena and know very little about its real nature.

"Why seek to deny either the spiritual or the material? Both are real, both true. In some higher mind, perhaps, they might be united. The bare possibility of the existence of the miraculous has been hastily denied. It is not necessary to object to miracles on scientific grounds. They need be no more impossible, no more lawless, than the interference of a human being would seem to a colony of ants or bees."*

There is, as a matter of fact, no miracle, nothing that is supernatural, nothing that is lawless. It is our ignorance which makes us look upon an occurrence as a miracle; for were we all-knowing, we would know the causes of the miraculous as well, and thus know them to be simply natural. The reasons given by us in proof of the power of will are not pure speculations of a

* See 'The Leader' (Indian), dated 4th April, 1911.

metaphysically inclined brain, but facts which are conformable to truth under the severest tests, namely,

(1) as being in strict conformity to the rules of reason,

(2) as not being opposed to the inner Man, that is, the voice of intuition, and

(3) as being capable of yielding immediate and certain results when experimented with.

In the last instance there is a little qualification to be attached to our statement, and it is that we do not try to make theoretical experiments with spiritual truths, but, in all earnest sincerity, put them to practical tests. The powers of the human Will are unlimited, and seem incredible on account of their simple explanation. When the construction of steamships was in contemplation, some one, it is said, took it into his head to write a book on the impracticability of the idea, and sent some copies of it for sale to America. But, by a strange irony of fate, the boat which carried the books to the New World happened itself to be a steamship. The 'easy-chair' speculations of our men of science on spiritual matters are just like the view of the author of the book above referred to, and possess little or no validity in the realm of occultism. Many of them even deny the existence of phenomena, which are only too well proved, on unimpeachable testimony. But no more of this.

The one most fatal effect of ignorance in us is that it makes us blind to our own inner forces and powers. By the impetuosity of will running wild in the pursuit of the objects of desires, the transparency of consciousness is disturbed to such an extent that we are rendered

quite unconscious of its inner operations, and begin to prize the little gleam left to us, with which to adjust our relations with the outer world. The consequence of this is the most unfortunate one for our race, for it renders the will negative, exposes us to all sorts of evils, and prevents our acquiring a knowledge of such psychic faculties as clairvoyance, clair-audience, and the like, lying dormant within the soul. When one desires to have the homage of all mankind, to appropriate all the wealth of the world, to be admired and praised by every one, to get all the titles and other marks of distinction, which tickle the vanity of the foolish,—in short, when one craves for all the things that abound in the world, he converts himself into a sort of pit which remains ever empty, in spite of being filled from all directions unceasingly. When a man thus turns himself into what may, more appropriately, be called a dust-bin, his will becomes negative, and begins to look upon itself as impotent. In such a state of mental cowardice, it cannot perform its higher functions, and lies dormant, as if drugged and stupefied.

If we are then exposed to any danger, we are powerless to combat it and readily succumb to it, being stricken with terror at its very sensing.

The whole of mankind, except those who are aware of and have realised the true nature of their will, pass their lives in a state of demoralizing terror, and so great is their sense of powerlessness that a slightly louder peal of thunder than what they are accustomed to is quite sufficient to make their hair stand on end, even when they are perfectly safe from it.

This mental cowardice is the characteristic of the race, but, amongst the cowards, those who are a little more courageous, are patted on the back for their bravery and praised to the skies.

How can man, who looks upon himself as the noblest creature on earth, justify such eternal mental degeneration in him? Courage and cowardice furnish us with the key to the nature of will. The former is the result of fearlessness, and springs from self-reliance, which implies a belief in the invincibility of one's self; but the latter is the outcome of dependence on reason, which, by relating one concept to another, gives rise to fear, thus paralyzing the system by terrifying the ego. Fear, sooner or later, leads to death, but the root of all trouble is reason, which is the faculty of judging. Hence, in the Hindu mythology, Yama, the God of Death, is called the Lord of Judgment.

Will, as the Thing in itself, is invincible, and recognizes no force or power to be greater than itself. But its one limitation is that it does not reason, and is, thus, amendable to suggestion. Hence, the great importance of right beliefs, i.e., faith. Those men who give wrong suggestions to their will are necessarily the authors of their own undoing. This is the sin which cannot be forgiven, for it is one against the Holy Ghost, and death is the wages thereof.

Will is the executive side of life, and capable of accomplishing the most wonderful feats, but in the state of impurity it is forgetful of its own nature and powers, and, therefore, liable to be influenced by the wrong suggestions of others as well as of its own

intellect. Different kinds of *Karmic* forces produce different kinds of impurities in its nature, *Gnanavarniya* obstructing its omniscience, *Darshanavarniya* its perception and faith, *Mohaniya* its serenity or sober-mindedness, and *Antaraya* its freedom of action. Deprived of its natural perfection and independence, the soul behaves in all sorts of ways, and has to break away from its *Karmas* before it can attain the status of Gods. These *Karmic* forces constitute different kinds of chains, some of which snap at the end of each form of existence, forcing the dynamic, 'liquid' substance of soul to assume another form instantaneously. The number of the possible types of the forms which the soul may assume has been estimated at 84,00,000, and most of the souls pass through them all before final emancipation, which signifies a release from the cycle of repeated births and deaths. The final release from the cycle of transmigration, that is to say, the *Samsara*, can be obtained only from the human form, which alone furnishes an opportunity for the training of will in the right direction, by the perfection of knowledge, faith and conduct. Right knowledge enables the soul to perceive the great possibilities lying latent within its own will, right faith imparts stability to its thoughts and frees it from the agitation of intellectual doubt and scepticism, and right conduct leads it to the realisation of its inherent perfection and divinity by the destruction of its *Karmas*.

It follows from this that will remains weak and impotent only so long as it is involved in the delusions of ignorance, that is, wrong ideals and beliefs. According

to our thoughts it is that the will in us appears as potent and powerful, or impotent and powerless. Now, since the intellect is responsible almost wholly for our ideals and beliefs, it may be said to be the cause of weakness and misery. But for the calculating reason we all would be equally brave, or cowardly, since the egos are all alike in substance, and, also, since all forms are made of the same material. Our thoughts may, therefore, be said to constitute the influence which renders the will negative in us.

Now, when a man is attacked by a wild beast, say, a wolf, he is frightened by its approach, and his reason tells him to fly away from it. The moment this conclusion is arrived at, will is rendered negative, leaving the man exposed to danger and death. But, sometimes, when danger appears suddenly, and there is little time for reason to look round and determine upon the best possible means of defence, we, without reasoning, avail ourselves of the readiest means available, whatever they be, and then invariably escape harm. We then call it presence of mind, which, however, is nothing other than the 'presence' of will as the result of reliance on the self, but not on intellect. Now, if we could go a step farther, and, instead of unconsciously relying on the self, were to consciously rely on and cling to the Self, our will would ever remain positive, that is, in a condition natural to it. We would then observe that taking place which would astonish everybody, and would be called a miracle. The wolf, then, instead of coming and devouring us, would turn away and pass by harmlessly, or would come and lie down at

our feet. A majority of men in the world, no doubt, would consider this statement highly absurd, but it is no more absurd than the turning away of the positive point of a magnetized needle from the positive point of another similar one, or their coming together only at different and opposite poles, *i.e.*, in a friendly spirit. It is the magnetism of Will which is the miracle, not its manifestation in the Self-conscious souls. Such is the secret power which enabled the yogis and *mahâtmas* of India to remain unmolested from wild beasts in the forests. Every day do we see the manifestation of Will in various forms, but fail to observe their significance. The heaviest stone and the lightest feather cannot get away from the law of gravitation, and lie chained to earth, till they are moved by some external force; but man, an insignificant and frail being, so far as the matter of his body and its dimensions are concerned, at his sweet will and pleasure, overrules that very law, and walks, runs, dances and jumps about in defiance of it. Is it not because his will lifts up his body and suspends, as it were, the operation of one of the greatest of all the laws of nature which keeps all the suns and planets, and even entire solar systems, in their proper positions, and maintains the equilibrium? And, what enables his will to defy this great force of nature? Just the slightest inclination in that direction! Is this not an equally great miracle? If we were to ascertain the cause of the exertion of will, we should learn that it is none other than self-knowledge, in different language, self-consciousness. Hence, knowledge is power, as the proverb says. When the consciousness

of the little appropriating ego has such a wonderful effect on one of the greatest of all the forces of nature, can we possibly measure the heights of power which a consciousness of one's true Self puts within the reach of the wondering soul? What chance, then, does a poor beast of the forest stand against a Self-illuminated soul? Not only do the beasts of prey pass quite harmlessly by in the presence of such a Self-knowing soul, but also the forces and powers of nature work only for his welfare, and at his bidding. Accidents such as arise by the collision of ships and railway trains, and the falling of roofs, and the like, also do not affect him, for the opening out of his consciousness enables him to discern the causes which bring them about, and he can then not only save himself, but many others besides.

Another form of the wonderful manifestations of will is the magnetic fluid which radiates in all directions from the person of great *yogis* and *siddhas*. Jesus referred to this fluid when, on being touched by an unclean woman, he said that virtue had gone out of him (to heal some one). It is this virtue which is responsible for the engendering of that atmosphere of peace and love which invariably surrounds holy persons. Buddha's 'aura,' or field of magnetic influence, it is said, extended to three miles in all directions, and Bhagwan Mahavira's was even more powerful. Even the mountains where the Jaina ascetics performed their holy meditations are known to have offered resistance to the passage of *vimânas* (air-craft) of *devas* and men. All this was the effect of the *munis'* personal magnetism. Their magnetic radiations impinging on

the surrounding matter created such an atmosphere of holiness, love and impregnability that all those who came in contact with it were overpowered by its powerful vibrations, forgot their personal animosities and unholy pursuits, and were unable to penetrate into it, except to show reverence to the Source, whence emanated those radiations of holiness and power.

Those who come under the influence of such an atmosphere of human magnetism, as is described above, undergo two opposite kinds of experience, according to their own nature. Persons of a holy and pious temperament feel exalted, but those who are evilly inclined and vicious find themselves overpowered by the higher vibrations of the ascetic Will, and soon lose their consciousness, if determined to oppose its rhythmic pulsation.

Investigation into the nature of the causes which dethrone reason in all cases of sleep, mesmerism, fascination and will-power, discloses the fact that it is the rhythm, or pulsation, of life which is first affected by them. They either increase or diminish the intensity of pulsation or rhythm of life. To the former belong all cases of exaltation of will, and to the latter all those which are characterised by symptoms of sleep, fatigue, fright, or death. Midway between the two opposite types of rhythm does reason occupy its throne. Hence, whenever the normal conditions which favour the functioning of calculating reason are disturbed, it at once vacates its throne, and a state of exaltation, or depression, of varying degree, comes to take its place.

It is thus clear that the magnetic fluid, which flows from the person of great *rishis* and sages, is nothing

other than the rhythmic vibrations of their Self-conscious will which create, in their vicinity, an impregnable atmosphere of peace and love, and which, by coming into contact with different temperaments, exalt or diminish their life-pulsations, according to their own dispositions.

Jesus was enabled to discover the fact that some one had touched him, on account of the increased radiations of this magnetic fluid from his person. A human soul had opened her heart to receive the healing vibrations, in his vicinity; and it was the exaltation of will to meet the demand which was directly felt by him. It is not to be supposed that the going out of 'virtue' is a loss of power in any sense. On the contrary, it directly leads to greater power, since it makes the will vibrate more intensely than before, and also because will has an inexhaustible supply of virtue in itself. The effect of the woman's faith on the Master's will was something like that which is produced by a piece of iron on a magnet, and actually furnished an occasion for the greater manifestation of power.

The training of will, then, is the door to power. Many persons try to develop their will now-a-days, but derive little or no benefit from their exercises, on account of the ignorance of its nature. Some undergo severe tortures to acquire this power; and a class of literature has sprung up pretending to deal with the cultivation of occult and psychic forces, neither the authors nor the readers of which have the slightest idea of the mischief which is likely to result from the unnecessary and harmful exercises prescribed in the books. Will, in its purest form, is the holiest of forces

in existence, and opposed to all moral failings. Hence, it cannot manifest itself, in its true character, till all taint of evil thoughts, passions and inclinations is not removed from the soul. Those who try to develop it from motives of worldly power and greatness, therefore, do the very thing which prevents its coming into manifestation. One may spend one's whole life in practising all conceivable kinds of breathing and other exercises, yet will not will condescend to manifest itself, so long as mind is not freed from all kinds of taint of selfishness. The utmost that can be had from these exercises is the development of such powers as superficial clairvoyance, with which the investigations of the Psychical Research Society have made us familiar. These powers, however, confer neither immortality nor bliss on the soul, but invariably lead to mental and moral degeneration here, in this life, and to a life of torment in hell, followed by subsequent undesirable births in this world. Besides, the temptation to turn them to one's material advantage is too great to be resisted by ordinary humanity, and their least use, for one's selfish ends, is sure to lead the soul on to the path of destruction. For this reason, Jesus turned away from the voice which offered him all earthly power in consideration of his soul. Buddha and others, also, paid no heed to similar temptations.

Those who wish to develop their will for the conquest of Maya must, therefore, give up the silly and senseless idea of training it by means of physical exercises of the body, but should apply themselves to purify their moral nature. It is only the moral impurities

which stand in the way of the soul; for the higher and joyous rhythms of will are kept back only so long as attention is confined to the lower levels of manifestation. The true methods of the development of will are given in the little book* of Mr. Herbert Warren, which we have already had occasion to refer to in these pages. The path of progress is there described in detail, and the causes of failure, entire, and partial, as well as the methods of avoiding them, are also pointed out in simple, clear language.

It is not the will seeking power and greatness, in the world of men, that will conquer death, but the will which is holy, spiritual and self-centred.

It seems incredible to us that such powers lie latent within us, yet this is precisely what one of us said, as will appear from the following:

"I am the resurrection and the life. I have power to lay it down and I have power to take it up again."

The powers of the Self-conscious soul are truly wonderful, as has been sufficiently demonstrated ere this, and life is only the effect of the conjunction of soul and body. Hence, where the soul *wills*, not merely *wishes*, to prolong this connection, death, disease and old age, every one of which arises from avoidable causes, can be made to fly away to a great distance from the body. The recuperative powers of will have never failed to manifest themselves wherever the unnatural strain to which the body and mind are subjected, in the prime of youth, has been lessened in the more advanced, and therefore the less active, period of life. Third dentition

* 'Jainism,' by H. Warren.

is known to have occurred in several cases after 80. M. Jean Finot reports* a number of cases where eyesight, a new set of teeth, and even the natural colour of hair have been regained and acquired at the remarkably advanced ages of 110 and 117.

"The forces of the mind," says *Monsieur Jean Finot*, "well utilized, may render us most important services from the point of view of the prolongation of life, as we have demonstrated elsewhere.... When we think of our manner of life, which seems only calculated to upset, from our earliest infancy, the thousand wheels of the human machine, we are filled with wonder at its resistance. And not content with disorganizing it, we endlessly calumniate it besides. After having used and abused our body during a certain number of years, we are pleased thereupon to declare it old, decrepit, and worn out. We then neglect it with a carelessness which completes its ruin. After having suffered for long years from our excesses and our follies, it succumbs under the weight of our gratuitous contempt. And even if the insult did not come from its immediate proprietor, be sure that our neighbours, relations, or friends would not spare to throw it in its face. Poor human body! Source of so many joys which embellish, nourish, and sustain our life, it is nonetheless reduced to the post of simple whipping-boy. The reproach that our mind or conscience is senile or worn out rouses in us a sentiment of revolt. We allow no one to doubt their power or their youthfulness. And yet how many are there who would dare to rebut the accusation of senility unjustly addressed to them? Worse still, men who have reached a certain age bend themselves still lower under the imputation, and do all that they can to merit it."

The effect of evil suggestions of old age, senility and weakness is terrible on life. It paralyzes the will, on whose activity alone depend the life and health of the organism. Men who assume the airs of age, weakness, and decrepitude to excite the sympathy of their fellow-beings, who pretend to be overwhelmed with grief to convince others of their love for the dead, or sympathy with the living in their calamities, and all those who stifle, or, in any way, smother, the natural buoyancy of

* See 'The Philosophy of Long Life.'

their souls, are the authors of their own death. Wherever and whenever, on the contrary, the organism has been treated with the love and respect which it is entitled to from its tenant, and not made to bear the ceaseless strain of unnatural living, nor exposed to unhealthy, uncongenial or poisonous environment, it has never failed to prove the fact that death, disease and old age are merely accidents, which nature has strewn in the path of sensual selfishness. If the case for immortality were to rest here, what has already been said would be a sufficient refutation of the assumption of the inevitability of death; but when we recall to mind the fact that the destruction of evil *Karmas* enables the soul to develop its inherent psychic powers, and invests it with the power to cast off its physical encasement without becoming involved in the stupor of unconsciousness, the power of a fully developed soul to maintain a continuous, conscious existence, under all circumstances, must be evident to all thinking minds.

When the first, second, fourth and eighth kinds of *Karmas*, described on page 880 *ante*, are destroyed, the soul becomes freed of its liability to rebirth, and cannot die any more, though it still continues to live in the physical world, so long as its *Ayuh Karma* remains to be worked off. When this is exhausted, it casts off all its material encasements, as a man puts off a garment, and rises to the top of the universe to reside there, for ever, as a fully perfected soul, the *Siddhâtman*, enjoying immortality and bliss.

Thus, death holds no sway over the Self, and he who trains his will on spiritual lines necessarily enjoys

immortality. But much more than mere speculation from an easy arm-chair is needed to attain to this glorious height. He who would aspire to soar so high—and none is debarred from it by nature—must follow the advice of Buddha:—

“Look to no extraneous aid, make yourself an island, depend on none, depend on the strength of your own righteous exertions, and the supreme effort made with earnestness to control the low nature is sure to succeed. Strive earnestly, persevere strenuously, let no lethargy and irritability and scepticism prevent you from reaching the goal. Ring out the old, ring in the new, avoid evil, store in good. Fight valiantly against sin and lust and selfishness.”

It must be distinctly understood that the practising of what may be called purely ‘negative’ virtue will not enable the soul to defy death.

Negative virtue merely amounts to not doing unto others what we would not like them to do unto us, but it takes no account of the first commandment, ‘Thou shalt love thy God with all thy might,’ which, in plain language, means: ‘Thou shalt cling to thy Self with all the force of will thou art capable of.’ Moreover, since the Self is pure love, it follows that he alone who actively practises love, in all his thoughts and deeds, can be said to practise virtue actively. He, then, not only tolerates, but actually and actively loves all those with whom he comes in contact. As the capacity for love increases in his breast, the power to defy death becomes more and more his possession. It follows from this that no one who is not prepared to renounce *himsā* (injury to others), in its three forms, can hope for salvation or immortality. These three forms are, (1) the actual commission of the act oneself, (2) its abetment,

and (3) the encouraging of those who commit it. As we punish the man who abets a burglary, the thief who actually commits it, and the receiver of the property stolen at the burglary, so does Will detest the accessory after the fact as much as the abettor and the 'thief'. Hence they who slaughter animals, they who get them slaughtered, and, *also* they who purchase their limbs, are travelling on the path which leads to suffering and pain. Mr. Warren points out ('Jainism,' pp. 87 and 88):—

"If we analyse the state of mind of a person who is hunting for sport, we find three factors, (1) he has no thought of the pain and harm he is inflicting on innocent creatures; (2) he is entirely taken up with his own pleasure; and (3) he has no feeling for the pain and suffering of the animals. Thus we find thoughtlessness, selfishness and heartlessness."

Neither the heaven-world, nor *Nirvana* is suitable for the residence of those who possess these three qualifications, and the only other place for their after-death sojourn is too dreadful to contemplate.

Ahinsā, thus, is the path of salvation, and it is open to each and every soul who would but exert itself to reach the goal. Freedom and bliss lie only in this, not in the pursuit of the wisdom of the world.

After what has been said above, it is not necessary to dwell any longer upon the power of Will in preserving life and conquering death. As regards its healing powers, the testimony is overwhelming in its favour, for the art of mental healing is a birth-right of our race which has descended to us from the remotest antiquity. Even to-day, scores of men, whose lives had been given up by medical specialists, bear grateful testimony to its

marvellous efficacy. Whether it be the 'laying of hands', or the making of magnetic passes, or a mere word of command, or any other process, its efficacy lies only in the omnipotence of Will; and its success depends, not so much on the powers of the operator, as on the mental buoyancy, courage and Self-consciousness of the patient himself. Even Jesus could not perform any of his healing 'miracles' in his own country, and marvelled at the unbelief of men. Belief, based, as it is, on the certainty of knowledge, at once emancipates the ego from the bondage of intellect, that is to say, of theoretical agitation, and creates the spirit of self-reliance without which no benefit is possible.

In order that life and health be maintained and perpetuated in the body, two things are necessary to be done, firstly, the removal of the existing trouble, if any, and, secondly, the eradication of all further liability to disease. Since disease arises only in consequence of the negative condition of the individual, both these ends can be secured by becoming positive, in other words, by the recognition of Will, and by faith in its omnipotence. It follows from this, that so long as one depends on the strength and virtue of another, there is little hope for him; for the necessary condition involved in a belief of this kind is that of emptiness within and expectation of help from without, in other words, that of pure receptivity, hence weakness. Will is the maker of the organism, and always possesses the power to repair and replace the old, the worn out, and the useless. And, since the body is the objectification of the individual will, that is to say,

of the desires, emotions, passions and beliefs of the individual, clearly, physical beauty also depends on the nature of our thoughts, so that, if we cease thinking evil, and fill the mind with noble thoughts of 'virtue' and power, the body must necessarily become an expression of beauty, holiness and love, instead of sin and ugliness and fear, as it usually is. He who loves is never in a receptive or negative state. But it would be highly mischievous to confine the sphere of true love to such emotions as one feels for the opposite sex, or even to those less selfish manifestations of it which one observes in the relations of parents and their offspring, and the like. It is a misnomer to call such low forms of emotions by the name of Love, for, while the human lover loves one particular individual, he hates the rest of the world,—a remark which applies equally well to all the relations of love among men, whether they be those subsisting between parent and child, or amongst relations or friends. Human love is the love of a particular individual or, at the most, of a few individuals, but a hatred of the rest of the world; but Love, in its true sense, is that noblest of emotions which prompted the great Master Buddha to put his own neck under the knife in place of that of the goat which was writhing under it. This is the only form of love which can save humanity from the clutches of Death. It is a libel to call the spasmodic, trickling streamlet of emotion, which flows only at the sight of some particular person or persons, and dries up at that of the rest of our race, to say nothing of the other species of creation, by the name of Love. Love is not a stream which bubbles up and flows at intervals, or

by fits and starts. It is one continuous, ever flowing, ever bubbling emotion which flows in all directions and towards all beings, human and animal. The former only makes the heart cold, but the latter opens out its lotus, and keeps it ever fresh and blooming, by constantly irrigating its roots with the living waters of Life. This lotus is not a myth invented by the yogis, as some biased missionaries backed up by a knowledge of physiology, would have us believe. These gentlemen, ignorant of the true significance of the yoga centres, only looked for it in the physical organ of the heart,—a place where yoga does not place it—and, of course, failed to find it there. The lotus of the heart is a psychic centre in the spinal column; and, as it controls the action of the heart, it is called the Lotus of the Heart. This great lotus is the centre of radiation in the organism, from which life radiates its joyous vibrations all round. Its free activity leads to health, youth and immortality; but its obstruction at once converts the vibrations of love into the poison of hatred and worry, which soon destroy the body.

He who would aspire to attain immortality must, therefore, open out the lotus of his heart by practising universal Love.

We thus see that death is not a thing which must come to every one; on the contrary, it comes to those who live in ignorance of their true nature, which is perfectly Godly and omnipotent, and at the assertion of which death itself flies away, like *Iblis* at the recitation of the holy formula of '*lahaul*'. The efficacy of this or any other formula lies not in words, but in the power which

faith in its efficiency invokes on the occasion, for that power is Will itself, and it is irresistible by brutes, men, and demons alike. Ignorant humanity is, however, debarred from the conscious exercise of this power, since man seldom distinguishes between the acts of *wishing* and *willing*, which are totally different and antagonistic. The former signifies mere passive day-dreaming, but the latter nothing if not the iron-will to succeed. The difference between a man who merely wishes to be well and one who wills to be well, is just that between life and death. The one spends all his time in pure wishing, and frets and fumes at the non-realization of his wish, and, thus, accumulates a large amount of additional worries, under the tearing strain of which the frail, human frame speedily collapses; but the other uses his internal forces to throw out disease, is saved all the worries which arise from listless, inactive wishing, and is soon restored to health, to the utter wonderment and confusion of medical specialists and experts.

In vain shall we be told that religion is impracticable, and that philosophy and metaphysics are not intended for the man of the world. So far as the study of philosophy and metaphysics is concerned, it is the only means of rendering life consistent in its actions, and of bringing the higher ideals of goodness and power within the reach of one and all. Even education, which raises men's ideals, and imparts to them urbanity of manner, whereby we distinguish them from savages, is only the hand-maid of philosophy.

So far as the question of practicability is concerned, it can be definitely shown that all the impracticability

that there is in the world lies with the so-called man of the world, and, in no sense, with Religion, when properly understood. The question is, what is practical? If we reflect on this unfortunate word, at all, we cannot remain ignorant of the fact that it acquires significance only when we accord to it the capacity to bring our ideal or ideals into realization speedily. Hence, anything is practical if it leads us to the goal, by the shortest path. Now, since the ideal of our race is the attainment of happiness by the conquest of death, it follows that only the means which lead us to the realization of this high ideal are practical. There is no man who, in his heart of hearts, does not cherish this great ideal, though there be some, who, from a superficial analysis of their feelings, or from fear of ridicule, might refuse to credit their souls with this noble and ennobling aspiration. Such being the high aspiration of the soul, it is evident that no means which do not bring it nearer to realization can be termed practical. Mankind, however, generally lavish all the praise they can on those who amass large fortunes, who move in high society, who are companions of kings and presidents, and who possess hereditary or personal titles conferred on them by their fellow beings, but who, in spite of all their wealth, reputation and distinction, are not a bit nearer the attainment of the ideal of their soul. Can we call these men, or their admirers, practical? Which is more practical, the pursuit of ideals which must invariably lead to regions of pain and torture after death, followed by subsequent incarnations in undesirable surroundings in this world,

or of the Ideal which confers immortality and bliss on the soul? There can be only one answer, and that in favour of the latter alternative.

"Look at the men and women around you," writes Mrs. Besant in *The Use of Evil*, "look at their faces; see how they are full of anxiety and of desire, of trouble and of injustice; and see how men's hearts are pierced by pain and laid desolate by catastrophes, by miseries, by hopes and by fears; how they are tossed about and flung from side to side, and too often brought to ruin!"

Can a life, so full of misery, so full of pain and trouble, so full of grim evil, where the spectre of death stalks about unchecked, with no certainty of anything even in the very next moment, be compared with the eternal peace, tranquillity and calmness of the blessed state of *turiya*? Think and reflect and

"then realize that Brahman is bliss. Bliss, but how? Bliss, because there is unity; bliss, because there is absence of desires; bliss, because there is knowledge of permanence, which nothing that is transient can disturb."—*'The Use of Evil,'* pp. 33 and 34.

The definition of *turiya*, the highest state of consciousness, need not altogether depend on negative statements, but an idea may be formed of it in the mind by an internal sensing of the feeling—"I am I"—which persists after all other thoughts are transcended. It is a condition in which the certainty of life is directly the object of internal perception; and, because the conviction or certainty of self involves the destruction of doubt, which can be achieved only when the faculty, whose function it is to engender it, is brought completely under the control of Will, it is essentially a condition in

which Intellect itself is transcended. It seems hard to believe that this could ever be possible of attainment, but evidence is not wanting to prove the assertion. All the *mahatmas* and *rishis* speak of it from personal experience, and there are men in existence even now who have had a taste of it in the condition called *samadhi* (yoga trance), which is to be distinguished from the stupor of the ordinary trance, as the steadiness of a fast revolving top is to be distinguished from that of one merely fixed in the ground. The difference between the ordinary trance and *samadhi* lies in the fact that, while in the former the mind is unconscious of its own operations and of everything else, in the latter it is intensely conscious of its own being and the consciousness of the outside is voluntarily subdued, though not completely destroyed. It is the condition in which thought merges in Intellect and Intellect in Will, which, on account of its freedom from all obligations and restraint and from all taint of the phenomenal matter, is left to enjoy *Ananda*, the natural bliss of being.

The following quotation from Bergson's highly interesting work, "The Creative Evolution," will suffice to show that this beatific experience is not a pure hallucination of indolent asceticism :—

"Let us seek, in depths of our experience, the point where we feel most intimately within our own life. It is into pure duration that we then plunge back, a duration in which the past, always moving on, is swelling unceasingly with a present that is absolutely new. We must, by a strong recoil of our personality on itself, gather up our past which is slipping away, in order to thrust it, compact and undivided, into a present which it will create by entering. Rare indeed are the moments when we are self possessed to this extent :

it is then that our actions are truly free. Our feeling of duration, I should say the actual coinciding of ourself with itself, admits of degrees. But the more the feeling is deep and the coincidence complete, the more the life in which it replaces us absorbs intellectuality by transcending it. The more we succeed in making ourselves conscious of our progress in pure duration, the more we feel the different parts of our being enter into each other, and our whole personality concentrate in a point, or rather a sharp edge, pressed against the future and cutting into it unceasingly. It is in this that life and action are free."

Discoursing upon the contemplation of pure Platonic Ideas, Schopenhauer remarks (*The World as Will and Idea*):—

"Whoever, now, has... become so absorbed and lost in the perception of nature that he only continues to exist as the pure knowing subject, becomes in this way directly conscious that, as such, he is the condition, that is, the supporter, of the world and all objective existence; for this now shows itself as dependent upon his existence. Thus he draws nature into himself, so that he sees it to be merely an accident of his own being. In this sense Byron says:—

" 'Are not the mountains, waves, and skies, a part
Of me and of my soul, as I of them?'

"But how shall he who feels this, regard himself as absolutely transitory, in contrast to imperishable nature? Such a man would rather be filled with the consciousness, which the Upanishad of the Veda expresses: *Hœ omnes creature in totum ego sum, et præter me aliud ens non est.*

"All willing arises from want, therefore from deficiency, and therefore from suffering. ... Therefore so long as our consciousness is filled by our will, so long as we are given up to the throng of desires with their constant hopes and fears, so long as we are the subject of willing, we can never have lasting happiness nor peace. But when some external cause or inward disposition lifts us suddenly out of the endless stream of willing, delivers knowledge from the slavery of the will, the attention is no longer directed to the motives of willing, but comprehends things free from their relation to the will, and thus observes them without personal interest, without subjectivity, purely objectively, gives itself entirely up to them so

far as they are ideas, but not in so far as they are motives. Then all at once the peace which we were always seeking, but which always fled from us on the former path of the desires, comes to us of its own accord, and it is well with us. It is the painless state which Epicurus prized as the highest good and as the state of the gods; for we are for the moment set free from the miserable striving of the will; we keep the Sabbath of the penal servitude of willing; the wheel of Ixion stands still. ... Whenever it discloses itself suddenly to our view, it almost always succeeds in delivering us, though it may be only for a moment, from subjectivity, from the slavery of the will, and in raising us to the state of pure knowing. This is why the man who is tormented by passion, or want, or care, is so suddenly revived, cheered, and restored by a single free glance into nature: the storm of passion, the pressure of desire and fear, and all the miseries of willing are then at once, and in a marvellous manner, calmed and appeased. For at the moment at which, freed from will, we give ourselves up to pure will-less knowing, we pass into a world from which everything is absent that influenced our will and moved us so violently through it. This freeing of knowledge lifts us wholly and entirely away from all that, as do sleep and dreams; happiness and unhappiness have disappeared; we are no longer individual; the individual is forgotten; we are only pure subject of knowledge; we are only that eye of the world which looks out from all knowing creatures, but which can become perfectly free from the service of will in man alone. Thus all difference of individuality so entirely disappears, that it is all the same whether the perceiving eye belongs to a mighty king or to a wretched beggar; for neither joy nor complaining can pass that boundary with us."

We need mention only one more instance, though any number can be cited on the point. In a letter to Mr. B.P. Blood, Tennyson reports himself as follows (see 'The Varieties of Religious Experience,' by William James):—

"I have never had any revelations through anæsthetics, but a kind of waking trance—this for lack of a better word—I have frequently had, quite up from boyhood, when I have been all alone. This has come upon me through repeating my own name to myself silently, till all at once, as it were out of the intensity of the consciousness of individuality, individuality itself seemed to dissolve and

fade away into boundless being, and this not a confused state but the clearest, the surest of the surest, utterly beyond words—where death was an almost laughable impossibility—the loss of personality (if so it were) seeming no extinction, but the only true life. I am ashamed of my feeble description. Have I not said the state is utterly beyond words?"

Professor Tyndall, in a letter, recalls Tennyson saying of this condition:—

"By God Almighty! there is no delusion in the matter! It is no nebulous ecstasy, but a state of transcendent wonder, associated with absolute clearness of mind."

Such are the expressions of opinion of those who were not perfect Yogis and whose contemplative labours in the region of Life allowed them but an occasional peep behind the veil, but the true bliss of the blessedness of being, which may be experienced in nirvana, has been declared to be beyond description; for bliss is a kind of feeling and neither language nor intellect is designed to describe feelings.

The practical value of religion is to be judged not from the side of a theoretical speculation of what its adoption leads men to give up, but in terms of the actual increase of power, knowledge and bliss which it brings to the soul. As we have pointed out on several occasions in this book, the giving up is not of anything worth clinging to, but only of those things and ideals which actually play havoc with the higher aspirations of the soul. As soon as the vision is sufficiently clarified to perceive the true side of life, of which the majority of men are ignorant to-day, the idea of giving up would be recognized to be a process full of exhilaration and joy; since each act of giving up would only go to make the soul more and more positive, and thus bring it a step

nearer the goal of perfect knowledge, perfect bliss, and absolute power. Renunciation is a necessity with nature from which none can hope to escape. If we do not renounce our weakening tendencies and attachments ourselves, Nature will, sooner or later, compel us to do so perforce, in which case our anguish would be all the greater. Against the forces of life, nature arrays her terrible dragon of death, whose very thought is enough to strike terror into the bravest heart. The clinging to the objects of the senses, thus, is the creature of illusion; they have to be given up, sooner or later. If we do not renounce them cheerfully, death will sure enough put an end to our enjoyments. It is for us to decide whether we would give them up ourselves, or let death tear us away from them. In the one case, power and blessedness result for the soul, but, in the other, there are only the lamentations and gnashing of teeth, born of impotent rage.

Such being the case, it becomes necessary for every human being to prepare himself for the final struggle with the dreaded foe—Death. The law of re-incarnation proves, beyond the shadow of a doubt, that if we neglect the present opportunity which the human birth has thrown in our way, we might not get another chance for many a generation to come. As the Scriptures teach, difficult it is to obtain the human form; having obtained it, difficult it is to be born in the best environment for speedy progress; having been born even in the most suitable environment, difficult it is to acquire the truth; and having acquired it, difficult it is to practise it. Nothing avails when death comes to claim its victim;

friends, relations, money, fame, worldly power, and the like, only go to make the parting all the more sorrowful. Fool, indeed, is he who, having obtained the human birth, squanders away his time in the pursuit of material objects, which can never procure for the soul the bliss which it is hankering after.

The above statement needs a little elucidation. There is a great deal of truth in the teaching about the advantage of birth in a good family. Some men are so placed by the very circumstance of birth that they are saved most of the trouble involved in the practice of renunciation. This will become quite obvious on a comparison of the rules of conduct prevailing in different communities. For instance, he who is born in a family in which flesh and wine are generally taken is at a greater disadvantage than one born where only one of them is indulged in, and the latter is less fortunate than him who takes birth in a household from which both are rigidly excluded, as in the case of the Jainas. Similarly, a man born in a community which possesses the most perfect knowledge has decidedly better facilities of speedily acquiring the truth than those of his brethren who are born elsewhere. Such are the advantages of birth in a spiritual community; but although it is not in our power to undo the effect of the past *karmas*, in so far as it has brought about the present birth, it is certainly in our power to destroy its remaining force by the acquisition of Right Knowledge, Right Faith and Right Conduct—the three priceless jewels of the Jaina philosophy.

Terrible is the fate of those who not only are in ignorance of the real truth themselves, but, also, convert

others to their erroneous views. The strength of religion does not depend on the numbers that acknowledge its supremacy. The whole world may be ignorant of truth, yet it is inconceivable that truth itself be any the worse for the ignorance of men. Numbers are only useful to one who has nothing more actual or higher to aim at than show. Religion loses all its potency in the hands of those who only go about converting others to their views, but who otherwise care little for living it out themselves. The very nature of religion is opposed to such treatment. It is the system which undertakes to cure the soul of the spiritual breakdown, consequent on the absorption of the poison of ignorance and evil *karmas*, and it is inconceivable how, without the practise of rigid disciplinary austerities, its case can differ from that of a quack whose sole interest lies in increasing the number of his patients, irrespective of the fact whether they are cured of their ailments or not.

Jainism points out that the true Teacher must possess no less than eighteen divine qualifications, which are enumerated on pages 51 to 53 of Mr. Warren's "Jainism." The most prominent ones of these are :—

- (1) The total suppression of lust, or sexual passion,
- (2) Absolute freedom from ignorance, in different language, most perfect knowledge,
- (3) Complete freedom from drinking, flesh-eating, killing, and other forms of *hinsa* (injuring others), and
- (4) Freedom from sleep, since that would signify a gap in omniscience.

Bhagwan Mahavira, the last great Tirthankara, had these 18 qualifications in Him, and for that reason His great personality stands out, amongst the numerous

company of pseudo saints and saviours, as that of the greatest teacher the world has had during the last five and twenty centuries. We are not minimising the greatness of the other teachers by any means, since it is not our purpose to find fault with any religion, however backward, or insufficient. But after the fullest possible credit is given to their lives, as described in their own books, it is impossible to shut one's eyes to the absence of most of the four prominent traits pointed out above. Jainism, indeed, goes still further and points out that its teaching does not include the worship of the Great Ones (the twentyfour Tirthankaras) in any sense. These saviours are not the objects of worship ; but only the great Ideals of Perfection which every soul must constantly keep before its mind. It is not *idolatry*, but '*idealatry*,' which Jainism inculcates, the realization of the fruit of which it assures, in the fullest possible measure, to each and every soul, which would care to follow the great and the only true Masters on the path.

Every soul, does not matter in what sphere of life it might be born, has the capacity to come into the realization of its own godly nature, and may do so by following the right path. This right path is not the 'practical' path of kings and millionaires and other potentates of the world, but the path of those who have fought and conquered Death and destroyed the demon of Darkness.

It should be pointed out here that Jainism recognizes two distinct classes of the souls involved in the *samsāra*, the *munis* and the *śravakas*. The former are those noble-minded, high-souled beings who are determined to

conquer death in the course of one incarnation alone, but the latter are the ordinary men of the world, who cannot and do not aspire to the realization of the great Ideal of Perfection and Bliss in one 'life.' The rules of conduct laid down for the former class of souls are all characterized with the utmost severity of disciplinary austerity, which no one desirous of the attainment of Godhead can ignore; but those meant for the guidance of ordinary men and women in the world are tempered down to the capacities of their less evolved souls. Hence, conduct becoming a *sravaka* is forbidden to the *muni*, though it is only compatible with the steady progress of the soul through succeeding incarnations. Obviously, the rules of conduct, if they are to raise our status, must be consistent with the laws of progress, so as to bring out the best within us, their practicability depending on the nature of the guarantee they afford against backslidings. This point is constantly kept in view in Jainism. Hence, the rigidity of moral discipline, in the case of less evolved souls, is made to yield only to the extent to which it is compatible with the idea of steady progress. For this reason, while strict celibacy is enjoined on the *muni*, the *sravaka* is required to restrict his sexual passion to his married spouse, and may not gratify his lust with other women and 'slaves.' As for slavery, Jainism has been its bitter opponent from the very beginning. It does not tolerate the bondage of animals and birds, to say nothing of men and women.

Which, then, is more practical—the realization of happiness by following those great Tirthankaras who have attained it themselves, or the pursuit of means which are,

by their very nature, incapable of leading to the ideal aimed at? The practical wisdom of the worldly wise is clearly impracticable in itself, for it busies itself in the pursuit of means which lead in a direction opposite to that in which lies the ideal dear to every heart. It is the stupid opinions of a handful of ignorant men which are leading us into error in ignorance of our true ideal. Just determine to attain your ideal with half as much strength of will as you put into your business, and see if the realization of your true ideal is outside the pale of practicability, or more practical than the realization of your worldly ideals, such as money, fame, and the like. When you sincerely apply yourself to the realization of the true ideal, you will discover that all the impracticability, that seemed to surround it, lay only in the muddled heads of your ignorant counsellors, and, in no way, in the ideal itself.

To conclude the subject, the proof of the theory of transmigration renders it necessary for man to re-adjust his existing notions of the important problems of life. The belief that all will end, once for all and for ever, in the cold embrace of mother earth, in the grave, is seen to be an absolutely unjustifiable one. Man cannot now afford to take life indifferently. Something more than a life of harmless ease, so fashionable in society, with all its well-meant chit-chat, light talk, and other forms of social indulgence, considered harmless and innocent fun, is needed to be saved the anguish which will be the lot of the soul imbued with the notion of its identity with the body. And much more than the eradication of that pernicious belief is necessary to escape from

the cycle of births and deaths altogether. Strenuous effort is required to be made for the attainment of Godhood. The path might appear thorny and uphill in the first instance, but he who perseveres shall discover ere long that it appears so only to keep off undesirable intruders, and that, in reality and truth, it is full of life and joy for the soul.

New light is thrown on the problem of ethics and morality by the doctrine of re-incarnation. In all the numerous departments of science and commerce, as well as in all other walks of life the path to improvement is laid open along lines which are compatible with the highest and noblest aspirations of the soul. When we regulate our conduct on truly religious lines, we shall find an easy solution for all those problems of modern times which have hitherto proved insoluble. The contest between capital and labour which has been growing keen for some time past, and for which no satisfactory remedy has been found as yet, is an instance in point.

So long as people leave out of consideration the fact that the tables might be turned, and their own future incarnation might take place in the very class which they are now trying to keep down, there is little chance of arriving at a conclusion which would yield satisfaction to both the parties to the contest. At present, one side are eager to accumulate all the money they can, forgetting that it is neither the end nor the means for the realization of bliss, but only a means for the procuring of those luxuries and other accoutrements of voluptuous 'disease' so often mistaken for 'ease.' The soul can neither carry with it its millions of gold and silver into the grave,

nor escape a tittle of the punishment which the path of mammon entails ; nor, yet, can it claim its previous earthly wealth in a subsequent incarnation. The value of the vast accumulations of money in our own coffers, a very small portion of which would suffice to lessen the burden of some unfortunate creature, is then reduced to the satisfaction we feel in the idea of being considered rich by our friends and neighbours. When we set against it the harm its acquisition,—not always strictly in accord with the rigorous code of morals,—does to the future peace of the soul, and remember, that we are just as much liable to be re-born in the very position which we put ourselves in opposition to in the present life, it ceases to possess even the feeble satisfaction which the notion of importance in the eyes of our friends and neighbours used to yield. Its proper use would, then, be confined to the providing of the necessaries of life for the family and for such other purposes as would advance the cause of the soul. When the value of money is estimated in the light of the above observations, and full allowance is made for the consequences which must redound on the soul, in case of a disregard of the true teaching of religion, it becomes perfectly clear that all our endeavours to keep down certain classes of men are decidedly harmful to the soul. The same observation would apply to politics. The idea of nationality is only on the surface of consciousness ; for the transmigrating soul, all nations are alike, and the man who in one incarnation is born in Europe, may, in the very next, appear in a Hindu body in Hindustan. The tyrant may take birth in the nation or the family of the victim of tyranny,

and the bomb-thrower among those whom he now despises. Nay, the one may be now persecuting his own kinsmen,—even parents—of a past birth, just as the other may be blowing up the reincarnated bodies of those who were objects of love and respect in some previous life. Those who are now ruling the destinies of men, and who pay no heed to the distress their tyrannical acts cause, consciously or unconsciously, among the weaker nations of the world, and all those who, in any way, tyrannize over their fellow-beings, may some day have to groan under the rigor of the very laws which they are now laying down, for keeping down those whom they regard as created solely for the purpose of being insulted and kicked by them.

The law of *karma* is no respecter of personality: it does not distinguish between the peer and the peasant, the cat and the king, or the rustic and the civilian. It only takes into account the quality of active goodness in the soul, and though its mills grind slowly, they grind exceedingly small.

CHAPTER XIII.

THE RECONCILIATION.

"Remember that everywhere you will find some sort of faith and righteousness. See that you foster this, and do not destroy."—Asoka.

Only a very little study of comparative theology is needed to show that, apart from matters of ceremony, there are hardly any differences in the cardinal principles of the numerous religions, which are flourishing in our midst in the world. Even the differences in the ceremonies exist only on the surface, and totally disappear when we look into the principles underlying their observance. The ignorant and the foolish alone emphasize the difference between the places and forms of worship of the numerous creeds; in reality, the object of worship is always the same, whether it be understood by the devotee or not.

To the true worshipper in spirit all places are alike, neither their forms, nor their designations, making the slightest difference whatever. Says Mr. Amir Ali :—

"As God's mercy and power pervade the universe, and every spot is consecrated to His holy name, the orisons may be offered at any place where the worshipper happens to be at the appointed time."—'Islam' by Amir Ali, Syed, p. 9.

The Sufis maintain :—

"The true mosque in a pure and holy heart is builded : there let all men worship God ; for there He dwells, not in a mosque of stone."

The fact is that the earnest seeker after truth has eyes and ears only for the living Divinity enshrined within his own heart, and not for the style and structure of the places made by man.

The same is the case with variations in the images selected as the objects of concentration. True worship being 'idealatry,' and not idolatry, as repeatedly pointed out before, anything which has the tendency to bring us nearer to the ideal in view is a fit object of holy concentration. The images of those Great Ones who have attained to everlasting bliss, and whose lives, therefore, constitute beacons for our guidance in the turbulent sea of *samsâra*, thus, are the fittest objects of *worship*. Those who regard the Jainas as idolators have no idea of the sense in which they worship their 24 Gods, nor of the object of devotion. The images of the Blessed Ones possess three great and priceless virtues which are not to be found in any non-Jaina image of God, and these are :—

(1) They at once inspire the mind with the fire of self-less *vairâgya* (renunciation), and exclude the idea of begging and bargaining with God ;

(2) They constitute the true Ideal and point to the certainty of its attainment, thus removing and destroying doubt each time that the worshipper's eye falls on them ; and

(3) They teach us the correct posture for concentration, meditation and Self-contemplation.

As to the first of these advantages, it is sufficient to say that philosophy can never tolerate the hypocritical

form of worship which is in vogue amongst the generality of mankind. Ordinary worship is the worship of a God-King whose omnipotence man is led to dread, and whom he wants to propitiate by food, song or praise, so that he may not send him to regions of pain and suffering, and may give him choice things here and hereafter. But analysis reveals the elements of fear and begging to lie at the root of this form of devotion. It differs from the ancestor-worship of the savage only in this that the object of worship, in this instance, happens to be an omnipotent power instead of a dead and powerless ancestor. Hence, when we ridicule the ancestor-worshiper for his low form of faith, we ought, in justice, to find fault with him not for the emotion of devotion, *i.e.*, fear plus begging, since that is also implied in the so-called civilised idea of worship, but for his ignorance in imagining that a dead ancestor can be of any use to him. But what does our civilized worship mean, if not devotion to the quality of consciousness, personified and conceived after the manner of earthly kings? Far from leading us to understand the nature of the great Ideal, which, it seems, is beyond its conception, farther still from making us whole or holy, which is our real destiny, and farthest from enabling us to realize our own Godhood, it only tends towards demoralization by exciting unholy dread of a mythological monster of unreasonableness, fury and power. There is, surely, not much to boast of in this form of worship.

As to the second great advantage which the images of the Blessed-Ones possess, it suffices to say that they not only represent the great Ideal of wholeness and

holiness which we are all destined to attain, but also teach us that that Ideal is only the true and practical Ideal to be entertained. The *pratibimb*as (images) of the great Bhagwans teach us the great lesson of Life that it is within our power to rise to the highest heights of power and glory. Their great Lives

"...remind us we can make our own sublime ;

And, departing, leave behind us footprints on the sands of time ;—

Footprints that perhaps another, sailing o'er Life's solemn main,
A forlorn and shipwrecked brother, seeing, shall take heart again."

In respect of the third advantage, also, it is obvious that material aid can be had in fixing the true attitude of self-contemplation by the same being illustrated in the *pratibimb*as of the *Jinas*. The weakness-conquering posture of Yoga is well described in the Bhagavad-Gita, VI. 13 and 14. Says Lord Sri Krishna :—

"Holding the body, head and neck erect, immovably steady,
looking fixedly at the point of the nose, with unseeing gaze,

"The self serene, fearless, firm in the vow of the Brahmachari,
the mind controlled, thinking on Me, harmonised, let him sit
aspiring after Me."

Such is the posture for perfect devotion, and material assistance in making it firm can be obtained by a contemplation of the serene, dispassionate posture of the Jaina Tirthankaras.

Thus, the three advantages enumerated above which spring from the worship of the Jaina Tirthankaras cannot be gainsaid. The realization of the Ideal of Perfection and Bliss is possible only when the soul is impressed with its own divine nature, not when its inferiority and

finitude are constantly dinned into its ears.* The place which does not lead to the elevation of individual will, but impresses on it the necessity of assuming an attitude of a captive and beggar, can, therefore, in no sense of the word, be described as the House of God.

Of the devotion to an unmanifest God, it is sufficient to say that it is time wasted almost wholly; since the Unmanifest is only an abstraction of the Essence of Consciousness, which, like the abstract Matter, is devoid of existence, except in pure metaphysical thought. Hence, those who worship the unmanifest are little

* The recitation of holy mantras and texts at death-bed is also calculated to remind the soul of its own true nature, so that it might be filled with thoughts of its own divinity, and thereby escape the torments of hell. For if the soul is filled with the ideas of goodness and power even at the last moment of its earthly career, it cannot then descend into the regions of pain and suffering any more. Accordingly, all religions enjoin the reading of holy texts, in some form or other, in the hearing of the departing soul. Such seems to have been the idea of Islam too. The recitation of the Sura Y. S., enjoined on the followers of the creed of the Crescent, is at once calculated to divert the attention of the soul from the bodily suffering and grief, at the idea of being torn away from all it held dear and near in the physical world, in addition to imparting to it the consciousness of its own true and glorious Self, the one and the only Bestower of *Moksha*, so far as that particular soul is concerned. We pointed out the true significance of the letters *ی* and *س* on page 555 *ante*. It must, however, be always kept in mind that merit is not in the words, nor in the recitation thereof, but solely and simply in their purport or import. From what has been stated above, it follows that weeping and crying over the departing soul can, not only do no good to those whom it is leaving behind, in this Vale of Tears, but also actually go to deprive it of the last, and, therefore, the most momentous and valuable, opportunity of Self-realization in the closing hours of its life on earth.

better than those who personify thunder and lightning and the other forces of nature as gods and goddesses, and then fall down at their feet.

The idea of an image as an aid to meditation stands on the same ground as the photograph of one's intended. Both are a means to put the soul *en rapport* with the object of Love, the ideal of spiritual or material felicity and joy. Just as it cannot be said that the lover intends to marry the photograph of his intended, though he kisses and places it next to his heart, so can it not be said that the true worshipper takes the piece of stone to be his God.

So far as the images of the non-Jaina gods and goddesses are concerned, obviously they do not possess sufficient merit to lead to the salvation of the soul, since they are mere symbols of the various aspects of Life. It is, however, true that the contemplation of the different aspects of Life is not without its usefulness, since meditation is the only means of *jnana*, which, arising in the soul, enables it to turn to the true Godhead. But while it is true that the worship of symbolical gods and goddesses would ultimately lead to the true form of worship, it is not possible to minimise the value of time lost, in a fruitless pursuit, which has ultimately to be given up. As a matter of fact, mythology is only calculated to lead into error more often than otherwise; and no soul eager to attain emancipation can afford to enter its labyrinthian domain with impunity. Besides, superstition seldom fails to implant itself on mythological worship, and misunderstood devotion usually degrades itself into a begging of favours — 'Lord

do this, and Lord do that, for me,'—which is as far away from the spirit of renunciation as ignorance from wisdom.

What has been said about the differences in the form of devotional worship, applies with full force to the differences in all other ceremonies, since the true aim of all the ceremonial services is to raise the power of the soul. We may now turn our attention to the main differences in religious principles.

All religions have the two following points in view, namely,

- (1) the ideal of happiness to be attained, and
- (2) the means to attain it with.

Taking up the second point first, it is obvious that so far as the attainment of happiness is concerned, there are no material differences in the principal religions of the world. They all prescribe

- (a) renunciation,
- (b) discrimination between the Self and the not-self,
- (c) concentration, and
- (d) devotion

for the attainment of the great ideal of happiness. The Hindus classify these different means under the following four heads, the Karma Yoga, the Jnana Yoga, the Raja Yoga, and the Bhakti Yoga; and the Muhammadans describe them as resignation to the will of God, belief, purification, and devotion. Similar rules are to be found in Buddhism and all other religions of the world. We have already discussed them all in the seventh and the twelfth chapters of this book, from different points of view, and explained their respective merits; and the

subject of devotion has already been dealt with here also. We are, therefore, entitled to infer from the facts already established that there are no great differences in respect of the means prescribed by the different teachers of humanity from time to time, though, owing to misunderstanding and ignorance of the truth, and not a little to the personal and racial prejudices of mankind, also, the gulf has always been widening between the followers of the numerous faiths prevailing in the world.

As regards the first point, namely, the ideal of happiness to be attained, it will be seen that all the numerous religions of the world fall under one or the other of the two classes, the philosophical and the devotional; and the difference between them lies in the fact that while the former insist on the true understanding of the nature of things, in the first instance, the latter lay all the stress they can on the element of devotion, leaving knowledge to arise from the depth of the soul in the course of concentration. The disadvantage of this latter course is, however, too great to be minimised, since devotion is a kind of emotion, and no genuine emotion of devotion can arise in the soul so long as it is not clearly convinced of its relationship with the prescribed object of devotion. Besides, the ultimate object of devotion being one's own Self, its being directed towards another, in the first instance, is only waste of time. Our analysis of the nature of devotion, and how it leads to the acquisition of knowledge has enabled us to observe that, short of perfect concentration, it cannot even lead to knowledge. And, since perfect concentration is not possible on a subject which is involved in obscurity

of thought, it follows that devotion is rarely, if ever, the means of salvation. It must not, however, be forgotten that devotion is not to be altogether rejected as a useless pursuit, since it inculcates the principle of humility in the soul, at least for the time being, and also because it tends to keep it in the path of rectitude. The difference between the schools of philosophy and devotion may, therefore, be said to lie in the fact that, while the former enables the soul to attain Nirvana, the latter cannot aspire higher than to secure for it a residence in one of the several heavens after death, when it is not a begging of favours, but the love of a *Bhakta*. Christianity and Islam and certain sects of the Hindus are all mostly devotional in their nature, while Jainism, Vedanta, Buddhism and the remaining five schools of Hindu philosophy are all philosophical. We have already dealt with most of these religions, and propose to deal with Islam before closing this chapter. The ideal of happiness each lays down for its follower has also been subjected to investigation, and has been seen to be nothing short of becoming God, which every soul already is in essence. There is no creed which does not teach it directly or indirectly, though in the devotional schools of religion the teaching is to be found with difficulty, and lies buried beneath myth and allegory. Even the religions of the philosophical type, with the exception of Jainism, are all more or less obscure on the point, as has already been seen. Thus, when purged of the elements of error and mythology which have gathered round the nature of the Ideal, the Nirvana of Buddha, the '*Aham Brahmn asmi*' of Vedanta, and the

Father-like Perfection, or the Kingdom of Heaven, of Jesus, convey identically the same idea as the philosophy of Jainism has set before mankind. Even amongst the Mahomedans, the Sufis and some others believe in becoming one with God. Mr. Amir Ali points out ('Islam,' p. 15):—

"A large section of Muslims, especially those inclined to Sufi-ism, believe, however, that as the human soul is an emanation from God, the highest joy would consist in its fusion with the Universal Soul, whilst the greatest pain would be in a state of separation from the Divine Essence."

That the same idea underlies the true teaching of the Qur'an will be demonstrated presently.

There remains the question, whether it is possible to attain to the highest ideal of happiness? On this point, it is refreshing to note that there is no difference of opinion among the followers of the several religions of the world who all declare, with one voice, that one has only to try for it to realize it. But while this is so, so far as the main conclusion is concerned, there is, nevertheless, a slight misunderstanding as regards the various arguments which philosophers have advanced, from time to time, to support it with. The subject is divisible into three heads, namely,

- (1) God,
- (2) Nature, and
- (3) soul,

and covers the whole field of philosophy. In the West the object of philosophy has not been fully understood, for which reason people indulge in it as a mere scholarly

pastime. Shakespeare makes one of his characters say to the physician :—

“If thy physicks canst not cure me of such evils as the mind is heir to,

Then throw thy physick to the dogs,

I'll have none of it.”

This applies with full force to the philosopher as well in the West. But in the East, the sole purpose of philosophy has been to ameliorate the suffering of those who are victims to those very evils alluded to by Shakespeare. Even in the West, some philosophers, especially the Greeks, imitated their brethren of the East, and tried to unravel the mystery of being. Some of them visited India and other countries and benefited by their learning and wisdom. This fact explains the remarkable similarity of thought between the Indian and the Greek systems, and also accounts for the minor differences existing between them. There are always more sides than one of looking at a thing ; and when two persons look at the same thing from different points of view, their observations must differ, until one of them is able to make direct observations from both sides. Besides, the medium we possess for expressing our ideas is so defective that it is impossible to avoid all chances of error. One man may use a word to express a certain idea, another may express the same sense by a different word, meaning not to differ from the first, and yet a casual reader would be naturally puzzled by the variation, and might find it difficult to reconcile the two versions. The confusion becomes most aggravating when words, having a special significance in one language,

are translated into another, having no word to represent them with.

We may now take up the three subjects, namely, God, Nature, and soul separately. Of these the idea of
God

which, as we saw in the third chapter, has been understood in a variety of senses by mankind, is the first to claim our attention. The true idea of God, of course, is that of Jainism, which signifies the Supreme status of the liberated souls. If we analyze the idea of perfection which is an attribute of Godhead, we cannot fail to observe that, unless we concede to God the fullest experience, including that of a soul in bondage, His perfection cannot be said to be full or complete; since, otherwise, He would be lacking in that kind of experience. Hence, godhead is the status of the souls who have liberated themselves from bondage, and thus acquired perfect knowledge. The hypothesis of absorption in God, on the attainment of nirvana, itself cannot mean anything short of this, that the emancipated souls all enter the being of God, not to be destroyed in the process of absorption, but to exist in an interpenetrating manner. Here, also, the idea of God is only that of the liberated Souls which have a common status and Essence. The same idea underlies the teaching of Vedanta when properly understood. Its Brahman, the *Jñānaswarūpa*, is really a pluralistic concept, though singular in form; since *Jñāna* or knowledge only signifies an infinity of 'ideas.' Hence, Brahman, as *Jñāna*, is one, though composed of an infinity of 'ideas.' St. John's statement that 'the word was with God and the word

was God' expresses the same idea, since 'word,' is the 'Idea,' consisting of all other ideas. and, also, since the word is God. In plain language, what John means comes to this that God as an essence is manifested in God as 'word,' the two being inseparable in reality, though capable of being thought of separately. Hence, the 'word,' a collective term for individual 'ideas,' is only a personification, and individual souls are the true Gods. But, since the individual souls all do not manifest the Godhead fully, they fall into two categories, the one denoting full perfection, and the other the potential capacity to attain perfection. All liberated souls, thus, are the true Gods. The insistence on the number twenty-four as that of the most perfect souls, is due to the fact that these Great Ones became Teachers of humanity before the attainment of Nirvana, while the rest of the liberated Souls only applied themselves to attain their own salvation, although they also taught a few to some extent.

We have seen that the teaching of Christianity, Buddhism and Zoroastrianism recognises these twenty-four Gods. The Hindu Scriptures also acknowledge these Holy Ones, and some of them are even mentioned by name in the Mahabharata and the Bhagwata Purana. Islam alone of the more important creeds can be said to be silent about them, but the use of the plural form of the 1st person for Godhead can only indicate one of two things, either that the word 'we' is used in reference to a number of Gods, or in the sense in which the earthly Kings use it, that is, as a mark of greatness. But except the word of the ignorant theologians of

modern times, there is no authority for the latter interpretation, for the Qur'an is altogether silent on the point; and the former is supported by good reason and philosophy. It follows, therefore, that the former is the true interpretation.

Besides, if God is all-pervading, that is, Omnipresent, and is the subject of knowledge, He must be conscious at every point in His Omnipresent existence, hence pluralistic in form, though singular in Essence. If it be said that He is conscious only at one point, then, the rest of His glorious 'body,' or Omnipresent essence, becomes *Jara*, i.e., unconscious, which cannot be admitted, since it involves a contradiction of the nature of His being. On the other hand, if it be urged that God is not an all-pervading Essence, then we contradict those texts which show that that which seeth and heareth is God, and that He is present in every one's individuality. The only other way out of the dilemma is to say that He is conscious at the circumference and not at every point, but that again leaves the unconscious points *Jara*, which cannot be granted, since pure consciousness must be conscious at all possible points, there being no difference between one point and another when their Essence is one and the same. We thus find that Al Qur'an also contains the same teaching as to the nature of Godhead as is to be found elsewhere. But for this, Mahomed would never have said, "Man know thyself," nor God, "I am nearer to you than your jugular vein."

As for the remaining ideas of God, we have had occasion to point out that the notion of the Absolute, like that of Imagination, is philosophically untenable.

It has, however, largely entered into modern thought, and some sects lay stress on positing it by itself, describing it as the Unmanifested. The Hindu and the Christian views on this point have already been discussed in the earlier chapters of this book, but the fact that Muslim theology has taken the same view, will become clear on a perusal of the following abridged passage from the 'Philosophy of Islam':—

"In the beginning was God just as He now is—without any addition or participation * * * * There is no addition to or subtraction from the Divine Essence—It is the same. In the first stage, Unity is real and diversity is relational * * * * It is a stage where imagination cannot be exercised. He is beyond all knowledge. In this stage the essence had overwhelmed the attributes. He was as it were engaged in Himself. Then there is the awakening of His love for Himself. He wanted to see Himself. 'I was a hidden treasure,' in a Hadis it is said, 'and loved to be known, and created the world to be known.' There is the awakening to His attributes. In the second stage, (Wahdat) four relations are found, Vajud (essence), Ilm (knowledge of self), Nur (Light, i.e., dawning of the essence in the knowledge,—the Ego), and Shahud (observation of self). He becomes conscious—'I am that I am'."

It is needless to comment upon the impurity of the concept of the Unmanifest Absolute, since it is a pure abstraction like 'matter,' or the 'French Republic.' In actual experience one never comes across matter, but only atoms of different kinds, nor encounters the 'French Republic,' but only men, institutions, and the like.

The conception of God as Ishvara, 'word,' and the like, is the next to demand our attention. But we have fully shown in the ninth and the tenth chapters that, in actual life, there is nothing to correspond to these terms, which are pure personifications.

There remains the idea of God as a creator to deal with. On this point also, it has been shown that the creation of the universe, of the individual souls, or of any particular body cannot be truthfully ascribed to any one. The God who creates all things, including evil, cannot possibly claim our reverence. Jainism, Vaishe-shika, Nyaya, Sankhya, Vedanta and the school of thought known as the Purva Mimamsa are at one in refusing to offer homage to any one who creates unhappy beings and then claims devotion from them. The freedom of Jaina thought appears at its best in the following argument (see 'An Introduction to Jainism,' by N. Rangaji, p. 61) :

"Why should I call you my God? Is it your entrance into this world accompanied by all the splendour of Indras and more, that entitles you to my homage? Is it your power to work through the sky? Do then the two classes of immunity from physical pain, etc., constitute your claim to our reverence? Are you then our God by being the founder of a religion?"

In this way a question is put about each and every attribute of the Godhead, till the list is exhausted, and the philosopher concludes that in a world, which is governed by the law of *karma*, or cause and effect, a God who declines to violate and is powerless to suspend that law, for the sake of His devotee, is entitled to reverence only on the ground of Omniscience. Jainism also declines to believe that God is the source of all actions, because that leads to an absurdity in relation to the doctrine of punishment. To say that a thief commits theft, because he was so moved by the will of God, and, at the same time, to hold that God will punish him for the theft, cannot be considered just by any means. The

*acharya** returns to the charge with the argument that if God is entitled to take credit for sending the rains, for producing milk in the mother's breast, and for tempering the winds to the shorn lamb, He must be censured for creating famines, for bringing on plagues, for causing devastation by earthquake, and the like. That there is considerable force in these daring speculations cannot be denied. The Sankhyas, the Mimamsakas and the Jainas have not been satisfied with the argument in support of the notion of an anthropomorphic Creator, demanding worship by virtue of His being the creator. Why did He create at all? Obviously, a God who is desireless (and God must be so, in consequence of His high position) cannot be credited with a desire to create anything. Nor can it be granted that He has some aim of His to be served by the creation, since He must be self-sufficient. If he is benevolent and has created the world out of His grace, He would not have created misery as well as felicity. If the creation be regarded as a mere play of His Will, the supposition renders Him childish. If it be said that he creates merely as an agent, according to the *karmas* of the souls, then, this supposition makes Him dependent upon others for His activity. And so far as the teleological argument from variety in the world is concerned, it is obviously caused by the variety of the *karmas* which are the actions of the soul. "The soul is therefore the cause of everything through its own actions. The soul is its own God" ('An Introduction to Jainism,' p. 88). Similarly, the philosopher asks about dissolution: Why should He destroy that which he had created? If it is to

* Philosopher.

stop the evil-doing of the wicked, why did He create the evil-doer at all? Again, why not destroy the wicked alone? Why destroy the good, as well as the wicked both?

From the foregoing observations it is clear that not only is the idea of a beneficent Creator of the universe self-contradictory, but that in no sense can such a Creator be considered entitled to our devotion or respect. The Jainas, therefore, do not offer worship to the *Siddhatmans* on any other ground than that of Omniscience. As a *guru* is entitled to reverence from his disciple, so are the *Siddha Tirthankaras* entitled to worship on account of having shown the *moksha mârگا* (the path of liberation), and as They alone attained to perfect omniscience of all the teachers in the world, They alone are entitled to the fullest measure of reverence. A necessary corollary from the above is that when the disciple becomes perfect himself, he ceases to worship the Holy Ones. Such is the teaching of the great Bhagwans themselves.

Jainism does not recognize the claim of any god or goddess, not even of the great Tirthankaras, on the ground of fear, or as a means of obtaining boons from them. The Teacher (*guru*) alone is entitled to worship, and the true Teacher is he who imparts perfect knowledge, in plain language, not he who has not sufficient knowledge himself, nor he who mystifies us with myths and legends. As regards the granting of boons, it is obvious that the soul is itself immortal, and possesses the capacity for perfect knowledge and bliss. Hence, no one can grant to it anything worth having from outside. Neither can any external agency destroy the force of its *karmas*,

called destiny in Islam. It thus follows that worshipping an outside agency for the things which are already ours and cannot be had from outside, is only calculated to lead to greater troubles, inasmuch as all expectations of help from outside only go to make the will negative. The true god to worship and praise, therefore, is the individual soul itself, whose omnipotence is kept back only so long as one insists on insulting it by believing it to be helpless and by applying to wrong sources for its help. Besides one's own Self, only those who have set the example of self-evolution and attained perfection and everlasting joy, and whom we must follow if we would free ourselves from the bondage of births and deaths, are alone entitled to respect and reverence from us. Just as he who would become a lawyer cannot derive any benefit from the worship of mythical heroes, so cannot the soul, desirous of attaining nirvana, be benefited by any but the Soul that has attained to liberation. A lawyer alone can help us in the study of law; similarly, it is only a liberated Soul that can be of help to us in the attainment of perfection and bliss.

We now pass on to a consideration of

Nature

or the universe, which, as scientists maintain, does not require the interference of an outside agency. Science undoubtedly is right to the extent that there is no creator of the world, in the sense of theology, and that the universe, as a whole, discloses no teleological design in its evolution. But it is unable to explain the nature of the soul which has only baffled it hitherto. Failing

to understand the true sense of the teachings of the real Teachers of our race, it has unhesitatingly declared religion to be irrational and unscientific. And, since philosophy always endeavours to ascertain the final causes of the word-process, and since its conclusions invariably agree with those of religion, wherever and whenever they are pushed to the final issue, it, too, has been dubbed unscientific. As a matter of fact, consistency of thought without which no system of study can be perfect, however much it might be based on the observation of facts in nature,—it is not the facts of observation themselves which constitute science, but their rational classification, and the ascertainment of their causes—is unthinkable without the aid of philosophy. Hence, philosophy, being the Law of Thought which totally rejects the element of chance and its companion, arbitrariness, and which recognises only the sequence of Cause and Effect, in its all-embracing sphere of utility, is the science of all sciences known to man.

The absence of the knowledge of soul in the West has been the cause of the development and growth of a system of thought which soon managed to shake itself free from religious dominion of every description, and which, in consequence of the extraordinary abilities and forcible eloquence of some of the leading scientists, who took up its cause, evolved out, towards the end of the last century, into what might be termed the Scientific Atheism. Carried away by the brilliancy of their scientific researches in the realm of what has been described as dead matter, and encouraged by the semblance of

the worldly prosperity which their discoveries and inventions brought about, these scientific giants pushed on with their enquiries and discovered newer and newer secrets of nature, till emboldened by their successes they invaded the domain of Religion, forgetting that in that territory all those whose equipment for study consisted solely of the spectrum, the microscope, the knife and the weights and measures were not, by any means, welcomed as guests by mother Nature, and that the only persons who could successfully hope to explore that region were those who had been initiated into the mysteries of the higher mental science. Enormous is the debt of gratitude the world, and particularly the so-called civilized world, owes them for their discoveries of electricity and the like, but equally great is the mischief which their opinions on the subjects connected with religion have done. Thanks to the growth of the science of New-Psychology, already a great deal of the lost ground has been wrenched back for Religion from the clutches of atheism, and men, who had come to look upon life as the result of a mere juxtaposition of the atoms of dead matter, have begun once more to look upon it as a thing which continues to exist after the dissolution of the body in death.

Not a little of the confusion of thought, which prevails in our midst to-day, is due to the fact that Theology makes its man-like creator poke his nose everywhere, in and out of season; and no one can wonder if men are led to prefer a matter-and-force world to its being a product, *ex nihilo*, at the command of a self-contradictory creator. Jainism shows that nothing alone comes out of nothing,

and furnishes a complete explanation of the phenomena. The cause of the differences of opinion between the philosophical and the devotional schools of religion, on this point, is to be found in the mythological personification of the souls as the Ishvara or Word. Since all actions result from energy, and since energy, or motion, is the result of the activity of the soul, the self-active substance, the personification of souls, as the 'Word,' necessarily endowed the mythological 'being' with creative activity. When theology lost sight of the fact of personification, and accepted the 'Word,' not as a collective appellation, but as an actual being, a creator was at once ushered into the world to be the harbinger of atheism in 'his' turn. The tendency to a monistic conception of the world reached its culmination in denying existence to everything else, and leaving this man-made creator in the sole possession of the field. Hence, matter had to be created out of nothing to enable this pet of theology to exercise 'his' creative function. The moment theology would come round to acknowledge the nature of the personifications which different orders of mystics have set up, that very moment would mark the termination of differences among the different creeds, and, in all probability, between science and religion as well.

The cause of the theological error in maintaining the world to have been created from nothing might also be found to lie in the nature of matter, which can be studied at its best in the phenomenon of dreaming. Since the material of the dream-world seems to come from nowhere, and since the dreamer's mind is not conscious of

its presence in the waking state, an inexact philosophy might come to the conclusion that it is created from nought. Arrived at a conclusion, so highly satisfactory to the devotional school of Thought, theology is likely to have speedily jumped to the further conclusion that the world is also formed of a matter which rushed into being from nothing, at the creative word of its Causa Causance of things in existence. The absurdity of the argument, however, is apparent to any one who knows the true nature of matter. As has been repeatedly pointed out earlier, the particles of matter are devoid of magnitude, weight and solidity which are found in their combinations, the bodies. The particle is a simple unit without magnitude; but when it enters into combinations with other particles in the different dimensions of space, it gives rise to the properties of weight and solidity. Absolute solidity, however, is unknown anywhere in nature, so far as matter is concerned, for the porosity of bodies assures us that atoms never touch hands.

These simple atoms at first join together to form what Kanada has called 'double-atoms,' and these double atoms form bodies with magnitudes. *How* simple atoms can form bodies with magnitude, may be understood by mentally making three double atoms stand at a little distance from each other in two different planes. These double-atoms, held together by the force of cohesion, would constitute a unit or body, which on account of its existence in more dimensions of space than one, would possess magnitude, and, as compared with other bodies, also weight. When these simple atoms of matter exist

in one plane, they do not possess either the magnitude or weight, but move about, like Time, in only one-dimension. From this peculiarity of the nature of matter we are entitled to infer that the material of the dream-world exists in a one-dimensioned space only during the waking moments, and is, for that reason, not 'felt' by us. Being refracted in a different direction of space, it enters into combinations and forms which, to all appearances, seem to come from nowhere or nothing. As pointed out by the Jaina philosophers, a very large number of particles of matter exist at every point of space unperceived. Thus, the statement that the material of the world was created from nothing is not philosophically true in any sense.

We may now pass on to a consideration of the nature of differences about the

Soul.

It is now generally accepted that there is an immortal essence behind every form of life which is the centre and the cause of the activities of all beings. We have fully examined the nature of this immortal essence already in the earlier chapters of this book, so we need only see here what is meant by it in the various schools of religious philosophy.

Sankhya defines it as an 'Absolute, all-pervading, unlimited, immaterial, quality-less intelligence, free by nature, and spectator.' By immaterial Kapila does not mean devoid of substance altogether, but only that it is not a product of matter, as materialism understands it to be. Nyaya considers the soul to be the ruler of the senses and body, and an all-pervading, active agent.

Other systems of Hindu philosophy give more or less the same definition of the soul, and consider its nature to be 'immaterial,' blissful, eternal, unmanifest, without members, without modifications, and intelligent.

In Islam the soul is regarded as an emanation from God, and is said to exist for ever ('Islam' by Amir Ali, p. 12). The prophet himself was asked to explain the nature of soul, and he declared : '*Ruh*' (that is, spirit or soul) is by the command of God ('The Philosophy of Islam,' by Khaja Khan,' p. 14).

Buddha and Christ do not seem to have defined the soul, but they both recognized that there was a certain something in man which could attain the perfection of God.

Moses taught : " And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life ; and man became a living soul."

In Zoroastrianism the soul is said to be a spiritual entity which passes after death into the place of reward, or punishment, according to the deeds performed in this world.

Vedanta declares that the God of the universe is pervading throughout the universe, and that he is the one and the only Soul. This one divine Soul is the immortal Essence, which appears as many, through ignorance ; in reality, he is without parts, and, therefore, one. How remarkably similar is this view of the Vedanta philosophy to that held by some sects amongst the followers of Islam, appears from the following from 'The Philosophy of Islam'. At page 5 it is said :—

"The Shahudians consider that the *alam* (world) is a reflection of

God. A man enters a glass-house and sees himself reflected in a hundred directions. These reflections virtually depend on the man and have no existence of their own. The attributes and the ego (*Aniyat*) of man are thus the reflection of the attributes and essence of God. The *ālam* (the world) is the rupee of the juggler, which in reality is a piece of pottery (a nothing); but by the skill of the juggler shows itself like the silver of the rupee. Thus everything is 'with Him'."

We have already explained the true interpretation of the idea of 'one,' and, therefore, need not repeat it here, but may pass on to a consideration of some other important points in connection with the subject in hand.

In certain systems of theology soul is regarded as if it were the special property of man alone, whilst in others, such as Jainism and Islam, it is not denied to the lower animals and even to plants. Of these, the latter view is decidedly preferable to the former. So far as the animals are concerned it is obvious that there is a difference of degree only, not of kind, between them and man. If you doubt this, then call your dog to yourself, and find out which part of him understood your command, whether the matter of the physical body or the thinking principle within. That will convince you that the consciousness in him is of the same type as yours, although in your case it is manifesting itself through fewer limitations, while in him it is very much cramped and restricted in its activity. The chief difference between man and animals lies in respect of the brain, and since the brain is the instrument of induction, its development in a lesser degree, in the animals, points to the deficiency in them in respect of reason. In other respects, the experiments

with animals made by trainers, and others, conclusively prove the presence of the Thinker* in their bodies. Surely the doing of simple addition and the expression of such thoughts as 'I am tired'*, and the like are sufficient proof of the presence of intelligence† among the animals. Even if these accounts be not true, there are enough indications of inborn sagacity in them. Mr. Hudson has shown (see 'The Divine Pedigree of Man') that even the monera possess, although in germ, the potencies of intellectual manhood, and that their Subjective mind is not different from, but is the same as, that of man. The plants are very little removed from the lowest grades of animals, so that there is hardly any perceptible difference between the highest strata of the vegetable and the lowest ones of the animal kingdom. Even in the mineral kingdom death is not unknown, which means that Life is an all-pervading essence or power. Mrs. Besant rightly points out that consciousness and life are identical, that is to say, two names for one thing, as regarded from within and from without. There is no life without consciousness, and no consciousness without life. When

* See the article entitled "Educated Horses at Elberfeld" in 'The Field,' dated April 19, 1913, Vol. CXXI., No. 3147.

† Ancient Scriptures record many instances of animals conversing with men, and the Jaina Tirthankaras are said to have understood the language of animals and to have put some of them on the road to redemption. All these accounts have hitherto been treated by the Orientalists and others as human inventions to claim additional glory for their religion, but truth has now, at last, begun to assert itself and to show that animals can understand and make themselves understood by man. Nicholson points out that some of the Mohammedan saints, also, were well-known for holding converse with animals ('The Mystics of Islam,' p. 139).

we vaguely separate them in thought and analyze what we have done, we find that we have called consciousness turned inward by the name of life, and life turned outwards by the name of consciousness ('A Study in Consciousness,' page 33). Life and consciousness, being identical, it follows that wherever there is life there is consciousness, manifest or unmanifest. Now, because the soul, or the Thinker, is nothing other than consciousness itself, it follows that wherever there is life there is soul, whether its consciousness be turned outwards or inwards. We now come to

TRANSMIGRATION

which, as has been already shown, is the true basis of evolution. So far as its recognition by the generality of mankind is concerned, undoubtedly all the ancient religions of the world were based on it. The conflict of opinions about its truth has only arisen during the last 1,700 years or so, after the basic truths of religion had become buried under the cobwebs of superstition and the dogmas of a vague and mystic theology. The laying of unwarranted stress on the worship of the false personification of 'word' has, no doubt, been responsible, in a great measure, for the error of modern theology. The transference of all individual activity to the personified creator of theology could not but end in making him responsible for all acts, on the one hand, and in robbing the individual deeds of their *karmic* force, on the other, with the result that transmigration had to give place to this man-made creator of theology, wherever the absence of

philosophical illumination gave him a chance of establishing himself.

It must, however, be said in defence of the founders of the two non-Indian religions, whose followers now deny the doctrine of transmigration, that they themselves never denied its truth. The doctrine is there, sure enough, in their teachings, only it is not directly preached. Their less enlightened followers have, however, taken that which is not openly preached in their Scriptures as frivolous and false. It is a dangerous and highly mischievous rule of interpretation to read silence into contradiction. Not only have their venerable leaders not denied the truth of the doctrine of re-incarnation, but there is, on the contrary, much in their sayings to show that they were well aware of it, and spoke of it with approval. Why they did not preach it openly, might be due to two causes in the main. In the first place, they probably found their hearers not sufficiently versed in the higher metaphysics to understand such a subtle doctrine; and, secondly, they never professed to deal with religion exhaustively.

That Jesus accepted the truth of the doctrine of transmigration, is clear from such passages as the following in the Bible :—

1 "And if ye will receive it, this [John, the Baptist] is Elias which was for to come."—Matt. XI. 14.

2 "And no man hath ascended up to heaven, but he that came down from heaven, even the son of man which is in heaven."—John, III. 13.

3. "Blessed are the meek, for they shall inherit [i.e., shall be born as kings and rulers of men in their next incarnation on] the earth."—Matt. V. 5.

These passages are capable of sound sense only on the assumption of the continuity of life, both in the past and the future. In John, III. 12 is given the reason why Jesus withheld certain higher teachings of religion from his congregations. He is said to have declared :

"If I have told you of earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things."

This one quotation suffices to show that the New Testament was never intended to be a complete code of religion by itself, and the present work is a demonstration of the fact that neither the Holy Bible, nor the Qur'an, nor the scriptures of any other religion outside India can, in any sense, be treated as complete and exhaustive in themselves. Even the Vedas are so much involved in mysticism and unintelligibility of devotional poetry that, taken by themselves, they can only mislead one in the first instance. The inference to be drawn from this circumstance is that, unless there be something to contradict the teaching of a complete system, either expressly or by necessary implication, the founder of an incomplete system of theology cannot be said to have denied the truth of any true and philosophically sound doctrine of religion. Applying this test to the Holy Bible and the Qur'an, we find that they do not anywhere contradict the truth of re-incarnation.

The passage from Matthew (XI. 14) leaves no room for doubt about Jesus' acceptance of the doctrine of transmigration of souls ; for it is inconceivable how John the Baptist could be Elias on any other hypothesis. This, coupled with those passages, which have already been interpreted by us in the earlier parts of this book,

furnishes irrefutable evidence of the fact that re-incarnation was an integral part of the Messianic doctrine. Add to this the statement made in Luke, XX. 36, about the freedom from further deaths of the Sons of God, and the evidence in support of our case is conclusive. The words used by Jesus are: "Neither can they die *any more*," which would be meaningless, except as implying freedom from a recurrent liability to death. Christianity and Islam would both have to reject a number of passages from their sacred scriptures, if they persist in denying the truth of re-incarnation. So far as Christianity is concerned, we hope we have said enough to convince the most obdurate Christian that his own religion teaches identically, and word for word, the same doctrine as is preached by the most ancient faith in the world, namely, Jainism. We will, therefore, now turn to

Islam

to show that the same doctrine is contained in its sacred books.

Mahomed even believed in the existence of souls prior to their embodied life on earth. He said:—

"Souls before having dependence upon bodies, were like assembled armies; after that they were dispersed; and sent into bodies. Therefore, those which were acquainted before the dependence attract each other, and those that were unacquainted, repel" ('The Sayings of Muhammad,' p. 81).

His writings also contain carefully concealed allusions to the highest form of belief. A few quotations will suffice to prove our statement.

1. "We are nearer to him (man) than the vital vein" ('Al Qur'an,' l. 15.).

2. "And He to whom you pray is nearer to you than the neck of your camel" ('Sayings of Muhammad').

3. "God hath not created anything better than Reason, or anything more perfect, or more beautiful than Reason; the benefits which God giveth are on its account, and understanding is by it, and God's wrath is caused by it, and by it are rewards and punishments" ('Sayings of Muhammad').

People were not ripe enough to be told that He who is nearer than the camel's neck and the vital vein in one's own body is none other than the Self, and so the highest truth was not imparted to them in plain, undisguised language. They were, however, instructed on the means which, if strictly observed, never fail to lead to renunciation; and, since right knowledge follows, as a matter of course, as a reward of the yoga of renunciation, higher forms of philosophical truths which could only go to confuse their immature minds, or to excite their prejudices, were kept back from them. When right knowledge came by the practice of renunciation, they would know the truth intuitively, without resenting it.

These, we fancy, were the considerations which led that great teacher to preserve silence on some of the most important problems of religion.

However, the error which the followers of this religion have fallen into is one which nullifies the little good that may be existing in their interpretation of their faith. If we start with a belief in the eternal and unbridgeable duality between God and man, thus investing the latter with all conceivable kinds of negative powers and qualities, the whole faith becomes self-contradictory, and resembles a rope of sand, or a house of cards, for belief, being the builder of character, can only

build according to what is believed, never in opposition to it. Hence, if the belief in the sinful nature, be deeply rooted in the mind, it is not possible for the soul to attain to higher spiritual unfoldment.

It is our wrong interpretation of scriptures which leads us into conflicting and mutually contradictory dogmas, and causes us to adhere to them with the full force of stupid bigotry which never fails to attend on prejudice. We thus not only become the causes of our own undoing, but also richly deserve the scathing condemnation of all unbiased minds, of which Schopenhauer's opinion of the Qur'an furnishes a fairly good instance. Says the great philosopher :—

“Consider, for example, the Koran. This wretched book was sufficient to found a religion of the world, to satisfy the metaphysical need of innumerable millions of men for twelve hundred years, to become the foundation of their morality, and of no small contempt for death, and also to inspire them to bloody wars and most extended conquests. We find in it the saddest and the poorest form of theism. Much may be lost through the translations ; but I have not been able to discover one single valuable thought in it.”*

If our Mahomedan brethren would escape criticism like that of Schopenhauer, they must endeavour to put a more sensible interpretation on their tenets than they have done hitherto, for in the modern days of peace it is the force of reason which commands respect, not that of the sword of jebad.

There is a great deal of truth in what Schopenhauer says about the Qur'an, but we are sure that that great book is not without its special merit. After a weary and tiresome plodding through its pages which, for the

* See “The World as Will and Idea,” Vol. II. pp. 361-362.

most part, contain variants of the earlier traditions * of the Sabians, the Persians, the Egyptians and the Jews, the patient reader must acknowledge that the cardinal doctrine of the Qur'an is the great principle of absolute resignation to the Will of the Almighty God, who, it is repeatedly urged, is the real author of all things, without whose assent, or consent, nothing that is, could ever, by any possibility, be, and whose Will is irresistible and unused to contradiction. Most of us would regard a doctrine like this as fatalism pure and simple, but if we would reflect a little, we would see our error at once. Fatalism is essentially passive, and, for that reason, but another name for laziness, but religious life demands an active attitude of the soul, and, without it, would mean stagnation. Here, again, we find the Bhagavad Gita explaining the situation admirably :

"Thy business is with the action only, never with its fruits; so let not the fruit of action be thy motive, nor be thou to inaction attached.

"Perform action, dwelling in union with the Divine, renouncing attachments, and balanced evenly in success and failure : equilibrium is called yoga.

"Man musing on the objects of sense, conceiveth an attachment to these; from attachment ariseth desire; from desire anger cometh forth.

"From anger proceedeth delusion; from delusion confused memory; from confused memory the destruction of reason, from destruction of reason he perisheth.

"There is no pure reason for the non-harmonised, nor for the non-harmonised is there concentration : for him without concentration there is no peace, and for the unpeaceful, how can there be happiness ?

"Who so forsaketh all desires and goeth onwards free from yearnings, selfless and without egoism—he goeth to peace.

* See 'The Sources of The Qur'an,' by Dr. Tisdall.

"This is the eternal state, having attained thereto none is bewildered. Who even at the death hour is established therein, he goeth to the nirvana of the eternal."—Discourse II.

Active renunciation, thus, is as different from physical laziness as is a living being from a corpse. It is this principle of absolute resignation which is the pearl of great price in the Qur'an. So long as the followers of Islam carried this great principle into practice, their religion was a living religion; but the times are changed now, and, like most other religions, Islam, too, has fallen into degeneration and decay.

To any one who would critically look into the Qur'an, it would be perfectly obvious that so far as religion proper is concerned, there are three remarkable features of that book, namely,

(1) Variants of the myths and traditions of the Jewish and certain other forms of faith, interspersed here and there with the folk-lore of the Arabs themselves,

(2) A total absence of all reference to the scriptures, traditions, and myths of other countries, such as India, China, etc., and

(3) A paramount teaching as to the great merit of the principle of resignation to the will of the Almighty.

Of these the first only shows that the traditions and myths are not to be taken as having an historical basis; the second points to one of two things, that is, either Mahomed was ignorant of those scriptures, or that they did not need correction, in his opinion; and the third is, only one of the four great paths to Nirvana. Hence, the greatest weakness of Islam lies in its inability to provide

a suitable method of progress for different temperaments and exigencies.

Non-Muslim writers, of course, were not to be expected to write much in favour of the Qur'an; but much of their criticism only goes to show that they possess no true insight into the nature of religion. The main defects pointed out in the great Book by European writers may be classified under the following heads:—

(1) Its errors, such as the denial of the death of Jesus on the cross, and the description of Isaac as the brother of Jacob, whereas, according to the Bible, Isaac was the son of Jacob (cf. Sura Hud with Genesis, XXV. 19-26),

(2) Its childish fables,

(3) Its false geography,

(4) Its dishonouring representations, in some respects, of God,

(5) Its fatalism,

(6) Its religious intolerance,

(7) Its perpetuation of slavery,

(8) Its harsh punishment of theft, and other social and 'legal' wrongs,

(9) Its sanctioning of polygamy and unbounded license with regard to female slaves, as well as the unlimited and unrestricted power of divorce,

(10) Its contradictions, and

(11) Its mythology.

To these may be added another and a more serious objection on account of the doctrine of animal sacrifice, which, as we have seen, in an earlier chapter, is certainly opposed to the true spirit of religion.

Another point of controversy in reference to the Qur'an is the nature of its source. Muslims, very naturally, claim it to be a revealed scripture, and base their claim on the peculiar style of its composition. This claim, in a way, originated with the Prophet himself, and time after time, was the challenge to compose anything like unto it thrown out in the Qur'an.

What this challenge actually means is not easy to understand; for if it is a challenge to write something equally sensible, we fear the challenger has already had the worst of his challenge, for there are in existence works which are in no way inferior to the Qur'an, even if they do not surpass it in wisdom and philosophical merit. Is it, then, a challenge to compete with the Book in its argumentativeness? Even here the contest can be decided in favour of Islam only if constant repetition and the use of arguments which do not convince any, but those who have faith in their hearts, or those who are actuated by personal motives, be regarded as being in good taste and in keeping with the sound principles of oratory. We fear there is little to be said in favour of the great Book in this respect either. Next comes its composition. Undoubtedly its jingling rhyme went a long way to please the Arab ear, but that is purely a question of taste. Several of the world's scriptures are metrical in their composition, and it is not easy to imitate their rhyme. They are all, more or less, regarded by their respective followers as the best specimens of literature, poetry and composition. Besides, in every country there is always a book, which is confessedly the best piece of its literature.

Suppose the author of such a work claimed divine inspiration for his work, and rested it on the inability of the people to produce one to equal it, would such a claim be recognized? Surely, it is the feeblest argument in support of revelation to say that because the style of the writing is inimitable, therefore, it must be the work of God. So long as Muslim writers do not take the trouble to put their religion on a sound philosophical basis, so long would the Qur'an continue to be a butt of ridicule and contempt for the philosophers. People, certainly, do not turn to religious scriptures to study poetry, or the art of elegant diction. Moreover, the Qur'an is not free from literary defects, even though its rhyming be unsurpassed. Carlyle thus expresses himself as to its literary merit:—

“A wearisome confused jumble, crude, incondite; endless iterations, long-windedness, entanglement; most crude, incondite;—insupportable stupidity, in short! Nothing but a sense of duty could carry any European through the Qur'an.”—*Hero and Hero Worship*, Lecture II.

The beauty of the jingling rhyme of Al Qur'an, thus, is more than sufficiently counterbalanced by its poor literary merit and lack of philosophical exposition. It seems to us that Muslim writers make a great mistake in laying too much stress on the literary merit of their Book, since that only goes to divert the attention from the question of religious worth, invokes the spirit of fault-finding in the reader, and ends by bringing into prominence matters which had better be left out of discussion. If our friends would seriously think over the matter, the challenge to compose anything like unto a single verse of the Qur'an, which, for reasons best

known to the Prophet, was made, later on, in respect of ten verses, and at times, also, in respect to a whole chapter, would be found to be not one made to the whole world and for all times, but one meant only for those to whom it was made. The Arabs were well-known for eloquence, and it was the way in which the Prophet delivered his discourses which went a long way to captivate their hearts. They cared little, or nothing, for the truth of religion, and were easily swayed by arguments which appealed to the ear, and, in some cases, also, to the emotions.

The sudden nature of the wholesale conversions made by the Prophet, after he was firmly established at Medina, bears sufficient testimony to their causes being other than religious. The widespread apostasy which followed on the death of Mahomed, among his followers, also shows the superficial nature of these conversions ('The Preaching of Islam').

As Mr. T. W. Arnold points out, the acceptance of Islam was, in many instances, due to the fiery eloquence of the Prophet, as well as to political expediency, and, more often than not, in the nature of a bargain struck under pressure of violence, or from motives of worldly prosperity. But eloquence is too feeble a weapon to cut the knot of ignorance with, since it only appeals to the emotional side of man, and causes a temporary effervescence of the emotion appealed to. It is incapable of producing permanent results. Hence, when philosophers come to look into the nature of the discourses of the Prophet, as contained in the Qur'an, they seldom find aught but 'long-winded entanglement,' as Carlyle calls

it, in the Book. But, while agreeing with Carlyle as to the monotonous and uninteresting nature of the perusal it affords, we are, however, of opinion that the Qur'an is not to be so easily rejected, from consideration, as that great writer would like us to do.

To understand its merit properly, it is necessary to study the life of its author, and the circumstances in which he found himself placed.

Mahomed was born at Mecca in Arabia, which geographically belongs to the same group of countries, in Western Asia, to which belong Persia, Syria, etc. Close upon six hundred years had elapsed since the advent of the New Testament religion, and Christianity had fallen into decline. Judaism had already been undermined ; Jerusalem had been destroyed, and the Jews had dispersed, many of whom had fled to Arabia. Idolatry, that is, worship of symbolical gods, mammonism, and sensuality had come to take the place of the purer form of religion established by Jesus. Sale makes the following observations about the state of Christianity at the time of Mahomed's appearance :—

"If we look into the ecclesiastical historians even from the third century, we shall find the Christian world to have then had a very different aspect from what some authors have represented ; and so far from being endued with active graces, zeal, and devotion, and established within itself with purity of doctrine, union, and firm profession of the faith, that on the contrary, what by the ambition of the clergy, and what by drawing the abstrusest niceties into controversy, and dividing and sub-dividing about them into endless schisms and contentions, they had so destroyed that peace, love, and charity from among them, which the Gospel was given to promote ; and instead thereof continually provoked each other to that malice, rancour, and every evil work, that they had lost the whole substance of their

religion, while they thus eagerly contended for their own imaginations concerning it ; and in a manner quite drove Christianity out of the world by those very controversies in which they disputed with each other about it. In these dark ages it was that most of those superstitions and corruptions we now justly abhor in the church of Rome were not only broached, but established : which gave great advantages to the propagation of Mahomedism. The worship of saints and images, in particular, was then arrived at such a scandalous pitch that it even surpassed whatever is now practised among the Romans."*

As to the Arabs themselves,

"Arabia was of old famous for heresies ; which might be in some measure attributed to the liberty and independency of the tribes. Some of the Christians of that nation believed that the soul died with the body, and was to be raised again with it at the last day : these Origen is said to have convinced. Among the Arabs it was that the heresies of Ebion, Beryllus, and the Nazareans and also that of the Collyridians, were broached, or at least propagated ; the latter introduced the virgin Mary for God, or worshipped her as such, offering her a sort of twisted cake called *Collyris*, whence the sect had its name." †

It was under such surroundings that Mahomed was born at Mecca, some five hundred years after the compilation of the last of the canonical gospels. His early life has nothing out of the common in it. His father Abd'allah left little or nothing to him by way of inheritance, and he was practically a dependent on his grandfather and uncle, who seem to have taken a great interest in him. Through the latter's influence, Mahomed became the factor of Khadijah, a noble and rich widow, who soon perceived the excellent qualities of his disposition and accepted him for her lord and husband.

* See 'The Koran' by Sale.

† *Ibid.*

Mahomed had little or no education beyond what was customary in his day. He was, however, not deficient in the three accomplishments which the Arabs valued most, namely, eloquence, horsemanship—including the use of arms—and hospitality. The first two of these stood him in good stead in the propagation and protection of the new Faith which he founded, and the last made him famous throughout the land. He had seldom any money in his house, and kept no more than was just sufficient to maintain his family.

Mahomed had a contemplative mind. He was fond of seclusion; he often retired to a cave in Mount Hira, and there allowed himself to be lost in meditation. The state of religion prevailing in the country did not satisfy the inner longing of his soul for happiness. He wanted to think for himself, to get at the inner meaning of Life. Probably he also came across some ancient Cabalist who imparted to him some of the true secrets of Judaism; perhaps he was also initiated into some sort of 'mysteries.' That he received inner illumination of some kind is beyond dispute.

What took place in Mount Hira is not known; it might be that the veil was partially lifted from his eyes, before he set out to preach the doctrine of Islam; but the probability is that truth did not dawn on him till some time afterwards. This opinion is supported by the fact that the miracle of the splitting of the Moon took place some time after he had set himself up as a public preacher. We may here point out that the significance of this miracle has been entirely misunderstood by the world. It does not mean the dividing

of the sphere of the moon into two halves; it has no concern with the planet of that name, but refers to the Astral Plane. It is well-known in Esoteric circles that the matter of the Astral plane largely enters into the composition of the moon, hence the penetration of gaze beyond that plane, that is, the opening out of consciousness on the mental plane, is what is signified by the miracle of *Shaq-ul-Qamar*. Between the perfect illumination—*roshan zimiri* of the *Siddhâtman*—and the obstructed vision of the ordinary humanity of the world, there are several veils of obstruction, which are composed of different kinds of matter. The first of these, which one encounters when trying to reach illumination, is the one constituted by the matter of the Astral plane, and it is this veil which the noble Prophet of Arabia was enabled to tear asunder. His knowledge, then, was derived from what he saw on the Mental plane. The Prophet does not anywhere claim to have transcended this region; and there is not to be found a single passage in the Qur'an to show that the Prophet's consciousness ever penetrated beyond the upper story of the Mental plane. Even the geography of Islam does not extend beyond certain parts of the universe, and the highest conception of felicity in the Qur'an stops short with the description of the pleasures of some of the lower heavens. It might be that the Prophet did not like to impart the knowledge of the higher regions to his followers, or it might be that he did not possess it himself: so far as the Scripture is concerned, it seems to favour the latter view, since there is no reason why the opening out of the Prophet's consciousness on the

highest planes be concealed, when the fact that he had penetrated into the Mental plane is made no secret of. Only two other miracles are ascribed to him, and these are the Meraj* and the conversion of Jinns. But Meraj only

* There are at least two instances in which the experience of Meraj is described by the prophets of Zoroastrianism, in almost the same way as Mahomed's. Upon the strength of these instances, Rev. W. St. Clair Tisdall thinks (*The Sources of The Qur'an*) that Mahomed borrowed the idea of Meraj from Zoroastrianism. Mr. Mohammad Ali, M. A., whose book, '*The Divine Origin of the Qur'an*,' is an attempt at the refutation of Mr. Tisdall's opinion, makes the following comment on the subject:—

"The description given by the Holy Prophet of his spiritual ascent to heaven was, according to Rev. Tisdall, borrowed from the following passage of *Arta Viraf Namak*, a Pehlvi book written in the days of Ardashir, some 400 years before the Hejira: 'Our first advance upwards was to the Lower heaven...and there we saw the Angel of those Holy Ones, giving forth a flaming light, brilliant and lofty.' We are then told that Arta extended similarly to the second and third heavens and to many others beyond. 'At the last,' says Arta, 'my Guide and the Fire-angel having shown me paradise took me down to hell.' *

"The truth is that God has been raising prophets in all lands. They brought the same teachings and had similar experiences. Hence if certain passages of the Holy Qur'an correspond to certain contents of the ancient Zoroastrian scriptures, and if the Holy Prophet of Arabia had experiences similar to those of an ancient Prophet of Iran, this does not show that the Holy Prophet had found access to ancient Zoroastrian scriptures or had found means of communicating with men learned in Zoroastrian scriptures. On the other hand, such parallelisms and such analogies, in the absence of there being any means of communication, are a clear proof of the fact that all these books had originally come from a common source, and that all these teachers were the messengers of the same Being. These parallelisms are not confined to Islam and Zoroastrianism alone; they exist in all the great religions of the world."

We agree with Mr. Mohamed Ali as to the possibility of similar experiences being gained by different prophets independently, but

goes to suggest the penetration into the upper mental plane; and the conversion of the Jinns is simply indicative of the fact that some beings of the goblin tribe were once seen listening to his discourses.

The life of Mahomed, thus, is the life of a man whose habits of meditation and retirement in seclusion had enlarged his consciousness to a great extent, and had brought to him knowledge of spheres other than our own. His greatness, as such, cannot be denied; and the greatest feature of that greatness is that he never claimed to be greater than what he actually was, that is, a prophet.

There, in the seclusion of the caves of the Mount Hira, he used to become absorbed in holy meditation. One day, all of a sudden and without warning, the scales fell off his eyes, and brought before his view things which are, for ever, hidden from the gaze of the profane; he found himself in the presence of the arch-angel.*

not when he denies, in his book, the familiarity of Mahomed with the traditions, the mythological lore and the general tenets of Zoroastrianism and some other creeds. We shall give reasons for our opinion later on, when we come to deal with the subject of revelation.

* The angel Gabriel is but another aspect of one's own Soul. This is borne out not only from the meaning of the word 'Jesus,' which, in Arabic, signifies both the soul and the arch-angel (see *The Philosophy of Islam*, p. 30), but can be easily verified by any one who would seriously practise yoga for a few months. The concentration of will on the nervous plexus known as the *Ajna*, situate in the brain behind the eye-brows, if sufficiently intense, will enable the soul to perceive its own lustre, reflected in the outer atomsphere. It is this lustre from the real Self which is described as the arch-angel Gabriel. The *Shiva Samhita* has it:

"When the yogi thinks of the great Soul, after rolling back his eyes, and concentrates his mind to the forehead, then he can perceive

Mahomed was frightened, and ran home in great fear and excitement. Perspiration broke out in great beads on his forehead, and he covered himself up with the wrapper of Khadijah. She knew something of the meditation her husband was in the habit of practising, and comforted him with the idea that the vision was not a nightmare. For three years the husband and wife waited in patience for the recurrence of the vision, and at last were rewarded by the sight of the angel once more. During this long interval of time, the mind of the prophet was all the time filled with the noblest of expectations. Many a problem of religious philosophy must have occurred to him during this period. He had had no philosophical training in the strict sense of the term, but knowledge does not depend on study in schools alone; it is stored up in the soul. He must have come across teachers of different sects also, and must have discussed many of the problems with them. In the midst of the confusion which prevailed in the religious circles in his country, in the medley of theories and dogmas and doctrines which were perplexing him, truth at last flashed on his mind, like a ray of sunshine in the midst of winter clouds. He clearly perceived that the truth of truths, the quintessence of philosophy, the kernel of religion, was the rock of the Unity of the Essence of God whom he describes as 'that which seeth and heareth.' Mystic, as he was, in his tendencies, he personified this Essence as the Creator, after the manner

the lustre from the great Soul. That clever yogi who always meditates in the above-mentioned way, evinces the great Soul within himself, and can even hold communion with Him."

of the school of mysteries; and believed that salvation lay only in the doing of his will, not in obedience to the personal will. Meditation led him to penetrate to the core of many a mythology, and enabled him to understand that their interpretation lay not in an historical reading, but in the psychological sense. He thus perceived that his countrymen had drifted away from the true teaching of religion; and he felt tenderness and pity for their lost souls. Those were, however, the days of intolerance; and people used to meet sense with sword. What was he to do under the circumstances? To preach the truth openly was out of the question. He had the example of other prophets and saints who had preceded him in the divine mission. They had all been ill-treated, more or less. He recalled to mind what Hermes had said, and Jesus repeated, about 'the lips of wisdom being sealed, except to the ears of understanding.' The masses had to be told that their interpretation of the earlier Scriptures of Judaism and Christianity was wrong, yet he dared not do so openly. That would have only gone to make everybody his enemy. Thus it was that the great Prophet, too, was led to speak in allegory and concealed metaphor.

His preaching at first had little or no effect on his hearers, who all seem to have resented him, more or less, with the exception of the faithful Khadijah. Gradually his influence extended to some members of his family, and even persons outside the family-circle often came to hear him. As is usually the case, the idea of a new religion excited animosity and hatred in the minds of the tribesmen, and the sincere protestations of the Prophet

to the effect that he brought nothing new to them, had little power to check the tide of adverse criticism and hatred which was surging up against him. The small band of the followers of the creed of the Crescent were exposed to all kinds of dangers, and had to fly from place to place. Even Mahomed had to flee for his life more than once. He, however, never abandoned his mission, and though the following increased exceedingly slowly, he remained undaunted by the paucity of the number of 'true believers.'

A few years later, Hamza, a powerful and influential chieftain, embraced Islam. Other important conversions soon followed, till in the thirteenth year of the mission, the little band had acquired sufficient importance in the eyes of their enemies to lead them to seriously think of their extermination. Several conspiracies were formed to encompass Mahomed's death; he was several times waylaid, and various other measures were resorted to for his destruction. The alternatives put before him were death or the renunciation of his mission. But the latter was out of the question, so the only point left to him to decide was: whether he would prefer to be butchered peacefully, or die fighting, sword in hand? However, the hot blood of the fiery Arab in him revolted at the idea of the former alternative. He had to make his choice between the sword and the sacrifice of his life. Hitherto he had preached toleration; persuasion, rather than compulsion, had been his method. But that was out of the question now. The times were changed, and persuasion could no longer be relied upon. Accordingly, he made a departure from

the policy of peace. Fortunately, the followers of Masab, who had embraced Islam, in the meantime, undertook to defend him. With their aid, he established himself at Medina. Then followed a series of expeditions, skirmishes and assaults in which the little band gave a good account of themselves. These were followed by the famous battle of Bedr, which may be reckoned as the foundation of the temporal power of Islam. The Prophet now became a warrior chief, in addition to a religious preacher. Rather than suffer his enemies to persecute his followers, he himself declared *Jehad* against them. He had no political ambition in his earlier days, but now the element of power, engendered by constant persecution and suffering, came to occupy a prominent place in his mind. He now became the militant prophet, in which capacity he has become intimately associated with history.

In the Qur'an, which was confessedly compiled after the death of the Prophet, no distinction is observed as regards those of his sayings which were given out by the 'preacher' and those which originated from the 'statesman' in him. Possibly, a few of the sayings of others, erroneously ascribed to the Prophet, were also included in the manuscript.

The doctrine of the abrogation of the word of God, which is peculiar to Islam, obviously, owes its origin to the exigencies of political life, which the Prophet finally adopted. But, so far as we have been able to ascertain, from a perusal of the Qur'an, it is confined only to such of the sayings as are not the essential and eternal truths of religion, and only touches matters of secondary

import, such as the changing of Kibla from Jerusalem to Mecca. Different writers have estimated the number of the abrogated verses from five to five hundred, but many of them are still incorporated in the Qur'an.

It is thus clear that, in order to understand the true teaching of the creed of the Crescent, one has to reject a number of verses, on the ground that they form no part of religion proper. Add to this the fact that Mahomed was not only a preacher and a statesman, but a lawgiver as well, and the number of passages to be rejected becomes still greater; for the law which the Prophet gave was suitable only to the exigencies and requirements of his own time, and essentially applicable to his own people, not of general or universal applicability.

The salient features of the Qur'an may now be categorically stated. It consists of:

- (1) the essential and eternal truths of philosophy which are the true basis of religion,
- (2) the rules of law, essentially applicable to the circumstances of the country, at the time of the Prophet,
- (3) the verses which have been abrogated,
- (4) some stray observations of the Prophet, made from time to time, which are valuable only in so far as they emanate from a great person, but which have little or no religious value otherwise, and
- (5) a large number of allegories and myths of the Zoroastrians, the Assyrians, the Jews and others, adopted and varied to suit the requirements of the Prophet's teaching.

A glance at the above classification of the contents of the Qur'an would suffice to show that, of the five main

divisions into which we have divided them, only the first is the true basis of religion. Thus we need only consider the merit of the Qur'an under the following three heads which are comprised in the first division :

- (a) philosophical truths, and definitions,
- (b) mythology, and
- (c) ritual.

To begin with the sub-division (a), it may be stated, without the least fear of contradiction, that, the holy Qur'an contains identically the same teachings as are the basis of all true religions. It leaves no doubt as to the nature of the Essence, or Life, or God, which is described as that which seeth and heareth.* It also states

* That the true idea of unity in relation to God had little in common with the modern conception of Anthropomorphism, may be seen from the following from "The Mystics of Islam," (page 79) :—

"Both Moslems and Sufis declare that God is one, but the statement bears a different meaning in each instance. The Moslem means that God is unique in His essence, qualities, and acts; that he is absolutely unlike all other beings. The Sufi means that God is the One Real Being which underlies all phenomena."

The Sufi doctrine, of course, is the exact copy of the 'heretical' Vedanta, which seems to have been the creed of the wandering Calendars of Muslim origin. To what extent these bold free-thinkers of Islam went is apparent from the following couplet of Abu Sa'id ibn Abi'l Khayr, (See 'Mystics of Islam', p. 90) :—

"Not until every mosque beneath the sun
Lies ruined, will our holy work be done;
And never will true Musalman appear
Till faith and infidelity are one."

The formula لا اله الا الله (Lā ilaha illa 'l-lahu), which means, 'there is no God but God,' can, in the light of what has been said before, only mean a denial of mythological gods, not of the true living Gods, or of one Godhead. The most secret and sacred name of God, according to the traditions, is the Living, or the Self-subsistent, which is

that It is omniscient and omnipresent, so that 'wherever thou turnest thy face, there is the *essence* of God' (Suratul Baqr). In the Suratul Nisa, we are told :

"Really God surrounds everything."

Suratul Hadid contains :

"God is with you wherever you are."

Suratul Rahman points out that He is the first and the last, the apparent and the real, and all-knowing.

Next, in reference to the individual soul, it is also easy to see that the teaching contained in the Qur'an is the same as has been found to be philosophically true.

We may cite the following verses in support of our view :

- (1) "We are nearer to man than his jugular vein" (S. Zariyat).
- (2) "We are nearer to man than you, but you do not observe" (S. Wakiya).
- (3) "I am in your individuality, but you do not see" (S. Zariyat).
- (4) "He is the apparent and the real" (S. Rahman.)
- (5) "The people who strike palm with thee, do not strike it with thee, but with God. The hand of God is on all hands" (S. Fatah).

These are some of the verses which are intelligible only in the light of the doctrines established in these pages. The reason why the highest truths of philosophy were imparted to men in disguise,* is to be found in the

only understood and realized by Saints. The Prophet said that whoever calls upon God by this name shall obtain all his desires (see 'A Dictionary of Islam'). Since the saints are only those who have become conscious of the Divinity within their individuality, and since occult powers spring from Self-consciousness, this most secret and sacred name, not to be disclosed to the profane, is that which indicates the nature of the inner Divinity. The 'Ana'l Haqq' (I am God) of Al-Hallaj, commonly known as Mansur, is only the 'Aham Brahman asmi' (I am Brahman) of Vedanta.

* The spirit of intolerance was not peculiar to the Arabs alone. Outside India it was widespread. The following from St. Augustine

attitude of the Arabs and the state of Society at the time of the Prophet. These statements are clear enough to any one who cares to think for himself, but otherwise might easily pass for poetical license or oratorical privileges, without exciting comment. Mahomedan theologians found them difficult to understand, even so soon after the Prophet as the second century of the Hijri era. Some of them, led by the spirit of enquiry, collected a large number of religious and philosophical books, including many Sanskrit Manuscripts, and a magnificent library was established at Baghdad in the second century after Mahomed. Mahomed's eloquence and personality, rather than the doctrines of the creed, seem to have been the causes of the spread of Islam even in his own time. In many instances conversions were also due to political expediency and motives of power and greatness.

"How superficial was the adherence of numbers of the Arab tribes, to the faith of Islam," writes Mr. Arnold ('The Preaching of Islam', p. 41), "may be judged from the widespread apostasy that followed immediately the death of the Prophet. Their acceptance of Islam would seem to have been often dictated more by considerations of political expediency, and was more frequently a bargain struck under pressure of violence than the outcome of any enthusiasm or spiritual awakening."

This feature of weakness was, however, soon realized by the leaders of the new faith, and steps were taken to establish the creed on a sound philosophical basis. The

(see 'The Mystics of Islam,' p. 118) is a fair sample of the dread which influenced the speech of saints :

"If he (man) loves a stone, he is a stone : if he loves a man, he is a man ; if he loves God—I dare not say more, for if I said that he would then be God, ye might stone me."

following quotation from Mr. Khaja Khan's book, 'The Philosophy of Islam' (pp. 61 and 62) is full of interest :

"The presence of the Prophet and His companions had sufficient mesmerizing and spiritualizing power to purify the hearts of those who were brought under the influence of their magnetic personalities. After their days, people devised various ways and processes of keeping the torch burning. In the mean while, Islam came in contact with various phases of philosophical thought in its expansion on its Eastern and Western borders.

"During the time of Mamun-ul-Rashid* several Grecian and Sanskrit works were translated into Arabic. While the discursive, ethical philosophy of the Greeks was absorbed on one side, the austerities of the Eastern nations leavened Muslim thought on the other. The Nicomachian Ethics of Aristotle with the commentary of Porphyry was translated into Arabic by Ishaq, and the other two works of the same philosopher, Endemian Ethics and Magna Moralia, were translated by Abu Umar of Damascus. With the aid of these translations, the moralists of Islam began to write original works and to adapt the Islamic preaching to the ethical speculations of the Greeks and *vice versa*."

Knowledge thus acquired, proved to be the foundation of the school of Muslim theology, which has come to be known as Sufeism.

That there is no difference between the teachings of Islam and Hinduism, on the essentials of religion, may also be shown by the following quotations from Muslim books :

(1) "The veriest truth of truths of Arabic is the speech of the poet Lubaid who said, 'Know, everything besides God is non-existent.'"†

(2) "Verily God saith : I became ill, why didst thou not enquire after me ; I became hungry, why didst thou not feed me ; I begged of thee, why didst thou not give me." ‡

* 813-833 A. D.

† 'Philosophy of Islam,' p. 87.

‡ *Ibid* p. 87.

(3) "If you let down a bucket by a rope into a well, it will, of a surety, descend on God."*

(4) "What God created in the beginning was my soul." †

(5) "I was a hidden treasure and loved to know myself, and so I created *Khalk* to know myself." ‡

The above are consistent with the Vedantic theory we have examined in the earlier chapters of this book, and unmistakably point to the doctrines of Islam being identical with the tenets of Hinduism. The passage: "I was a hidden treasure and loved to know myself, and so I created the *khalk* (universe) to know myself" is, word for word, the same doctrine as is contained in the Vedantic formula, "I This Not." Some of the Muslim Saints who have attained to greater wisdom have even gone so far as to maintain their identity with God, as was the case with Shams Tabrez, the poet, whose couplet,

*"Ajab man Shams i Tabraizam, ki gashtam shaifta
bar khud,*

*"Chun khud ra khud nazar kardam nadidam juz
Khuda dar khud," §*

breathes the purest Vedanta. Ba'izeed is another instance in point, and many more can be cited. Maulana Rum says:

"O my soul, I searched from end to end. I saw in thee naught save the Beloved;

* See 'Philosophy of Islam,' p. 88.

† *Ibid* p. 89.

‡ *Ibid* p. 89.

عجب من شمش تبریزم کہ گشتم شیفته بر خود
چو خود را خود نظر کردم ندیدم جز خدا در خود

Tr. 'What a unique being am I, Shams of Tabrez;

'When I came to look into myself, I discovered none but God in the self.'

Call me not infidel, O my soul, if I say that thou thyself art He.
 Ye who in search of God, of God, pursue,
 Ye need not search, for God is you, is you ! ”

As for the idea of plurality in unity which is the characteristic of Godhead, we have already sufficiently shown that the very word Allah, the only *Ism-'z-zat* (the name indicative of the nature) of God, out of the 99 by which he is known in the Qur'an, indicates a plurality of knowing 'Lights,' the 'Illumined Ones,' and the use of the word 'we' in reference to Him directly lends confirmation to our interpretation.

It is also interesting to note that Alifuddin al-Tilimsani the author of the commentary on Niffari, described the Qur'an as a form of polytheism (The Mystics of Islam, p. 92).

So far as the theory of re-incarnation is concerned, it is admitted by Muslim writers that some of the above passages do favour that doctrine ; but they do not like to acknowledge its truth, on the ground that the subject is uncongenial to the spirit of the followers of Islam ('The Philosophy of Islam,' p. 90). One can only express surprise at a philosopher making such a statement.

Several Muslim philosophers themselves have acknowledged the truth of the doctrine of transmigration, as Mr. Khaja Khan himself points out ('The Philosophy of Islam,' p. 37). Notable amongst these are Ahmad Ibn Habith, his disciple Ahmad ibni Yubus, Abu-Moslem of Khorassan and Ahmad ibni Zakarah. Jalaluddin Rumi, the poet-philosopher, too, openly taught reincarnation. Some of his verses bearing on the point are :

“ We have grown like grass often ;
 Seven hundred and seventy bodies have we taken.

From the inorganic we developed into the vegetable
kingdom,
Dying from the vegetable we rose to animal ;
And leaving the animal, we became man.
Then what fear that death will lower us ;
The next transition will make us an angel ;
Then shall we rise from angels and merge in Infinity.
Have we not been told
That all of us will return unto Him. ?" *

Mr. Khaja Khan takes the idea to be that of 'circular movements.' "The seed germinates into a green sapling ; this develops into a tree, blooms and blossoms ; and the finale is the seed itself. So is *Suluk*, or the travelling of man towards God." A Persian poet puts it :

از آن در آمد اول هم بدر شد * اگرچه در معاش از در بدر شد

[Tr. 'From the door he came, he went back to the same ;

Though the search of معاش (livelihood, here experience,) took him from door to door.']

According to the Muslim writers, Jalaluddin does not mean more than the idea of 'circular movement,' in the above verses. Their idea of evolution takes the soul right up from the mineral kingdom to man, through the vegetable and the animal kingdoms, but there leaves it

* The original verses run as follows :

همچو سبزه بارها روئیده ام * هفت صد هفتاد قالب دیده ام
از جمادی مردم و نامی شدم * وز نما مردم بختیوان سر زدم
مردم از حیوانی و آدم شدم * پس چه ترسم که زمردن کم شدم
حمله دیگر بیمم از بشر * تا بر آرم از ملائک بال و پر
بار دیگر از ملک پیران شوم * آنچه اندر وهم ناید آن شوم
پس عدم کردم عدم چون ارغنون * گویدم کانا الیه راجعون

The English rendering, as given above, is from Mr. Khaja Khan's 'Philosophy of Islam,' and is accurate enough for our requirements.

abruptly, either to enjoy an eternal life of pleasure in heaven, or to suffer eternal damnation in hell, forgetting the last portion of the teaching,

"Have we not been told :

That all of us shall return unto Him?"

Strange philosophy indeed ! Why stop the course of evolution in this abrupt fashion ?

In reply, Mr. Khaja Khan relies on certain verses of the Qur'an, which, he maintains, indicate that the suffering of the soul in hell shall never terminate. But it seems to us that he attaches too great an importance to the word 'never,' which, in the verses he relies upon, is clearly a form of rhetoric. The word "never" uttered in reply to the petition for mercy of the hypothetical sinner of the Sura Moumin—"O preserver, send me back that I may do good works in the world which I am leaving,"—does not necessarily signify eternity, but might mean "Not till you have expiated your sins." The idea of eternity being opposed to the teaching—"all shall return unto Him"—cannot be applied to any state of existence short of Perfection. In ordinary parlance, also, we use the word 'never' frequently, but it is not always intended to convey the idea of eternity. We must, therefore, put a reasonable interpretation upon all such words as are capable of being used in different senses. The use of the word 'eternal,' in connection with the idea of life in heaven or hell, must, consequently, be taken to mean only a long period. The Jaina Scriptures point out that the length of life in heaven or hell varies according to the individual deeds, the longest term consisting of hundreds of millions of years, which is as good as

eternity, for all practical purposes of ordinary speech. The reason why *moksha* cannot be obtained from either the heaven or the hell, is to be found in the fact that the soul is deprived of the opportunity for performing *tapas* in those regions. The continuous life of pleasure, in heaven, and the unending experiences of pain in hell, leave no time for the practising of meditation and concentration, to say nothing of renunciation and other forms of austerities, without which *moksha* cannot be attained. For this reason, are these two regions described as the *Bhoga Bhumis* (the worlds of the 'fruits' of actions). "The place of just retribution," says the author of 'The Al Bayan,' "is the next world, where, nothing of actions is to be found. The place of actions is this world" (page 166). That being so, it is inconceivable how spiritual evolution can be carried on in heaven or hell, so as to enable the soul to acquire Right Knowledge, Right Faith and Right Conduct to 'return unto Him,' which it is destined to do by nature.

Does it not strike our brethren of Islam that, unless the doctrine of transmigration of the soul were an integral part of the teaching of their Prophet, their creed renders it absolutely unnecessary that there should be such a thing as soul? Their belief in the resurrection of the physical body on the Judgment Day would be quite inconsistent with the survival of the soul on the death of the individual, as well as with its existence prior to his conception and birth in this world of ours. The former, because it has no function to perform during the period intervening between its death here and the resurrection at the place

of Judgment, and the latter, because it would directly lead to an admission of our claim. In short, they must altogether deny the existence of such a thing as soul and take the body to be the Man. But in doing so they would find that they not only contradict the sound conclusions of reason, which, in the passage quoted from the 'Sayings of Muhammad,' is so highly extolled by the Prophet himself, but also attribute injustice and want of dignity to the Godhead, in addition to rendering a number of passages in their Scripture of no effect.

If the soul be by the command of God (Al Qur'an, chap. XVII), and created, for the first time, to inhabit the body of flesh, by the Almighty God, He must be the author of its existence. If so, He is also the author of every child born of fornication, adultery and lustful rape, that is, of the very acts which He condemns. He must also be credited with having created the differences in the circumstances of the souls, so that one is born ignorant, while another enjoys the light of wisdom, and so forth. If emphasis were needed on this last observation of ours, it is not wanting, for the Qur'an itself records :—

"And unto whomsoever God shall not grant *his* light, he shall enjoy no light at all" (Chapter, XXIV).

Also :—

"Whom God shall cause to err, he shall find no way to the truth" (Chapter, XLII).

We have already commented upon the injustice of an unequal creation, and need not reproduce the arguments over again here. The conclusion is, that if the

creation of the world be ascribed to an Almighty God, he must be found fault with for differences and inequalities, but if, in agreement with the demands of reason, we attribute the manifestation of differences to the working out of the past *karmas*, in obedience to the law of *karma*, all the difficulties vanish from our path at once.

In the same manner, it will be seen that if the act of creation of a new soul, to inhabit the body of flesh, formed as the result of some forbidden act of lustful incest, fornication or rape, be ascribed to the creator, that involves him into a contradiction with his own injunctions; for we make him bless and fructify the very act which he emphatically condemns.

As regards the teaching of the Qur'an about the soul, it is certain that that great Book itself promulgates the truth about the pre-existence of soul before the conception of the physical body. The author of 'The Al Bayan' (p. 144) tells us that the general Muslim belief on this point is that the souls were created by God 'thousands of years' previous to the existence of the human body. The texts of the Qur'an are decidedly opposed to the idea of the creation of a soul, there and then, to inhabit a body.

In order to arrive at a perfect understanding of the sublime teaching of the holy Qur'an with reference to the nature of soul, it is necessary to analyze the idea underlying the statement, 'soul is by the command of God.' A little thinking will show that 'command differs as much from the uttered word which gives it expression as man differs from the body of matter in

which he is ensouled. Spoken word is perishable, because it is sound, which, as has been pointed out earlier, is only a material movement, but 'command' is the injunction, or the 'sense' which the word ensouls, and as such, is unperishing. The distinction is time-honoured, and has been well brought out and established in the Purva Mimansa Sutras of Jaimini, the founder of one of the six schools of Hindu philosophy.

Sounds originate in two different ways: either they arise from the vibrations of material bodies, or are uttered by living beings. In the former case, they convey no 'idea' to the mind beyond that of noise of a pleasant, unpleasant or indifferent type, but in the latter, the mind is made aware of an 'idea,' in addition to the sensation of sound. Now, because the speech of a living being is determined by the awareness of an idea, or of a state of consciousness, it is expressive of a purport. It is this 'sense,' 'meaning,' or 'word-purport,' collectively, knowledge, which is eternal. Articulate speech, thus, depends on the presence of an idea before the mind, in the first instance. Will, then, vibrates in a certain manner, and thereby produces some peculiar movements of, the vocal apparatus, which allow the air contained in the larynx to escape in a particular way for each word. In different language, the vibrations of will impart different kinds of rhythm to breath, which propagates sound-waves in the outer atmosphere.

Hence, so far as speech, or spontaneous expression of feelings is concerned, the rhythm which is imparted to the particles of matter is always the outcome of

awareness, and, therefore, either the thought-rhythm, *i.e.*, idea, or the emotion-rhythm, which, in the case of God, is the delight-rhythm, *i.e.*, joy. And, since each injunction, and in general, each idea, is eternal, that is to say, exists, or is held together only by its own inner rhythm, and since soul is the 'command,' or injunction, *i.e.*, the idea underlying the word of command, all souls, *i.e.*, the inner, or in-dwelling rhythms, of all living beings, are ideas, or joy-rockets, of the living Reality, according as we look at them from the intellectual, or the emotional side or standpoint. Just as inarticulate sounds are the expressions of emotions, and words of thought, or 'sense,' so are souls the expressions of the delight of Brahman, the personification of *Jnana*. The Sufis hold that everything is an '*ism*' (name) of God, inasmuch as it is an aspect, or quality of the delight of him who is all bliss; and the Bible points out that the Lord God brought all living creatures unto Adam, and 'whatsoever Adam called any living creature, that was the name thereof.*' Adam here represents the faculty of understanding which is the interpreter of feelings, as was pointed out in the chapter on the Holy Trinity.

The Qur'an, thus, rightly propounds the nature of the soul: it is the 'command,' the uttered 'word,' *i.e.*, the expression of thought, or joy, of the Living Essence. Where the followers of Islam go wrong, is in respect of the origin which they ascribe to it.

Uttered speech, as already seen, consists of an idea and a sound-wave. Of these, the former is the 'soul' of speech, but it lacks expression; and the latter is the

* Genesis, II. 19.

expression, but it has no life of its own. The 'word' cannot exist by itself, since it is only meant to express another. The idea, however, has an existence of its own, though, without the aid of the 'word,' it is not perceived as such. In its unexpressed condition, it passes its existence in the region of the sub-conscious, whence it emerges, at times, to 'suggest' itself. It thus has an existence of its own, independently of the word, which gives it expression. Thus, the eternity of the idea is beyond dispute. Now, since the deity is the personification of Knowledge (*Jnana*), and souls only represent the living 'ideas,' it follows that they are uncreate and eternal.

Even, from a purely speculative point of view, which mostly constitutes the logic of modern theology, the eternity of soul can be easily proved. That soul is the uttered word of God, is the proposition agreed upon. Now, the question is: did God utter the 'word' haphazard, or intelligently? If the former, God is not all-wise, but a thoughtless, chaotic being, who has neither control nor understanding of his speech, but who raves like one in *delirium tremens*,—in short, a thoughtless monstrosity. If the latter, the sense of the word must be known to him prior to its utterance. The second proposition is ours. Further reflection will show that the 'sense,' *i.e.*, the idea, must be eternal. For, if it is not eternal, it must come into existence in time, in which case it would have both a 'before' and an 'after.' Hence arises the question: did God know the particular idea before it came into existence, or not? If he did not, his knowledge was not perfect, since he was ignorant,

in respect of that particular idea; and, as all ideas, on the hypothesis of theology, must be said to have had an origin, there must have been a time when God had absolutely no idea in his mind, in other words, was totally ignorant. This contradicts the wisdom attribute of God, and is, for that reason, absurd. Besides, how could that which has no existence whatsoever ever come into existence? If we say that God made the idea, the question again arises as to the volitional or thoughtless nature of the process of making, which has already formed the subject of discussion. The last loop-hole of escape may be sought in the statement that the idea did not exist, but that God knew it somehow. This is but another way of throwing up the brief, and the sense of the expression itself indicates the absurdity of the proposition; for it means neither more nor less than that the idea had no existence, and yet it existed in the consciousness of God—which is ridiculous. The whole universe exists in the consciousness of God, hence if the idea existed in the same place in which the universe exists, it cannot be denied existence. The denial of the past existence of soul only aims to strike at the root of the theory of its transmigration, but it is evident that only confusion of thought results from such a course. It is thus clear that the followers of Islam, like those of Christianity, fall into error, when they try to fight shy of the theory of re-incarnation which is a philosophical truth. Not only is the above chain of reasoning fatal to the false interpretation put on the passage in the Holy Qur'an, but also is the absurdity of the attempt to evade transmigration, emphasized by the analysis of the idea of

Time in reference to God. Those who inhabit the universe, are, of course, involved in Time, but God is not so involved in it. He knows the past, the present and the future—all in a single act of perception. Hence, all things, ideas included, eternally exist in him. Even from this point of view, the eternity of souls is not open to question. Again, the doctrine of the eternity of the soul, in the future, implies its existence, from all eternity, in the past. For, either the *jiva*, which is pure consciousness, is a product of matter, and, therefore, necessarily, limited in Time, or is an independent reality, subsisting by its own force, the will to live. In the former case, it cannot persist after the termination of the physical life, or when the quality of the matter of which it is a product suffers deterioration. But this is fatal to religion. In the latter case, however, it is a self-subsisting substance, and therefore, dependent, for its persistence, on its own nature, or quality. Since the former hypothesis is untenable, we are left with the latter which is sufficient to show that a self-subsistent being cannot originate, or perish, in time. Hence, it is plainly said in Jainism that no soul can create another.

The true sense of the teaching, 'soul is by the command of thy God,' thus, is not that God created the soul at a particular point of time, in the history of duration, but that the differentiating principle of the *jivic* essence, *i.e.*, pure Consciousness, is the 'sense,' or purport, *i.e.*, 'idea-ness.' That this is the true sense is further borne out by the text itself which is not, 'soul is the command of God,' but 'soul is *by* the command of God,' which clearly means nothing if not

that the Essence of Existence is seated distributively among the 'ideas,' i.e., the souls. In this sense the doctrine is not only a philosophical truth, but is, also, in perfect agreement with the teaching of all other rational religions of the world.

From a practical point of view, the doctrine of transmigration furnishes an explanation of all those hard problems of philosophy which have proved insoluble from the standpoint of theology, and which involve it in endless contradictions. It is more satisfactory to accept the blame for one's present condition one-self than to throw it on a Being who creates imperfect beings and then expects them to be perfect. It is also more wholesome to believe that the sojourn of the wicked in hell, in spite of the enormity of their sins, shall have an end, sooner or later, when one or more human incarnations will furnish them the opportunity to manifest their hidden divinity, in the fullest degree of perfection.

Modern exponents of Muslim theology, when setting themselves in opposition to the theory of transmigration, generally forget that their noble Prophet has acknowledged the fact that no origin can be ascribed to the soul. The following note of Sale, based on 'Al Beidawi,' is highly relevant to the point in issue :—

"It is said that the Jews bid the Koreish ask Mahomed to relate the history of those who slept in the cave and of Dhu'l Karnein, and to give them an account of the soul of man, adding, that if he pretended to answer all the three questions, or could answer none of them, they might be sure he was no prophet; but if he gave an answer to one or two of the questions and was silent as to the other, he was really a prophet. Accordingly, when they propounded the

questions to him, he told them the two histories, but acknowledged his ignorance as to the origin of the human soul."*

Mr. Khaja Khan tries to explain away Mahomet's acknowledgement of ignorance by saying that 'the Prophet, accepting the omission as the gauge of their (*i.e.*, the Jew's) mental fitness, determined not to burden them with a definition beyond the grasp of their capacity ;† but in the absence of anything showing that the knowledge of the origin of the soul would have been a 'burden,' too heavy for them to bear, the statement is hardly of any value. What should we think of a scientist, who, in answer to a question as to the origin of the law of conservation of matter and energy, propounded with a view to test his claim to learning, were to reply that he was not aware of it. Some would see in the reply only a confession of ignorance, and some only a compassionate regard for the 'feeble' intellect of the interlocutor ; but the truth is neither in the one nor the other of these views. It is given out in the reply, though expressed facetiously.

The above is quite sufficient to show the true nature of the soul ; but there are other passages in the Qur'an which conclusively prove the view we have taken above. In the 33rd chapter we are given a still greater insight into the nature of the soul. It is said there :

"We formerly created man of a finer sort of clay ; and afterwards we placed him in the form of seed in a sure receptacle : afterwards we made the seed coagulated blood ; and we formed the coagulated blood into a piece of flesh : then we formed the piece of flesh into bones ; and we clothed those with flesh : then we produced the same by another creation."

* 'The Koran' by Sale, p. 214 (note a.)

† 'The Philosophy of Islam,' p. 31.

The commentators would read the words "a sure receptacle" to mean the womb, but no one can seriously maintain that it is so sure as not to miscarry in any case. Surely the Prophet could have used the word womb himself if that was the sense intended, for there is apparently no reason for not using the right word here. And, if any one objects that it was not used out of decency, we reply that religion is generally disregarding of any pretensions on that score. In almost all religions matters relating to sex are spoken without the least attempt at concealment, and the Qur'an is no exception to the rule. What is the precise sense of the expression "sure receptacle" would become clear if we realize the nature of the finer sort of clay of which, it is stated, man was formerly made. This passage is susceptible of sense only on the supposition that there is a subtle body inside the gross encasement of physical matter, and that this body of finer clay, i.e., matter, is none other than the *Karmana* body, as has been explained before. When this subtle body was made is not given in the Holy Qur'an, but the reader is left to find it out for himself from the only clue which is furnished by the use of the word "formerly". Thus there is nothing in the text of the Qur'an to contradict the conclusion we have arrived at, in strict accordance with the rules of reason; on the contrary, there is every agreement between our conclusions and the text of the sacred Book wherever it is explicit on the subject. The body of finer clay, thus, is the *karana sharira* of the Hindu scriptures, and the sure receptacle, which does not miscarry, like the female womb, is the *sukshma sharira*, which contains the essence or the gist of individuality,

hence, the character, in the form of seed, *i.e.*, as a potency, and which by entering the mother's womb, through the sexual ducts of the opposite sex, becomes coagulated blood, etc., etc., as briefly described in the passage under consideration. The last sentence in this passage, *viz* :

"Then we produced the same by another creation."

is too significant to be overlooked. The commentators understand it to mean "the production of a perfect man composed of soul and body", but that cannot be the idea of the author, as his language signifies. The author of the original text had not before his mind the idea of *completion*, but of *another creation* ; while the commentators ignore the notion of another creation, and talk of completion. The fact seems to be that the first pious commentator, in his zeal and ardour to differ from the creed of the 'idolatrous heretics,' and, thus, unable to make sense out of a passage which is capable of interpretation only on the lines of the reincarnationistic philosophy ; grabbed at the first idea which entered his mind, which he thought would be at all acceptable to his followers ; and, since the generality of the followers of Islam are not given to the study of philosophy, the opinion thus ventured acquired currency, and prevails to this day. The prophet of Arabia had to contend against deep-rooted prejudices among the men of his time, and it might be that the use of guarded language, the sense of which is obvious to the wise, but mystifying and obscure to the prejudiced, was necessitated by the exigencies of a life constantly imperilled by the turbulent circumstances of the time.

In the sixth chapter, the Lord is made to say :—

“ It is he who hath produced you from one soul ; and *hath provided for you a sure receptacle and a repository* ” (‘ Al Koran,’ Eng. Trans. by Sale, p. 98).

Here we have a repository in addition to the sure receptacle, and the commentator is not slow to interpret them according to his fixed principle. He would have it that the repository is the loins of the male parent. But the true sense cannot be that. This would become clear if we would look into the doctrine contained in the first half of the sentence. The question is, What is meant by the sentence : “ It is he who hath produced you *from one soul* ? ” Now, the soul, being pure consciousness which is eternal, cannot be created by any one. Hence, if we are to interpret the above text in the sense that God is the creator of the souls, the interpretation does not coincide with the conclusions of rational thought ; but, if we take the ‘ one soul ’ to mean the genus ‘ idea,’ the repugnancy vanishes at once, leaving the scriptural text in complete agreement with the conclusions of sound philosophy. Therefore, it is clear that the one soul from which all other souls were *produced* is none other than the ‘ Idea,’ which, in its manifested aspect, is the First Born of the Christians and the Brahma of the Hindus ; for, as has been already proved, ‘ sense ’ is the principle whereby the Essence of Life is differentiated into an infinity of souls from beginningless eternity. This warrants our interpretation of the terms, ‘ the sure receptacle and safe repository,’ to mean the two subtler bodies of the soul.

Here we may again refer to the saying of Muhammad already quoted :

“Souls before having dependence upon bodies, were like assembled armies ; after that they were dispersed ; and sent into bodies. Therefore, those which were acquainted before the dependence attract each other, and those that were unacquainted, repel ” (‘Sayings of Muhammad,’ p. 81).

Since this is not contradicted anywhere by the text of the Qur’an, but, on the contrary, is strictly in agreement with it, we may lay down the following propositions, as established from the scanty material of the Prophet’s word :

- (1) Soul is a living ‘idea,’
- (2) Souls existed prior to their entry into the seed formed in the loins of the father, and
- (3) All souls contain the Essence of God, and may be said to arise from one soul.

Our first proposition compares well with :

“And the word was made flesh and dwelt among us ” (St. John, . 14).

These points furnish conclusive evidence of the fact that the teaching of the Qur’an is not at all different from that of Hinduism, in respect of the existence of souls prior and subsequent to their life on earth.

Furthermore, the quotation from ‘The Sayings of Muhammad’ would be meaningless unless the souls, which were like an assemblage of soldiers and knew each other prior to their dependence upon the bodies, were capable of leading a life of their own in some sort of way. Now, soul is not an inactive substance, since it has self-activity, or volition, for its characteristic. Hence, it is impossible that it could have remained idle and inactive

from all eternity, till its appearance in the human body. This is sufficient to prove that it must have passed through many forms. Thus, so far as the creed of the Crescent is concerned, the matter is at once put beyond the possibility of doubt by its own Prophet. So far, also, as the followers of the Cross are concerned, there is no room for doubt or dispute about it, for, as has been seen earlier, John the Baptist could not be Elias by any possibility, unless on the assumption that the soul of the latter had appeared in the new body of physical matter, which, in its earthly incarnation, became known as John, the Baptist. It is thus clear that the soul of John the Baptist had existed prior to the conception and birth of that particular incarnation, and was known, in a previous incarnation, centuries before the advent of John B., as Elias.

Now, since Islam accepts the teachings of the New Testament (the Injil) as correct, the instance of John, the Baptist is also admissible against the interpretation of the Mahomedan theologians. The same is the case with the statement,

"Whosoever slayeth Cain, vengeance shall be taken on him sevenfold" (Genesis, IV. 15).

Of course, no one can be killed seven times unless on the hypothesis of transmigration.

The Muslim idea of predestination, which has brought upon Islam the stigma of fatalism, itself suffices to prove the theory of transmigration, if investigated philosophically.

"*Taqdir*, or the absolute decree of good and evil," says T. P. Hughes in 'A Dictionary of Islam,' "is the sixth article of the Mahomedan creed, and the orthodox believe that whatever has, or shall

come to pass in this world, whether it be good or bad, proceeds entirely from the Divine Will, and has been irrevocably fixed and recorded on a preserved tablet by the pen of fate."

This preserved tablet is the perspicuous book, or the Book of God's decrees, called the *لوح محفوظ* in Arabic, and is said to contain all that has happened in the past, and all that is to happen in the future.

"Nor is anything added unto the age of him whose life is prolonged, neither is anything diminished from his age, but *the same is written in the book of God's decrees*" (Sura, XXXV).

It is pointed out in the Sura, Y. S. :

"Verily, it is We who will quicken the dead and write down the works which they have sent on before them, and the traces which they shall have left behind them : and everything have we set down in the clear book of our decrees."

Thus, predestination is an established belief in Islam. The actions of men are determined according to what is written in the clear or the perspicuous book of decrees, so much so that

"all things have been created after fixed decree" (Sura, liv. 40).

To the same effect are the following :

"No one can die except by God's permission according to the book that fixeth the term of life" (Sura, iii. 139).

"The Lord hath created and balanced all things and hath fixed their destinies and guideth them" (Sura, lxxxvii. 2).

"By no means can ought befall us but what God has destined for us (Sura, ix. 51)."

It being established that Muslim theology regards all things to be predetermined by the decrees of God, written in the *lauh-i-mahfuz*, the question which remains to be solved is : how are the decrees, contained in the Book of Fate, enforced in the world of men ? There may be a book, or even a whole library, in the Cosmic archives, but unless there is a force which connects

every individual soul with the actions it is destined to perform, it is inconceivable how the decrees can be worth anything more than the cash-value of the tablet on which they are inscribed. If our Muslim friends would take the trouble to work out the problem of the connection between the decrees of fate and the actions of men and other beings, in the three worlds, they would not fail to perceive that the force which compels obedience to the decrees of fate is none other than the force of *karma*, and that the *لوح محفوظ*, the perspicuous Book, whose decrees can never be challenged, is the 'Cosmic Memory' wherein is recorded all that has happened and also that which is to happen in the future, or, in the language of the Qur'an, all actions of men 'which they have sent before them, and the traces which they shall leave behind them.' The reader has only to turn to the theory of knowledge, described in the ninth chapter, to understand the nature of the perspicuous Book of Islam, and of the process which automatically records and registers the actions of men, and their future, hence, predetermined, fruits. The whole doctrine, thus, is an highly abridged and condensed version of the theory of *karma*. As a matter of fact, Hindu philosophers have divided *karmas* into two main classes, the *prārabdha* and the *adrishta*, the former of which signifies the *karmic* force, or forces, which have begun to be active, and the latter the latent, and, therefore, the potential residue. Taken together, both kinds of *karmas* form what is called *sanskāras* (impressions, or tendencies). To anyone who would reflect a little on the problem of *karma*, it would be perfectly clear that of all the different kinds of tendencies which men create in

their souls, those that are antagonistic to the set in actual play cannot have an opportunity of actualizing themselves, during the period of time that the latter are in possession of the soul. They, thus, constitute a residue of forces, the action of which is postponed to a future occasion. These are called the *adrishta*, from a not, and *drishta*, visible, and signify *karmas* whose effect is not yet visible, hence, the potentiality of future action. The other class, namely, that of the *karmas* which are active in the soul, is the *prārabdha*, or destiny, which is beginning to shape the circumstances and environment. This is the true doctrine of destiny. To deny it would be to sever the connection between the *روح مضبوط* and the individual soul, and, consequently, fatal to the doctrine itself.

Of all the arguments which have been advanced against the theory of transmigration, from time to time, by all sorts of speculators in the field of theological philosophy, the only one which need be noticed is that based on the assumption of a beginning of the world-process. Unable to meet the thesis on purely scientific and philosophical grounds, the objector does not hesitate to mix up his own idea of a first beginning of things with what he sets out to refute, and then suddenly turns round to ask about the origin of the *karmic* force, prior to the first beginning of things. His objection, thus, is not an argument of philosophy, but an example of the sleight of hand which the intellect is capable of, when bent on finding a pretext to reject a doctrine, against which it has been prejudiced by inexhaustive research. The theory of the transmigration of souls, in its original purity,

as taught by the Tirthankaras, has nothing in common with the idea of a beginning of the world-process, hence it is bastardising its concept to introduce the element of a first beginning into it, and, therefore, beneath the notice of both a serious philosopher and an earnest seeker after truth.

If we are prepared to acknowledge the eternity of God and the beginninglessness of his infinite knowledge, and do not find it difficult to believe in the eternity of the Book of Fate, how can we object when the same argument which proves their eternity is availed of to prove the eternal nature of the soul?

It has been shown that each soul is a living idea, the sum-total of whom has been personified as God. Now, since no two ideas are exactly alike in all respects, however much they might resemble each other in their nature, it follows that there never was a time when all the souls were exactly alike in all respects. Further, since knowledge is inexhaustible, it also follows that there can never be a time when the different categories of the soul would run out of their contents. Hence, a class of souls which are involved in ignorance must be supposed to eternally exist in *Nigoda*, poetically described as the loins of Adam, in the Holy Qur'an. Think of Adam in the orthodox sense, and you would be searching from now to eternity for his loins in vain, but take him as a genus, in the sense of Idealism, and as *Nigoda*, the lowest part of the man-shaped *Lokākāśha*, from the standpoint of Realism, and you not only avoid the error committed by the commentators, but, also, understand the true merit of the beautiful metaphor used by the Prophet.

The above is in perfect agreement with the text which points out that all existent souls have been produced from one* Soul. The one Soul is the genus, in which exist all other souls as individuals.

Islam does recognise that the power of perception and understanding is not in the organs of sensation or the material body, but in the soul, whose association with the sense-organs is the cause of their functioning. It is said in the 'Al Bayan', at page 15 :

"Which of the senses in man can feel and what is it that it feels ? Is it the eye that sees ? or something else that sees through the eye ? Is it the ear that hears, or is it something else that hears, by means of the ear, through the hole of the ear ? A shallow-minded person, not looking into the truth, might unhesitatingly say that it is the eye itself that sees and the ear itself that hears. But inquiring minds who look into and know the truth will say that they are not the senses that do it, because they do not feel at all, neither the eyes see, nor the ears hear, though they may be safe and sound, even when the original thinker is engaged in something else or intoxicated or made insensible by means of chloroform, etc. So far as careful examination and observation show, it is manifest that understanding or knowledge is the part of *mujarradat* or spiritual things only."

Again, at page 16 :—

"What we want to prove is simply this, that matter or material things, by themselves are unable to have feelings or understanding. Now think what is it in man which, through the aforesaid holes or windows, gains knowledge of the external world ? The philosophers... make a distinction between the natural functions and the actions of the will. If a fool may not make a distinction between the two, and know not black from white, it will be a deficiency of his own understanding. Find out, then, what is it that gains knowledge of the external world and grasps the ideas relating to moral truths ? Now I tell you, it is *nafs-i-natiqu*, which in the theological language is called soul."

* Al Qur'an, Chapter VI.

Thus, there is no essential difference between the teaching of other religions and Islam as to the nature of the soul. As regards the fact whether the animals also are endowed with souls, the Al Bayan does not distinctly say, in so many words, that they have one ; but the argument is there to show that they are not soul-less. At page 9, we are told :—

“ These senses are not confined to men only. God's common gift reaches generally not only to all the animal kingdoms, but also some vegetables...The circumstances surrounding the animal kingdom, their instincts, their nature, the methods of nursing their young, the skill with which they collect their food for future use, union among their kind, the sympathy they show towards their species, and apathy towards their enemies, the love of their males, towards their females, their sensibility towards their benefits and injuries, and the treatment of their sick all create wonder, from which we are certain that they have senses and other means of knowledge.”

Since matter and material bodies are regarded by the author of the Al Bayan as incapable of feeling sensations and performing the functions of understanding, and are looked upon as the door-ways, or windows, of the soul, and since the animals are possessed of the power of feeling and knowing, so accurately described by him, it is certain that the animals also are endowed with souls. The Qur'an* itself puts the matter more emphatically than the author of the Al Bayan, for it says :—

“ Dost thou not perceive that all creatures both in heaven and earth praise God ; and the birds also, extending their wings ? ”

What is to happen to this innumerable army of the creatures and birds, who praise Life (God) with extended

* See chapter XXIV.

wings? According to the author of 'A Dictionary of Islam,'

"It is believed that at the resurrection the irrational animals will be restored to life, that they may be brought to judgment, and then annihilated."

But the Qur'an itself does not support the latter half of the statement, and points out, on the contrary,

"There is no kind of beast on earth, nor fowl which flieth with its wings, but the same is a people like unto you; we have not omitted anything in the book of our decrees: *then unto their Lord shall they return.*"*

The *italics* are ours. Commenting upon the popular Muslim belief about the fate of the beasts, Sale observes:†

"Not only mankind, but the genii and irrational animals also, shall be judged on this great day, when the unarmed cattle shall take vengeance on the horned till entire satisfaction shall be given to the injured."

This seems to contradict what Hughes thinks about the popular belief as to the fate of beasts, but we are not concerned with the opinions of either Sale or Hughes. The true sense of the above text is simple enough, if we read it in the light of what has been established in the previous pages of this book. There is no reference to resurrection in the text, but even if there were, that would not make any material difference, since that expression merely signifies the liberation of the soul from bondage, not an universal rising of the dead on a particular day. The statement that animals also are a people like unto men, is an authority for the conclusion that their souls do not differ from those of

* See chapter VI.

† See 'The Koran,' by Sale, Preliminary Dis. Sect. IV.

men in respect of their essential nature, and the fact that their deeds are also recorded in the Book of Decrees clearly shows that they are not exempt from the operation of *prârabdha*, the force of *karmic* destiny. Lastly, there is the text, '*then unto their Lord shall they return*', to show that the animals* also are not debarred from the attainment of the great Ideal, in Nirvana.

Thus, there is no doubt whatever that the true interpretation of the Qur'an not only does not conflict with the doctrine of re-incarnation, but actually supports and upholds it. Indeed, it is impossible to avoid the conclusion that no consistent philosophy of Islam is possible which does not include transmigration as an article of faith. This finishes our survey of the philosophy of the religion of Al Qur'an.

There remains the question of the ritualism of Islam, which is of a very simple type, consisting, as it does, in prayers, fasts, alms-giving and pilgrimage. They all aim at the purification of mind, and, as such, are steps in the right direction, though by themselves are quite insufficient to enable the soul to attain nirvana.

We may now turn to the objections raised against the Qur'an by non-Muslim writers which have been specified on page 994.

(1) The first category refers to the errors of the

* The return of the animals '*unto their Lord*' clearly means the attainment of perfection by their souls, in the course of transmigration, not their resurrection in their present unevolved condition. The idea that the beasts shall appear unto the Lord, kicking and butting and making a mess everywhere, and only to be destroyed by the order of their maker, is too absurd to be entertained for a moment.

Qur'an. But, as we have pointed out more than once in the course of the preceding pages, the variations in the description of persons and the accounts of their doings are due to a desire to guard against an historical interpretation of the traditions. They might, no doubt, be due to the ignorance of the Prophet, as Tisdall and other European writers maintain, but we prefer to believe that the psychological hypothesis furnishes the better explanation of the two. We explained one of such variations in reference to the crucifixion of Jesus, and probably the same argument would hold good in respect of most of the remaining variations between the Bible and the Qur'an.

(2) The above observations also apply to the fables of the Qur'an. As a matter of fact, fables form no part of any religion; they are either statements of facts which occurred at some time, in the past, or mythologies intended to train the minds of the people in religious doctrines. When missionary writers object * to such accounts as show that the wind 'ran' gently at the command of Solomon, they forget that the wind also obeyed Jesus Christ (Luke, VIII. 23 & 24).

(3) The geography of the Qur'an, if anything, is incomplete, as we had occasion to point out ere this. In its most complete form the geography of the universe exists only in Jainism. European writers go wrong when they think that it is the geography of our little planet, the Earth. As a matter of fact, it embraces the whole of the universe, visible and invisible both.

* See Murdoch's 'Selections from the Qur'an,' p. 184.

Knowing this, one can only smile at the following statement in the 'Selections from the Qur'an':

"With regard to geography, Muhammadan writers acted like the Hindus. They sat in their houses and framed seas and continents out of their heads."

(4) In respect of the fourth category also, the Qur'an cannot be found fault with, any more than any other mystic Scripture. Mr. Murdoch objects to the following passages, on the ground that they are incompatible with the dignity of God, who cannot be said to lead men astray:

(i) "Whomsoever God shall direct, he will be rightly directed; and whomsoever he shall lead astray, they shall perish."

(ii) "He whom God shall cause to err shall have no direction."

(iii) "Verily, I will fill hell with jians and men altogether."

But Mr. Murdoch forgets that these passages are directly supported by the Holy Bible itself. The following from the book of Isaiah (XLV. 6 & 7) is admissible on the point:—

"That they may know from the rising of the sun, and from the west, that there is none besides me. I am the Lord, and there is none else. I form the light, and *create darkness*: I make peace, and *create evil*: I, the Lord, do all these things."

The Italics are ours.

After the battle of Bedr it was said (Al Qur'an, chap. VIII):—

"And ye slew not those who were slain at Bedr yourselves, but God slew them."

This compares well with the following from the Bhagavad Gita (Disc. XI.):—

"Conquer thy foes, enjoy the wealth-filled renown.

By me they are already overcome,

Be thou the outward cause, left-handed one.

Drona and Bhishma and Jayadratha,

Karna, and all the other warriors here,
Are slain by me. Destroy them fearlessly.
Fight! thou shalt crush thy rivals in the field."

As a personification, the essence of Life, the living Reality, is only one and indivisible, however much It may manifest Itself through innumerable forms. Hence, whatever is done is done by God, there being no one else to do anything at all. So the Qur'an teaches that there is none to intercede with him, and the Bible propounds:

"I am the Lord, and there is none else."—Isaiah, XLV. 5.

Many a time is the nature of the essence of God described in the Qur'an, but always in the same way—'that which heareth and seeth'.*

There are no qualifying words, or phrases, and their sense is plain to anyone who cares to think for himself. The interpretation which Muslim theologians put upon these passages, to the effect that all that seeth and hearth is not God, that is to say, that the power of seeing and hearing is not the exclusive privilege of God, cannot be arrived at without the addition of certain words to the text; but this is opposed to the rules of

* Cf. the following from the Bhagavad Gita (Disc. XV. 15) :—

सर्वस्य चाहं हृदि सन्निविष्टो

सत्तः स्मृतिर्ज्ञानमपोहनञ्च

वेदैश्च सर्वैरहमेव वेद्यो

वेदान्तकृद्वेदविदेव चाहम् ॥ १५ ॥

Tr.—"And I am seated in the hearts of all ;
From me are memory, knowledge (perception) as well as their
loss ;

It is I who am to be known by all the Scriptures (Vedas),
I am indeed the author of Vedanta and the knower of Vedas."

interpretation, according to which the plain sense must be ascribed to the words in all cases, so far as possible. Besides, there is no reason why the author of these passages should not have used the correct expression himself, if his sense was different. Their true interpretation not only removes the repugnance in the theologian's view, but also renders the text in accord with sound philosophy, and reconciles it with other texts in the Qur'an itself.

(5) So far as the fifth objection is concerned, we have already pointed out that the principle of resignation to the will of the Almighty implies an active attitude of the soul which is not compatible with fatalism. Even here the objection is futile. But in saying this, we wish to guard against being misunderstood by our brethren of Islam. There is such a thing as destiny, which is sure to lead some Jinns and men into hell, as one of the verses in the Qur'an correctly points out; but this destiny is not the mandate of an anthropomorphic Being, who arbitrarily and capriciously determines and seals the fate of his creatures, and foredooms some to eternal damnation in hell, and decrees to others the enjoyment of Olympian bliss. Destiny is nothing other than *prârabdha*, and means the potential *karma* of the past life, or lives, of the soul which is beginning to be actualized. It is hardly necessary to enlarge upon the theory of *karma* now, since the whole subject has been dealt with in the preceding chapter.

(6) In reference to the religious intoleration of the Qur'an, there is little doubt that *jihad* is not an essential feature of Islam, as a religion, since Mahomed was led to

proclaim it only after years of the bitterest persecution. The doctrine has been incorporated in the Book only on account of the inability to distinguish between the different aspects of the personality of the Prophet, who was, at least, in the later years of his life, a public preacher; a statesman, a *pater familias*, and a law-giver, at one and the same time. Our friends, the Mahomedans, should by this time understand that the true *jihad* * is waged against *kufirs*, i.e., those tendencies and inclinations which

* The idea of Jihad is to be found in Hinduism as well, which gives a more consistent classification of men and the apportionment of their duties than is to be discovered elsewhere outside India. The enumeration of castes, the *Brahmana*, the *Kshatriya*, the *Vaishya* and the *Shudra*, is based, primarily, on the principles underlying the science of yoga. Every one of the four recognized castes corresponds to a particular path of yoga, showing what method is suitable for Self-realization for any particular community of men. Just as there are four principal methods of Yoga, so are there four kinds, or types, of men, who differ in respect of the capacities of their souls. The Ancients observing these differences of capacity, classified men under the four heads, namely, the *Brahmanas*, that is, those who devote themselves to the study and acquisition of the knowledge of Brahman, the *Kshatriyas*, who aspire to attain salvation by the performance of *tapas*, i.e., *jihad* against their lower nature, the *Vaishyas*, who follow the path of *Karma Yoga*, and the *Shudras*, who aspire to the goal on the lines of *Bhakti*, i.e., worship or love, by serving every straggling manifestation of Life, in every possible way. The rules of conduct laid down for the different communities were not the outcome of social tyranny, as is erroneously supposed by the Moderns, but follow logically from the very principle of enumeration. Thus, the exclusion of *Shudras* from the study of Vedas was not intended to keep them in ignorance, but to prevent the confusion which results from the union of *Bhakti* and *Jnana*, since they are hostile to one another, to a great extent. Since knowledge is destructive of *Bhakti*, he who aspires to reach the goal along that path must give a wide berth to the Vedas (knowledge). Accordingly, the *Shudras* are forbidden to read the Vedas.

prevent the soul from turning towards God, not against *kafirs* (infidels), since the destruction of the former leads to bliss, and that of the latter only to hell. True Jihad, thus, is always against one's own lower, *i.e.*, carnal self, never against another. It will profit us to bear in mind what Jesus said as to the power of the sword :

"All they that take the sword shall perish with the sword" (Matthew, XXVI, 52).

(7) The perpetuation of slavery is also against the divine origin of the Qur'an, and the authorship of the passages countenancing, or encouraging it, must be ascribed to Mahomed, the Statesman, not to Mahomed, the Prophet.

(8) The punishment of theft and other offences, provided for in the Qur'an, is also against the dictates of conscience. This also cannot be said to have been prescribed by Mahomed, the Prophet.

(9) The same is the case with regard to the laws of marriage and the libertinism allowed by the Qur'an. Possibly, the rules laid down by Mahomed, in respect to these matters, were intended only to control the greater laxity and wholesale libertinism which prevailed in Arabia in his time. It might also be that political considerations did not permit the imposition of greater restrictions on the people. Mahomed's fault, however, is that he openly countenanced evil. He should not have compromised matters. The excuse that the exigencies of a life constantly imperilled by circumstances beyond his control justified this kind of legislation, might be open to a politician, but it is no defence for a prophet. The fact is that Islam has always looked upon

marriage as a civil contract, never as a sacred relation formed for life. Disregardful of the opinion of the outside world, which it defied with sword, it framed its laws only to prevent internal friction, and lawlessness. Hence the the following in the Sura Maarij :

“And who abstain from the carnal knowledge of women other than their wives, or the slaves which their right hands possess (for as to them they shall be blameless; but whoever coveteth any woman besides these, they are transgressors)”.

The unrestricted power of divorce which the husband enjoys under the Mahomedan Law is also the outcome of the notion that marriage is merely a civil contract. Religion has, as a matter of fact, been always hostile to the very idea of divorce, not on the ground, as some might suppose, of its being a violation of the commandment of a super-human God, but for the reason that all relaxations of the restrictions of libertinism and sensuality interfere with the spiritual advancement of the soul, retarding its progress and leading it to regions of suffering and pain after death. Even the re-marriage of widows is forbidden by religion, on this ground. Hard as this rule may seem in certain cases, it is nevertheless one framed in the interests of the souls themselves, for those who aspire to the attainment of Nirvana have to practice such severer types of self-denial than that of abstention from marrying a second time. Sexual passion is the worst foe of the soul, and has to be overpowered before it becomes too strong for control.

In strange contrast with this is the injunction in the Sura Nisa which legalises four wives in addition to the female slaves for every ‘true believer.’ It is thus clear

that the view upon which the Muslim notions of sex-relations are based has little in common with the spirit of renunciation and self-denial which religion insists upon. Under these circumstances it is useless to speculate about the alleged divine origin of the Mahomedan Law.

(10) Under this head, fall the contradictions which exist in the Qur'an. The subject has already been dealt with, and needs no further comment here.

(11) This objection has reference to Muslim mythology. But we need only state that mythology appears ridiculous only when read from the standpoint of history.

The additional objection raised against Islam has reference to the doctrine of sacrifice. The observations we made in reference to the principle underlying the doctrine of sacrifice, in the eighth chapter of this book, are sufficient to show that the Mahomedans have not understood the true sense of the teaching in this respect. Junayd once asked a man who had returned from the pilgrimage to Mecca : " When you reached the slaughter place and offered sacrifice, did you sacrifice the objects of wordly desire ? " The man replied that he had not, whereupon he was told : " Then you have not sacrificed at all. "

Our survey of the tenets of Islam is now complete and justifies the statement that the Holy Qur'an, when purged of the element of allegory and mysticism, and of the tendency to personification of elements and essences, which is characteristic of all religions of the devotional type, contains the seeds of the true philosophy of the science of Salvation, though, owing to the spirit of compromise, which the Prophet was led to adopt on

political and social considerations, truth is not to be found in his sayings in its naked grandeur and majesty.

We may now conclude the subject of transmigration, and say that not only is the doctrine a perfect truth of philosophy, but has also been recognized by all the founders of the different religions now prevailing in the world, including Christianity and Islam. Even Sikhism is no exception to this, as its teachings show (see 'A Dictionary of Islam,' p. 590).

We now come to the differences of opinion about the existence of

THE EVIL ONE.

Those who believe in his existence consider him to be an angel. According to the myths, which have gathered round his personality, he is said to have been ordered to prostrate himself before Adam, but he refused to obey the command and the Lord God, in consequence of his refusal, bestowed the kingdom of hell and evil upon him. Since, then, the sole aim of the Evil one has been to throw temptation in the way of the pious devotees of the Supreme Being, and to lead them astray, for which reason he is called the Tempter. The Mahomedans, the Christians, the Zoroastrians and some others believe in this traditional devil, in different forms. In the Old Testament Satan appears on the scene very early, and is shown as one of the principal *dramatis personæ* in the tragedy of the Fall. Innumerable are the accounts of his deceiving mankind, and many of them appear, at first sight, to be exceedingly conflicting. According to the Book of Job, he used to attend upon the Lord along with the Sons of God. Job, it seems,

owed his misfortunes more to the command of the Lord than to the evil nature of Satan (Job, I. 6-12.) The Lord God himself gave power to Satan over the family and possessions of Job, and the latter, be it said to his credit, did not exceed his instructions. In the book of Exodus, the Lord sends Moses to intercede with the Pharaoh for the freedom of Israel, brings plagues and pestilence on the Egyptians, and yet himself hardens the heart of the tyrant time after time; in other words, plays the part of the Devil himself.

The Qur'an and the Bible are silent as to his origin, but Zarathushtra is said to have pointed out that he is one of the pair of twins which exist from all eternity. He declares:—

"In the beginning there was a pair of twins, two spirits, each of a peculiar activity, and these two spirits united created,.....one the reality, the other, the non-reality."*

Now, these twins, or two spirits, with their peculiar activities, which exist as twins, or, in different words, are inseparable from one another, are Will and Intellect. Starting from the assumption of a first beginning of things which is characteristic of the devotional schools of philosophy, two kinds of lights have to be recognized as the causes of manifestation, the *de-light* and its reflection, the light. Accordingly, the devil is an angel, but of darkness, *i.e.*, of dark light, as compared with the true light, or *de-light*. Islam and Christianity seem to regard him as a creature, probably because of the assumption of a starting point of reflection; but Zarathushtra, recognizing the functional nature of the process of reflection, calls the reflected

* Yasna 30³.

light eternal. Hence, light and *de-light* are twins, in his system of theology.

The refusal of Satan to bow to 'man' can be explained in two different ways. Firstly, he is a reflection, as shown above, and therefore, by nature, incapable of self-activity; hence, he can only bow with his original, never otherwise. And, secondly, in its psychological aspect, intellect is the tutor of Will, hence, entitled to object to prostrate itself before its pupil, here represented by Man.

As pointed out earlier, the cause of bondage, suffering and hell is the pursuit of the knowledge of good and evil, hence the kingdom of hell and evil is said to have been conferred on Satan by God. Again, since the tendency of intellect is in the direction of doubt, in the first instance, and not in that of faith, the Evil One is said to be the enemy of the faithful. For the same reason, he is said to 'go to and fro,' and walk 'up and down' in the earth (Job, I. 7). The emphasis is on doubt which sways the will now in one direction, and again in another. Dhu'l-karnein, the mythical person, about whom Mahomedan commentators have ventured all sorts of fanciful speculations, is simply the intellect, personified as an incarnated embodiment of Evil and Power. He is a *wanderer*, belongs to the tribe of horned beings, *reaches the confines of the East and the West*, and comes to the place where the sun setteth; and finds it to set in a spring of black mud. Here, the horns indicate the evil tendency, 'the confines of the East and the West' point to the unlimited extent of knowledge, and 'wandering' suggests both doubt and

induction, that is, the search for experience. The end of knowledge is the discovery of the fact that 'the sun sets in a pool of black mud'. As Sun is the symbol of Spirit, and the pool of black mud of matter, the discovery of Dhu'l-karnein is indicative of the nature of the two kinds of substances, the *Jiva* and *ajiva*, which are the final causes of the universe.

Dhu'l-karnein is also said to have built a wall to keep off two monsters from preying upon the neighbouring countries in the North. These monsters, the Gog and Magog, represent certain evil tendencies of the soul, probably, the carnal lust and egoism. The people for whose benefit the wall was built are described as those who could scarce understand what he said to them. These are they who follow the path of faith, hence incapable of comprehending the language of discriminative intellect. The idea is that Gog and Magog are prevented from invading the domain of Right Faith till the Judgment Day, which is equivalent to the Greek Kalends in rhetoric. The whole account is a beautiful allegory, describing the functions of intellect in its two aspects, *i.e.*, as Tempter and Protector.

In appreciating the true nature of intellect we ought not to hastily jump at the conclusion that its sole function is to mislead mankind. It is the tutor of will, it is true, but its pupil is by no means a docile, submissive child, as we would like to believe. Its helplessness before the freedom and explosiveness of its pupil is foreshadowed in the command to prostrate itself before him. It can only teach him knowledge which is agreeable to his disposition, and though it never fails to give

the necessary warning, when he takes a wrong step, it is powerless to prevent him from pursuing his own inclinations*. It, however, does not desert him even then, and eagerly awaits its opportunity to lead him in the right direction. Hence, when will is disgusted with the sensual enjoyments of the world, intellect at once draws its attention to its real nature, and points out its own shortcomings.

The language of Zarathushtra himself is clear as to the holy nature of intellect, even in its personification of the Evil One. He says :—

“I will speak of the Spirits twain at the first beginning of the world, of whom the holier thus spake to the enemy: ‘Neither thoughts, nor teachings, nor wills, nor beliefs, nor words, nor deeds nor selves, nor souls of us twain agree.’†

Here, Zarathushtra regards both Will and Intellect as Spirits, and considers them both holy, bringing out the distinction between them by describing Will as the holier of the two. That he is right in his description, is quite clear from our analysis of these two Powers in the ninth chapter of this book.

Apart from Intellect, matter also is sometimes personified as Evil, since it, too, leads men away from God, and makes them worship itself instead. The path of matter is attractive on account of the fascinating forms

* Cf. the following from chapter XIV of the Qur'an :

“And Satan shall say, after Judgment shall have been given, verily God promised you a promise of truth ; but I deceived you. Yet I had not any power over you to compel you ; but I called you only, and ye answered me : wherefore accuse me not, but accuse yourselves. I cannot assist you ; neither can ye assist me. Verily I now renounce your having associated me with God heretofore.”

† Yasna 45².

which it puts on, hence Satan is said to be constantly engaged in seducing mankind in different forms. Those whose ideals are confined to material prosperity may, thus, be said to worship the Devil, and inasmuch as the worship of matter is fraught with harm and spiritual degeneration, and leads to hell, the Devil is said to lead men into hell, which, for that reason, is called his kingdom. However, evil lies in the pursuit of matter, not in matter itself. When we look at the allurements which it throws in our way, in the shape of women, wine, and the like, and forget that but for it there would be no world at all, we begin to fear the gentle Mother of all as if she were a monster of Evil. Forms must exist, because matter exists ; but if we allow ourselves to be tempted by them, it is our own fault, not that of matter. Man, in his shallow conceit, is only too anxious to throw the blame of his own wrongs on some one else, and since his unwholesome dread of God would not permit him to accuse the Almighty, there is no one else to be made a scape-goat of but intellect, or matter. Evil, however, is a relative term ; and lies only in our inclinations and pursuits, not in intellect, or matter.

That, apart from our own inclinations and pursuits, there is no such concrete existence as Evil, is beautifully brought out in the allegory of the Emancipation of Israel from the bondage of Pharaoh, the Egyptian. The same Lord appears to both Moses and Pharaoh, yet, in one instance, he works for good, and, in the other, brings about the ruin of a whole nation. The idea which the narrator desires to impress on our minds is that the Lord is neither good nor bad in himself,

but appears to be so according to our own dispositions. Moses finds him the giver of freedom and joy, on account of his own goodness of the heart, while Pharaoh sees nothing but his evil genius in him, due to his own perversity. As a matter of fact, evil is intended for our uplifting and betterment, since otherwise, in a life full of pleasures and joys, no one would ever have the inclination to turn towards the Self, as is the case with the residents of heaven, whose pursuit of pleasure leaves them scarcely time enough for practising austerities (*tapas*). The account of Job's trial and suffering is a beautiful illustration of this principle. Will is the essence of life, and is developed by fighting against evil. Self-denial, *i.e.*, the curbing down of desires, the *jehad* against the evil tendencies of the lower nature, has to be practised, so that the power divine might be freed from the bondage of sensual joys; and nothing enables the Will to manifest its true Divinity so much as the fierce struggle against adversity. The function of evil, in nature, is not to cause us suffering and pain unnecessarily, but to furnish us an opportunity of building up our moral character, to become perfect like the Father which is in heaven. We ought to remember that

"The Gods in bounty work up Storms about us,
That give Mankind occasion to exert
Their hidden Strength, and throw out into practice
Virtues that shun the day, and lie conceal'd
In the smooth seasons and the calm of Life."—Addison.

Virtue is Life, and, in this sense alone, is truly its own reward; it is no authority for putting on an air of injured innocence, or a display of hypocritical

martyrdom. The righteous are ever tranquil in adversity; they care not for the mock, impotent sympathy of their kind; nor do they deviate, in the least, from the strict path of truth and rectitude. Cheerfully do they welcome adversity when it comes, believing that

"The good are better made by ill:
As odours crush'd are sweeter still!"

And, when the trial of their moral character has proved their worth, the Voice of Love sweetly whispers in their ears,

"Ye good distress'd!
Ye noble few! who here unbending stand
Beneath Life's pressure, yet bear up awhile,
And what your bounded view, which only saw
A little part, deem'd evil, is no more;
The storms of wintry Time will quickly pass,
And one unbounded Spring encircle all."—Thomson.

So long as man confines his individuality within the narrow limits of his body, there is evil for him. Good and evil have no existence for the *Siddhâtman*; they exist only in the imagination of the finite man. Spirit cannot be affected by adversity; it is the 'body', the worldly, material individuality, which alone suffers from it.

The arrows of adversity fall off the body of the man of renunciation, for he has nothing to grieve for; but they pierce that of the man of the world, because of his selfishness. In the following beautiful passage Mrs. Annie Besant gives us her idea of the life which is worth having:—

"No life is worth the having which is filled only by selfish thought and cold indifference to the wants of the world around. That life is only fit to grow in the heavenly places which is a life of sharing, of giving of every thing that one has gathered. And there is this

joyous thing about all the real goods of life: the goods of intelligence, of emotion, of art, of love—all the things which are really worth the having—that they do not waste in the giving; they grow the more, the more we give. These physical things get smaller as we take away from them, leaving so much less for future use; and so, when it is a question of sharing the physical things men calculate and say: ‘I have only enough for myself, for my wife, for my child. How can I give any away?’ All that is matter is consumed in the using; but that is not true of the higher things, the things of the intelligence, of the heart, and of the spirit. If I know something, I do not lose it when I teach it. Nay! it becomes more truly mine, because I have shared it with one more ignorant than myself; so that you have two people enriched by knowledge, by the sharing of a store that increases, instead of diminishing, as it is shared. And so with all that is worth having. You need not fear to lessen your own possessions by throwing them broadcast to your hungry fellow-men. Give your knowledge, your strength, your love; empty yourself utterly, and when for a moment you think you are empty, then from the inexhaustible fount of love, and beauty, and power more flows down to fill the empty vessel, making it fuller, and not emptier than it was before” (‘When A Man Dies Shall He Live Again,’ page 17).

The lives of all great men teach us the same principle. Christ was constantly radiating virtue to heal the sick, to restore the maimed and to revive the dead, and yet his powers were never exhausted. He even taught his disciples:

“Heal the sick, cleanse the lepers, raise the dead, cast out devils; freely ye have received, freely give.” (Matthew, X. 8).

It is the one function of will to radiate peace, power and harmony all round. Saints and sages never check, but always increase, its radiations, and, thus, acquire inexhaustible powers themselves. The selfish, worldly man, not knowing the peculiar virtues of the Essence of Life, grudges its outgoing radiations, which appear to him as a loss of his possessions.

The solar plexus in the body is the centre of Life which unceasingly radiates 'virtue' all round. Health, bodily and mental, life, and joy are the result of this free radiation of Life. This silent, steady radiation, in a spirit of goodwill and Love, transmutes enemies into friends, evil into good, disease and sickness into health, and poverty into wealth. The man who is selfish, who loves himself more than his neighbours, who makes distinctions between men and animals, interferes with the free activity of his solar plexus, which is known in Sanskrit as the '*Swadish-tan*,' or the abode of Self. When such evil thoughts are persisted in, for a number of years, the subjective mind accepts the suggestion and prepares itself to shut off the radiation, and a process similar to that of the winding up of a going concern takes place. Life, instead of expressing itself, begins to shut up shop, till gradually the premises are vacated and shutters put up. The following story well explains this principle. There was a money lender's firm which did excellent business, and was flourishing most promisingly. The director of the firm one day thought that it would be a grand idea if he could so arrange matters that money always came in but none went out, and so he promptly issued orders to his chief manager to stop the going out of money. The manager was stunned by the orders of the director, and sent him several messages, informing him that no money could possibly come in, unless the capital of the firm was allowed to circulate, but they remained unheeded by the director. The manager, faithful to his position, had to yield at last, and so he

put all the money of the firm in an iron safe and locked it up. The result was that the income stopped, but not the expenses, and, as the capital in the safe dwindled, servants and creditors of the firm pressed for immediate payment of their claims. One morning the director went to take some money out of the safe for paying off some of the most pressing of the employees and creditors, when, lo! and behold! he found the safe empty, with all its money already spent and gone. In vain did he try to beg and pray the manager to save him somehow, but so confused were his ideas that he could only curse his hard fate and abuse the manager, calling him the devil, the evil one, and so forth. At last he began to march up and down the room in a state of mental frenzy, when accidentally he knocked against the iron safe, fell heavily upon its open door, and burst an artery.

The lesson to be learnt from the story becomes obvious when we remember that the director of the firm is the illusory bodily self of the man, the concern, the life of the body, and the good manager, the Divinity within, also called the Providence, who carries out the wishes of the physical man. The director wished to shut up what he foolishly considered to be his possessions, in the iron safe of selfish greed, heeded not the warnings from the Providence, and, finally, abused the same Providence for the evils which he had brought on himself, calling him the evil one and the like. Thus it is that man creates the devil for himself; in reality, however, the devil has no existence apart from his thoughts.

Let us now enquire into the Christian views of what they call sin. As early as I Kings, VIII. 46 it was said :

"For there is no man that sinneth not,"

In Romans (III. 23) we are told :—

"For all have sinned, and come short of the glory of God."

Also :—

"For God hath concluded them all in unbelief, that he might have mercy upon all" (Romans, XI. 32).

In Ecclesiastes (VII. 20) we have :—

"For there is not a just man upon earth, that doeth good, and sinneth not."

Again, in Isaiah (XLV. 6 & 7) :

"I am the Lord, and there is none else. I form the light and create darkness; I make peace, and create evil: I, the Lord, do all these things."

Job declared (V. 7): "Yet man is born unto trouble, as the sparks fly upward."

The question is, why is man born into trouble? Why, to use the words of Isaiah, does the Lord create evil? If God creates evil* there is an end of the matter, and man's responsibility ought no longer to be preached. What does this mean? Is the Lord to be blamed for a wanton creation of evil? Can we ascribe to him a design for creating that which we would abhor in the lowest and most degraded being amongst us? And, yet this is what it comes to! The Creator creates evil himself, and is good enough to say that he has done so, and then turns on us, because we are evil! How absurd! But there is no escape from the dilemma. Either God

* The Al Qur'an has it (chap. XLII): "Whatever misfortune befalleth you, is sent you by God".

did not create evil, or he did. If he did not, whence came the evil into the world? since, according to theology, he is the only creator. But the matter is set at rest by the testimony of no less a person than Isaiah, in the passage already quoted. There remains the difficulty arising out of the mysterious conduct of the Creator. He creates evil himself, and then does his level best to remove its harmful effect! Why this change of attitude? Was he at first actuated by the impulse which makes the cat play with the mouse? If so, why so great a solicitude for the welfare of humanity afterwards? If we call him Father, because he sent down his only begotten Son as a propitiation unto himself, what shall we call him for his cat-like spirit of playing with us? Would it not have been infinitely better if he had left us uncreated? Theology has no reasonable reply to give.

The question of the origin of sin has taxed the brains of mankind from the very commencement of the dawn of discrimination, but it has remained as great a dilemma as ever to the majority of the race. The reason for the misunderstanding lies in a defective and inexhaustive research. The moment the question is asked, 'does God create evil?' we say, no, no, thinking that we ought not to ascribe its creation to him, but forgetting that in doing so we make him out to be a liar. He says: "I create evil;" we say he does not. The question is, does God know better, or do we? We make matters worse by saying that he means something else when he says, "I create evil," for in that case our statement comes to this, that he either

purposely misleads us, or is unable to express himself in plain, comprehensible language. The fact is, that it is not God who deceives us, nor is he incapable of good expression, but it is we, who, failing to understand the language of the seer, deceive ourselves by perverting its sense. The fault lies in us, because we would not allow our pursuits in life to leave us any time to meditate on these vital problems, and are, therefore, willing to accept conclusions which are based on a defective enquiry.

Let us, therefore, believe in the testimony of the Lord, when he says "I create evil."

But what are we to think of a being who creates evil, and is then good enough to tell us that he has done so? Should we worship him, because he is the author of evil, and, therefore, a being to be dreaded, or because he says :

"Whatever misfortune befalleth you is sent you by God."—*Al Qur'an, Chap. XLII.*

He is repeatedly said to lead men astray, as will appear from the following passages from the Holy Qur'an :—

1. "Whomsoever God shall direct, he will be rightly directed ; and whomsoever he shall lead astray, they shall perish."—*Chap. XIII. 179.*

2. "For he whom God shall cause to err shall have no direction."—*XIII. 33.*

3. "He will lead into error whom he pleaseth, and he will direct whom he pleaseth."—*Chap. XVI. 95.*

4. "We have created for hell many of the jinns and men."—*Chapter XVI. 180.*

If emphasis were needed on the creation of men for

hell, it is supplied by the Sura Sijda, which contains the following verse :

“The word which hath proceeded from me must necessarily be fulfilled when I said, Verily, I will fill hell with jinns and men altogether.”

Since the punishment in hell is ordinarily understood to be eternal, and since there can be no worse fate for those who are sent, or are to be sent, to hell, the question arises as to the obligation of the ‘progeny of hell’ to worship the creator of their undeserved suffering and pain. Does Islam expect to convince mankind of the advisability of licking the hand that relentlessly inflicts the blows? Can those who are *created* to fill the hell, with their shrieks and yells, be expected to find love in their hearts for the author of their everlasting misery? Surely, the idea is too much even for a devotee.

Christianity is more or less in the same plight, since Isaiah’s verse, quoted above, fixes the authorship of evil on the Lord. Zarathushtra, however, foresaw the force of the objection, and endeavoured to evade it by bringing in his twins of good and evil, and by ascribing the creation of evil to the less holy of them. But while escaping out of the frying pan, he could not altogether avoid falling into the fire, for Will and Intellect are not twins, but two functions of one and the same power. His successors saw the error, and tried to evade it in different ways. Thus, Moses, while introducing the serpent on the scene, does not call it the twin brother of God, while Isaiah and Mahomed carry the natural consequences of the doctrine of creation to its fullest legitimate

end, and, consequently, attribute the creation of all things, including evil, to God.

The root of the error, into which the devotional school of religion has fallen, lies in the very personification of 'ideas' into an anthropomorphic God. As a matter of fact, all actions which lead to good or bad results spring from the souls themselves, so that they are truly the authors of their own woes and miseries. This is the truth which has been fully established in the earlier parts of this book. In course of time, this simple truth of religious philosophy was distorted, by the ignorance of the followers of the devotional school of thought, into a doctrine of creation, which reaches its natural culmination in the 'inspired' utterances of Isaiah and the Prophet of Islam.

The rise of the devotional element itself seems to be due to the advance of time, in the course of which people began to lose their interest in the true philosophy of religion, and became more absorbed in their worldly affairs than in the acquisition of truth. As pointed out already, knowledge arises only from within, and depends on meditation. But, since meditation on the abstruse problems of religious philosophy was out of the question for the less zealous humanity, and since meditation presupposes concentration of mind on a subject, devotion to a personification of Godhead was hit upon by some of the ancient sages, as an easy method of gaining knowledge. Perhaps the founder of the system himself did not see the harm which was sure to flow from such a cheap method of gaining knowledge, otherwise it is more than likely that he would not have directed the energies of

men into what was sure to prove itself to be a wrong channel. People were delighted with the idea of devotion, since it seemed to promise them full knowledge without the trouble of working out the problems of philosophy and the practising of severe austerities such as are enjoined by true Religion; but they failed to see the far-reaching consequences of the false personification which were sure to flow from the process of concentration of mind on a false idea. For devotion creates the worst form of prejudice in the mind, being nothing other than the constant strengthening of belief, in every possible way, in the existence and power of the object of devotion. The giving of preference to a false idea over the true Ideal, being, thus, a necessary element of devotion, it is not surprising that mind should stick to it with all the tenacity of bigoted prejudice it is capable of, and shut itself out from the true view. Moreover, concentration can be of use only when it is on a subject, as distinguished from a being, since the former presents an unlimited field for investigation and the latter but a finite one.

Having installed the Essence of Consciousness in their hearts, as a being, the devotees had no alternative left but to invest it with the power to shape the destinies of all other beings, now left, by the force of logic, as mere puppets, in the hands of their creator. Hence, the god of the devotees became the author of all sorts of good and evil. Zarathushtra clearly saw the difficulty of ascribing evil deeds to the idol of devotion, and not being able to lay his finger on the root of evil, in consequence of his devotional nature, created the

spiritual twins, to the less holy one of whom he transferred the responsibility and blame for evil. Perhaps he was not unaware of the fact that his twins were not two separate beings, but only two different functions of the one and the same essence ; but he was unable to escape from the dilemma which the school of devotional thought have created for themselves, and therefore accepted the idea of twins which seemed to solve the difficulty, at least partially. It was at least calculated to remove the stigma of wanton cruelty from his ideal, and he was satisfied with the idea. He did not worry himself about the fact that the twins implied a primary duality, incompatible with the spirit of monistic thought, without which the god of the devotee cannot remain in the full possession of the field. But later devotees saw the trouble involved for their god in dualism, and, finding no other means of escape from the difficulty, boldly pushed the consequences of their belief to their bitterest, logical ends. Hence, Isaiah does not hesitate to attribute the creation of evil to his god. Mohomed, likewise, seeing no way out of the difficulty, followed in the footsteps of Isaiah, and declared :

"God misleadeth whom he will, and whom he will he guideth."
—Chap. XIV. 4.

Thus, the attribution of the creation of evil is the necessary outcome of the process of personification of the Essence of Consciousness, on lines of devotional thought. Our concept of army is a similar one. If the army ever came to be worshipped, the devotional school would only see in its concept a monistic idea which, in course of time, would drive away all notions of officers and men

of which it truly consists. The errors which would thus arise would be identically those which have arisen from our personification of the souls into the Over Soul. If we can make up our minds to understand that the idea of Consciousness, taken in the abstract, is a pure abstraction of a quality found in common in all souls, we would at once realize that there can be no such thing as an Over Soul of the Universe.

So far, then, as the idea of evil is concerned, it is now obvious that there can be no such thing as sin in the theological sense of the word. One can only sin against one's creator, and since the soul is its own God, it follows that sin only signifies a wrong done to one's self.

Now, the human mind is so constructed that it may be said to be in a condition of what has been described as the 'unstable equilibrium'; that is to say, that it can be tilted on one side, or the other, by any slight chance event, or a state of consciousness. In the state of ignorance it is tilted towards the end of doubt, or 'evil,' which brings all sorts of troubles on the individual. Man's suffering hitherto is the result of ignorance, but not of sin, for ignorance lies at the root of evolution. But when he is shown the error as well as the way to rectify it, and, neglecting to benefit by the advice, goes on pursuing the path of evil, and grumbling at his so-called bitter fate, his ignorance gives birth to sin. Well did Jesus explain the doctrine, when he said :

"If I had not come and spoken unto them, they had not had sin; but now they have no cloke for their sin." (John, XV. 22).

Sin, then, is a wilful disregard of truth when it is known, or a stubborn and perverse refusal to better one's condition after the way to do so is pointed out. It also follows from this that one can sin only against one's own Self. Even the Qur'an declares (chapter, XVII) :—

"If ye do well, ye will do well to your own souls; and if ye do evil, ye will do it unto the same."*

The Christ within is constantly speaking to man of his freedom and salvation, and is ready to point out the way as well. He it is who justly proclaims :

"I am the way, the truth and the life."

God is the ideal of absolute perfection for the imagination of man, and the Christ within is ready to manifest Himself, if we would but give Him a chance. So long as we search for Him in the outer world, or heaven, we display a disbelief in His presence within us, and, thus, prevent Him from revealing Himself. It is this state of disbelief which is all the sin, and its punishment consists in the non-manifestation of the God-consciousness, with all the ills of flesh and the worries of mind which are the necessary concomitant of such an un-godly condition. The lives of the Jaina Tirthankaras furnish the example of the heights of glory to which man can rise by believing in, and living out, the principle of truth, and we have to thank ourselves for being debarred from them now.

We may now conclude the subject with the observation that man would find that all the sin he commits in the course of his career, as an incarnating ego,

* Cf. "Who so committeth wickedness, committeth it against his own soul."—Al Qur'an, chap. IV.

consists in his insulting his own soul by regarding another as his creator, and by paying his homage to a creature of his own superstition instead of his true God, *i.e.*, his own blissful and immortal Self.

Before closing this chapter, we would like to say a few words about the nature of

REVELATION.

to which almost every religion attributes its Scriptures. Jainism, so far as we know, is the only creed which claims for its Scriptures the authority of omniscient *men*.

Many and bitter have been the quarrels which this unfortunate word, 'revelation,' is responsible for, for the disputants always take care to assert that their own books alone, to the exclusion of all other Scriptures in the world, are the outcome of a direct revelation, thus giving rise to a painful feeling of anger and resentment against, rather than to a sense of veneration for, the creed whose supremacy they would like to assert and prove. But nobody, it seems, understands the nature of revelation which they all unblushingly invoke to their aid.

God's word in the hands of fools and dunces, thus, becomes a prolific source of hatred and strife, rather than the harbinger of blessing and peace which it ought to be. If this is the immediate manifestation of the power of Revealed Word, we are glad that we do not call this book a revelation, in that sense.

But let us proceed to meet the argument strictly logically. Taking the case of the Bible as a concrete instance, we can say of it that it is either a revealed Scripture, or not. In the former case, the truths contained in it could not be known otherwise than on

revelation, and since the revelation took place only about two thousand years ago (in the case of the teachings of Jesus, at least), it follows, that before that auspicious time, in the history of religion, they could not have been known ; for revelation would lose all its extraordinary merit if the matters revealed were, or could be, known prior to revelation itself, and the Almighty God would be revealed as a false pretender, who infringes the copyright of others and passes off their plagiarized knowledge with a label of his own, and calls it revealed truth. This alone is the test of revelation, so that if knowledge already existed, there could be no revelation of it at all, however much that knowledge might have been unknown to any particular people in the world. But, not only the New Testament, but, also, the Old one of the Holy Bible pales at the very idea of this test. For the Bible, as a whole, and apart from the admixture of the myths woven round some stray historical events of the Jewish nation, contains nothing that did not exist, prior to its compilation, in the Zend Avesta, the Scriptures of the Hindus, or those of the most ancient faith of all, *i.e.*, Jainism. And the case with Al Qur'an stands no better, for it is principally based on the Old Testament of the Holy Bible and the Zend Avesta. Even the Zend Avesta has been shown* to be derived from the Vedas which are the oldest non-Jaina Scriptures extant. Which, then, can be the properly revealed Word of God, that which is the source, or that which is derived from the source? We might cite a concrete instance to illustrate our point. Jesus

* See 'The Fountainhead of Religion' by Ganga Prasad.

said : ' Do unto others as you would be done by,' but long before him Confucius had made identically the same statement, and both the Zend Avesta and the Vedas also insist upon its observance. Assuming that Confucius was not inspired, and that the Zend Avesta and the Vedas are not revealed books, but were compiled by men, Jesus can only be said to have imposed on the credulity of his disciples if he gave out the passage in question as a revelation. The question that now naturally presents itself with the full force of rhetoric is: How came those religions, which are older than Christianity, to know that which was only revealed to Jesus in the Holy Land? Did they discover the truth for themselves, or was it revealed to them also? If the former, revelation becomes a pure farce; and if the latter, the claim about the Holy Bible being the only revealed Book in the world falls to the ground.* In its true nature, revelation is the direct

*In the midst of all this clamour for a monopoly of revelation, it is refreshing to find such utterances as the following in the Al Koran itself :—

" Every age hath its book of revelation.¹ The Koran is not a new invented fiction; but a confirmation of those scriptures which have been revealed before it.²... There hath been no nation, but a preacher hath in past times been conversant among them.³ ... I swear by the instructive Koran, that thou art one of the messengers of God, sent to show the right way.⁴ Say, I believe in all the scriptures which God hath sent down.⁵ We have heretofore raised up in every nation an apostle to admonish them, saying, Worship God, and avoid Taghut.⁶ Mankind was of one faith, and God sent prophets bearing good tidings, and denouncing threats, and sent down with them the scripture in truth! "

¹ Chap. 13.

² Chap. 35.

³ Chap. 42.

² Chap. 12.

⁴ Chap. 36.

⁵ Chap. 18.

⁶ Chap. 2.

perception of truth by inner illumination, which is attained only by the most holy and pious of men. When this takes place, truth becomes intuitively known without the interference of reason ; hence it is called the revealed truth, to distinguish it from the result of intellectual investigation. Brahma, the personification of Wisdom, is, then, called the teacher of Vedas (knowledge), for he is all-knowing ; and wherever consistent truth exists, in a pure unadulterated form, it may be said to have been imparted by him. Thus scriptural texts may all be the revealed truths, or merely plagiarised doctrines of others. The decision of this point rests solely on the degree of the development of yoga powers by their authors, and on the extent of truth contained in the books, to be ascertained without assistance from outside. We are again constrained to observe that, outside India, no religion is found to contain the whole truth which can be gathered from its own books alone.

In this connection, let it be further added that the utmost confusion has resulted in the non-Jaina religions from an indiscriminate incorporation, in their sacred books, of all sorts of contradictory and discordant utterances of half-illuminated men, believed to be possessed of prophetic inspiration. Many of the

Here it is distinctly asserted that there have been other revelations prior to the advent of the Qur'an, and that every nation has had its Book and Prophets. In very truth, the true doctrines of the A Qur'an do not differ from the tenets of any other true faith, but only support and confirm them. In proof of this, we have already quoted a number of verses from the Qur'an, side by side, with those from other Scriptures.

messages said to have emanated from the Almighty God are so full of indications of human frailties, passions and weaknesses that it is impossible to believe that Wisdom was responsible for them. The truth is that prophetic inspiration is no exception to the psychic law, and has its origin in the Subjective Mind. Many of the prophets of the Old Testament epoch were men not particularly noted for their renunciation, or wisdom, and were, consequently, subject to all or most of the faults and frailties of common humanity. Besides, they were seldom free from the taint of selfishness, their inner communion mostly being necessitated by their social or political environment and conditions. The effect of all these drawbacks was that when they entered into the presence of the Soul, they invariably did so wearing the coloured spectacles of personal and national prejudices, and, therefore, what they saw or heard was not the pure Truth, as it exists in and for itself, but as it appeared through the colour of their glasses. Hence, the Jewish conception of Jehovah as a militant God, delighting in bloodshed and strife, ever ready to get angry on the slightest provocation, and equally willing to be appeased by sacrificial blood, forming resolutions and then repenting of them (Exodus, XXXII. 1-14), is much inferior to that of the 'Heavenly Father' of Jesus.

Another feature of the effect of prejudice is to be found in the fact that, when religious clairvoyants find their vision penetrating the 'other world,' they invariably see things according to their beliefs, *e.g.*, the Mahomedans find the angels, etc., as described in the

Qur'an, the Christians, as they are described in the Bible, and the others, according to their peculiar beliefs. It cannot be that the same scene changes from time to time, but it may well be that the differences lie in the spectacles which the 'seers' put on, before starting on their expeditions.

The explanation of these and similar errors is to be found in the undisciplined lives led by many of the so-called prophets. When people eat animal flesh and drink intoxicating beverages, they cannot but absorb their impurities, and if they happen to enter the yogic trance at a time when their minds are loaded with the filthy emanations from the animal carcasses and alcoholic fumes, they unconsciously impart the colour of their own desires, thoughts and prejudices to the subjective phenomena their subtler vision perceives. As Annie Besant holds,

"If you want to see it justified, turn back to the records of Mystics and Saints, whose religions did not impose on them a strict discipline of Life. You will find much of unbalanced thought and judgment, much of hysterical emotion, mingled with a splendid insight into the worlds called invisible, and a marvellous response to the powers coming from beings of the higher world. That is so unchallenged, so unchallengeable, that some psychologists have used it as a proof that all religious higher vision is really a form of hysteria, and that all great Saints and Prophets and Teachers of religion are more or less unbalanced, when they have come into touch with the invisible worlds. If you would search safely, if you would keep your balance, your nervous system strong and sane and healthy, then you must be willing to pay the price that all have paid in the past and are paying in the present, that when they affront those keener vibrations, when they allow them to play upon their body, and especially on the brain and the nervous system, they must take up a life different from that led by men and women of the world, and must be willing to tune up the

instrument on which the melodies of the Spirit presently are to be played." *

Isaiah points out :

"But they also have erred through wine, and through strong drink are out of the way; the priest and the prophet have erred through strong drink, they are swallowed up of wine, they are out of the way through strong drink; they err in vision, they stumble in judgment. For all tables are full of vomit and filthiness, so that there is no place clean" (XXVIII. 7 and 8).

Joel puts it:

"Awake, ye drunkards, and weep; and howl, all ye drinkers of wine, because of the new wine; for it is cut off from your mouth" (I. 5).

The 'new wine' referred to is the wine which exhilarates, but does not inebriate; it is the ecstasy of Self-contemplation which produces the *masti* (intoxication) of *ananda*, without robbing the mind of consciousness. He who would aspire for spiritual unfoldment must first break his connection with this curse of 'civilisation,' which, as Isaiah declares, is the cause of error in vision and judgment. This is why it is strongly condemned by Jainism. The Mahomedans also forbid its use.

The case with meat is not a whit different; it does not render one unconscious, but all the same renders the finer matter of the nerves impure, and, thus, stands in the way of the full development of spiritual power. Prophetic vision, thus, cannot be perfect till the impurities deposited by animal flesh and intoxicating liquor are not removed from the system.

In order, therefore, to understand all the discrepant writings of the prophets one must first of all find out the degree of purity of life attained by them. Thus warned,

* 'Initiation,' pages 38 and 39.

the reader is not likely to become confused by the bewildering nature of the mixture of truth and falsehood which he would come across in the records of prophetic inspirations, and would not lose his balance of mind in the presence of such utterances as :

“ My words are not contrary to the word of God, but the word of God can contradict mine, and some of the words of God abrogate others (Jabir). Muhammad said, ‘ some of my words resemble others, like the Kur’an ’ (Ibn Omar) *.”

It is not the word of God which is ever abrogated, but the word of man erroneously ascribed to God.

Let us dwell a little longer on the nature of revelation. Ordinarily, knowledge consists of the ideas of things perceived by the senses, on the different planes of existence, or of the inferences drawn from the facts of observation, or from the teachings of others. Of these kinds of knowledge, the first one can be acquired by direct illumination, but the second, surely, cannot be seen or perceived by the senses, since it is independent of them, and arises from the inner operations of mind. Hence, the understanding of the truths embedded in mythologies depends on the exercise of the faculty of thought, and, were we even to call it a revelation, on account of its independence of the senses, it is obvious that the mind must first be furnished with the raw material of mythical lore, before it can grasp their underlying truths. Clairvoyance is utterly useless in this respect, since it can only reveal things which actually exist in some part or other of the world, not those which do not exist at all. Hence, the only means of becoming acquainted with

* ‘ Sayings of Muhammad,’ p. 10.

mythological lore are the faculties of sight and hearing, that is to say, that, in order to be acquainted with myths and legends, one must actually read their accounts or hear them narrated. It follows from this that when the mythologies and legends of two creeds are found to be the same, the younger of the two must be taken to have borrowed them from the earlier one. It is for this reason that we find it impossible to agree with Mr. Mahomed* Ali, when he denies that Zoroastrianism and other religions had anything to do with the teaching of Islam. When he insists on direct proof of Mahomed having derived any learning from the Zoroastrians, Jews and others, he forgets that most of the legends and aphorisms of religion were the common property of the people at large, having been related times out of number at the halting places of the caravans, by beggars at the roadside, and by hermits and monks of different faiths, who had their monasteries in the neighbouring countries, to say nothing of those who used to travel abroad in search of truth. Unless we believe that the Prophet's mind was an air-tight compartment in which nothing from outside had been allowed to enter, till the completion of the Qur'an, it is not possible to think that he had not become acquainted with the things which were the common property of all alike. Rather than take up a position which is untenable, on the face of it, we should lay stress on the wisdom of Mahomed, which enabled him to get to the kernel of the teachings in those very legends which many repeated but few understood.

* See, 'The Divine Origin of the Holy Qur'an.'

The position and antiquity of Jainism can now be seen to assert themselves. It does not claim to derive its authority from any mystic or unintelligible source, at all, but bases it on the authority of the *Siddhatmans*, who saw, by their power of Omniscience, the things as they actually exist in the universe, and whose statements are verified by the most searching conclusions of reason. Add to this the fact that their knowledge enabled them to attain the *summum bonum*, the great Ideal of Perfection and Bliss, which is the aim and aspiration of all, and the argument in support of the claim of Jainism is conclusive. Besides, no amount of revelation from one who has not himself undergone the experiences and trials which the *jiva* has to pass through, on the path of Liberation, can possibly be of any help to us, since he would lack the merit of practicability, which only a *guru* with practical experience can possess. Just as he who is a pure quack, or has only read about surgery, in books, cannot be employed to perform a surgical operation, which must be left in the skilled hands of a qualified surgeon, so cannot he who has not had the necessary, practical experience be entrusted with the spiritual welfare of the soul.

In respect of the antiquity of Jainism, it is sufficient to say that if it be true that the ideal of perfection and bliss is realizable by mankind, there must be a number of men who have already attained to it. The very first, of these Holy Ones, must, therefore, be recognized to be the founder of the true religion which his teachings constitute. This Holy Lord, the first Tirthankara, is Shri Rishabha Deva, who was the first to attain *moksha*,

in this cycle. His teaching has been confirmed by twenty-three subsequent Tirthankaras whose holy feet have graced our planet, from time to time. Jainism, thus, differs from the Scriptures of the remaining creeds in the following essential particulars :—

(1) It is founded by those who have actually attained Liberation, not by mystics and saints who were vaguely impressed with truth, and whose writings cannot lay claim to precision and lucidity of thought, however much we may admire them for their mystic unintelligibility, or poetic excellence ;

(2) It is a self-sufficient and complete explanation of all the secrets of nature, not fragmentary, or disjointed, like most other creeds, which depend on extraneous light for their interpretation ;

(3) It is the true path of Salvation, which in other religions lies buried beneath an amount of obscurity almost impossible for any ordinary man to remove ;

(4) It is the oldest religion, being founded by the first ' Conqueror ' in the present cycle ; and

(5) It is free from the entanglements, pit-falls and snares of mythology, which only lead to wrangling and feuds.

Of the above five distinctive features of Jainism, the fifth deserves a word of explanation, since this feature is fully characteristic of the *Digambara* sect alone. The other sect, known as the *Svetāmbara*, is, to some extent, inclined towards mythology. The literal significance of the words *Digambara* (naked) and *Svetāmbara* (veiled or robed) itself suffices to explain their differences, which are too insignificant to be dealt with in detail.

It is not necessary to comment any further upon these features of distinction, after what has been established in the previous pages ; suffice it to say that they are the true characteristics of perfection of knowledge and method.

It remains only to look into the philosophy of the much despised school of thought whose followers were known by the name of *Chârvâks*. These were men who followed no religion, who denied the existence of the soul, who considered it useless to waste the short time at one's disposal in this world in the study of metaphysics or philosophy, and who fully gave themselves up to the enjoyment of the pleasures which the world affords. They had little or no philosophy, and the practical side of their life—we might call it their religion, if we like—might be summed up in the formula, ' eat, drink and be merry '. That this seemingly wretched creed at one time acquired the dignity of a school of philosophy is not surprising, when we remember that the masses love simple formulas of practical religion and care not to plunge into the study of any complicated system of philosophy, or to practise yoga austerities. Probably Epicure was a follower of *Chârvâkism*, and the same seems to be the case with the author of the book of Ecclesiastes in the Holy Bible. ' Much of its literature, if it ever boasted of one, is now lost, because of the hostility and opposition which it encountered everywhere in the world of thought; and, beyond a very little more than what has been stated here, practically nothing further is known about its founder, literature, or philosophy. So great was the opposition which prevailed against this sort of philosophy that anyone who had at all dabbled in metaphysics, and

who could anathematize a bit, never felt any hesitation in emptying his broadside into this unfortunate creed. But, notwithstanding all these disadvantages, it seemed to have made a considerable impression and to have secured a fairly large number of followers for itself, at least, in the early part of its history.

So far as its worth is concerned, it is certainly not a license for libertinism and sensuality, as it is generally thought to be. It appears to be so only when we take it to mean a device for eating and drinking and riotous living. It is true that this school of thought did teach an eat-drink-and-be-merry policy to mankind, but all the same its object appears to have been very different from what its opponents have taken it to be. It is at all times possible for the average man to eat and drink, but not always to be merry. But for such of them as could not be merry always, there was no room in *Chârvâkism*. Its insistence on remaining merry, under all circumstances, rendered its practical side as hard as any system of severe *tapas* or yoga, and it is easy to see that if one adhered to its practice with one's whole heart, and at all times, and under all circumstances and conditions, insisted on being merry, one's mind would acquire the same peaceful composure as is the reward of the follower of the path of *karma yoga*. In fact, the eat-drink-and-be-merry philosophy is none other than our old friend, the *karma yoga*, under the disguise of *Chârvâkism*.

To conclude, our enquiry has brought us to the highly satisfactory conclusion that there are no real differences of principles amongst the several rational religions of

the world, which we have examined here. Much has been said here, in this book, which throws light on the respective merits and demerits of each system of philosophical thought, and it has been seen that all the differences that prevail amongst us are due to inexhaustive research and hasty and defective generalisations. The spirit of personification is also responsible for a lot of mischief. It might be that the differences of opinion on philosophical matters must prevail amongst us, for all of us cannot become wise at once, but that is assuredly no ground for there being any differences, much less bitter differences, of feelings on matters religious, when the whole humanity is at one on the essentials of religious and spiritual salvation. How much nearer the attainment of our goal would we be, if, instead of dissipating our spiritual forces in bigoted discussions of religious principles, which in very truth are not different, but identically the same in every religion, we were to settle down to work out our salvation, to realize our Ideal. It is well to bear in mind that we should impart knowledge, but only in a spirit of sincerity, sympathy and love, never in any other mood. The object is not to convict, but to convince; and harsh words, offensive arguments, and unsympathetic tone do more damage on such occasions than perhaps even the sword drawn in the cause of *jehad*. Even when you come across a stone-worshipper, do not spit on the piece of stone before him, for that stone is as dear to him as his life, perhaps even dearer, but gently raise his ideal, so that he might be qualified to worship the true God from within. Your mission, as the messenger of peace, fails

if you only make the stone-worshipper an enemy of yourself and of the faith which you preach. It is well to understand that it is reason, and reason alone, which alters the convictions of men, and leads them to give up their unreasonable beliefs. Our chief fault is that we are ready to set up ourselves as teachers, without ever having *learnt* ourselves. We should first of all remove the beam from our own eye, so that we might be able to see the mote in our neighbour's. The world has had enough of dogmas and myths already, and has no more time to waste over them. It is now time to preach the Gospel of Truth which will carry

PEACE AND JOY TO ALL BEINGS.

CHAPTER XIV.

SUMMARY AND CONCLUSIONS.

"Religion is the vital principle of the world, since it is the first cause of all felicity. It proceeds from man, and it is by it also that man attains the chief good. From religion, birth in a good family is obtained, bodily health, good fortune, long life, and prowess. From religion also spring pure renown, a thirst for knowledge, and increase of wealth. From the darkest gloom, and every dreaded ill, religion will ever prove a saviour. Religion when duly practised bestows heaven, and final emancipation."—*The Kalpa Sutra*.

The motor spring of all volitional activity, the secret of all kinds of passions and emotions, the cause of all thinking and acting is solely and simply happiness. There is no being, human, angelic or animal, to say nothing of the lower forms of life, who does not strive to obtain as much joy as he can extract from his surroundings. There is equally truly no man, *deva*, demon, or animal, who does not fear death. "That all men fear to die," said J. J. Rousseau,* "is the great law dominating the thinking world, and without which all living things would soon cease to exist. This fear is the natural impulse, and is not merely an accident, but an important factor in the whole order of things. *He who pretends to face death without fear is a liar.*" Death is terrible; it terrifies all, and few, indeed, are the souls who have courage enough left even to think on the point. A

* Quoted from 'The Nature of Man.'

captive slave of death, and generally its victim too, man nevertheless aspires to attain happiness, to avoid all those accidents and incidents which might directly or indirectly tend to embitter life. Alas ! how often has not this dream of everlasting joy, almost beyond the conception of the majority of terror-stricken men and women, been nipped in the bud, by the physical body being taken to be the man ? Many think : death is the dissolution of form and man (body) only a compound ; therefore, is it not futile to think of eternal life ? And, since eternal life is taken to be an hallucination of the deceitful fantasy, unalloyed joy also becomes a delusion of the intellect.

Such is the conflict of false conceptions and high aspirations of the human soul. Dogmatism, which fears rational intellect, and, therefore, prudently reserves its insinuating eloquence for those whose minds are either too immature or too much paralyzed for consistent thought, offers to help the soul over the stile by its promises of eternal life in the hereafter. Islam, the youngest of creeds, with the exception of Sikhism and one or two other faiths, such as the Brahmo-Samaj, may be assumed to be the first to open fire. Asked to prove its doctrine, it declares : ‘ Did not the Prophet say so ; is not his word sufficient ? who ever dared to deny his authority ? ’ Christianity, finding the opportunity favourable, now puts in its appearance to ask : whom would you be guided by, the servant, or the Son ? The master, of course, is the Son, never the servant, or messenger. Here is the chance which Puranic Hinduism has been seeking, and it quickly silences both with the statement that the

Father, but neither the Son nor the servant, is entitled to be heard. Bewildered by the confusing statements of the exponents of three of the leading religions of the world, the despairing soul is ill able to determine for itself which of them it should believe. In this state of mind it is that it comes across Buddhism, the so-called religion of light, which forthwith assures it: 'Believing is the source of weakness; believing is the source of pain; believing is the source of misery; therefore, avoid believing.' What kind of consolation does the soul derive from this argument is beyond thought, since that would be a believing too. Imagining it to be foolish enough to believe that it derives little or no satisfaction from this kind of argument, we now introduce it to Vedanta which promptly whispers in its ear the vivifying formula, the 'That Thou art, O Beloved.' The soul now leaps up with joy, but only to fall back into the trough of despond the next moment. 'If I *am* That', it thinks to itself, 'surely the That can mean nothing more than a despairing soul, since I, the despairing soul, *am* That.' Forlorn, troubled and disappointed, it is now more than ever in need of a Teacher and Guide to lead it to Life and Light. This guide it discovers in its own Intellect, in the first instance, since without its aid discrimination between a false and true Teacher is out of the question.

Therefore, taking intellect as our sole guide, we set out on an enquiry into the nature of happiness which is the motor-spring of human activity. Enquiry reveals the fact that pure joy does not exist outside the seeker thereof. None of the objects, from which we may

expect to extract it, contains it within its body or magnitude, nor can any outside agency bestow it on the soul, for the very idea of dependence on another would itself furnish sufficient cause for unhappiness. Analysis into its nature discloses the important fact that he alone, of all beings, who can be said to be free from all kinds of restraint, obligation and desire, who, in other words, is full and perfect in himself, and whose consciousness of supremacy places him beyond the temptations of the senses, can be happy in the true sense of the word. Such a condition is conceivable only in connection with God ; hence man must become God if he would attain perfect bliss. Logically, the position is clear enough, but the important question, which the definition of happiness gives rise to, is: Is it possible to become God? For the human mind, imbued, as it is, with the notion of practicability, cares little or nothing at all for the logical deductions, unless it be also made clear to it that what logic points to is capable of being realized by him. We, therefore, proceed to investigate into the nature of the Godhead and to ascertain if the difference between God and man is such as can be said to be bridgeable.

The subject plunges us at once into the very thick of the battle, which has been raging from time immemorial between religion and materialism, by which term we mean the philosophy which denies the existence of spirits. The subject presents itself under three heads, namely,

- (1) God,
- (2) souls, and
- (3) the world.

As regards the first of these points, we must reject the idea of a creator altogether, since there are no sufficient reasons to prove that any one being is responsible for the world-process, and because no one who sets himself up as a creator can possibly have happiness in himself, and also because the idea of a creator is a self-contradictory notion. The removal of a man-like creator, from the field, however, does not mean the removal of the Godhead from the universe, since it is the Ideal of fulness and perfection for the soul to aspire to.

In respect of the souls, it will be apparent to any one who cares to think for himself that the knowing subject cannot possibly be regarded as a product of matter. You cannot have blood out of stones; neither can you have consciousness out of the concourse of dead atoms. The psychological functions of memory, judgment and the like, as also the higher faculties of the Subjective Mind, unmistakably point to mind being no secretion of the brain. The dependence of the discriminative intellect on the convolutions and development of the brain is not inconsistent with the above hypothesis, and merely points to the functions of the physical brain being transmissive, but not productive. The consciousness of man, and for the matter of that, of all beings in the world, is, therefore, quite independent of the groupings of atoms and molecules of matter, which some of us regard to be the things which give it birth.

Soul, then, is consciousness, the nature of which is to know. Analysis further reveals the fact that cons-

ciousness cannot be subject to death, since it is not a compound. Soul is, therefore, immortal by nature. It is also easy to see that true happiness only signifies perfect freedom, and that we are truly happy only when freed from the weight, or burden, of all extraneous relations and worries and desires. Hence, soul is also blissful by nature. Thus, the three characteristics of the soul are (1) knowledge, (2) immortality, and (3) bliss. Now, since God cannot have any greater or more fascinating attributes in Him, it follows that every soul is a God in potency. The difference between God and man, therefore, only lies in respect of perfection, not in that of any other quality. And, since perfection includes all kinds of experience and knowledge, it further follows that the contents of our concept of God can only be the perfected souls. Hence, God is the great ideal of Perfection which has already been attained by a number of perfect souls, the Holy Ones. In respect of power, also, it can be seen that the human will is endowed with self-activity which is inexhaustible. Hence, even in respect of power, there is no difference between man and God, except that between an unevolved and a fully evolved being.

The capacity for infinite knowledge, infinite bliss and infinite power, which is inherent in the soul, renders it necessary that it should perfect itself sooner or later; and since one earth-life does not suffice for the purpose, it logically follows that there should be as many re-incarnations as are necessary to enable it to attain perfection. In each earth-life certain experiences are undergone by the soul, and the sum-total of them is carried over in

the form of character, *i.e.*, disposition, tendencies, and the like. This quintessence of character is carried over by the ego in what is termed the *sukshma sharira*, in Vedanta, and which St. Paul describes as the 'soul' (I Thes. V. 23).

That there should be a transmigration of the soul, is put beyond the possibility of doubt by the individual differences of character, which the thesis of heredity is unable to explain. As Höfding says, there must be a substratum to be acted upon by variations. When we look at the formation of the child in the parent's body, we are led to the same conclusion ; for there is no one to make it unless it makes itself. The possession of formative skill bears ample testimony to the fact that the forming embryo could not have learnt it as a result of the process of conception, or in the bodies of either or both of its parents. *Karma* is discovered to be the determining factor of the differences of form, understanding, and circumstances, and furnishes a much more satisfactory explanation of the misery and unhappiness of which there is so much in the world, than the hypothesis of the creation of each soul there and then at the time of conception.

So far as the world, the third subject of the metaphysical problem, is concerned, we need only say here that investigation into its nature leads to the conclusion that it is unbegun and unending, in time, though certain portions of it may undergo periodical destruction and reformation from natural causes.

What, then, becomes of the position taken by Idealism which reduces the world to an illusion, pure and simple, and the infinity of souls to one Brahman? The

reply is that that which persists in time, and is eternal, cannot be dismissed from the mind, even though it be the purest form of illusion. The thinking and willing 'I' is eternal, and the substitution of one 'I' for all the multitude of the concrete "I's" in the universe, is the outcome of pure logical abstraction and personification. When it is said that the outer world is devoid of reality, being merely a state of consciousness, spun out from the raw material of sensations, the fact that sensation is only the resultant of the interaction between the outer and inner currents of vibrations is generally lost sight of. It is true that without consciousness nothing whatever could be known of the world, but it is no less true that the data of mechanical sensations only come from without. Hence, the objects outside in the world are exactly of the same description as they are perceived by the knowing faculty, notwithstanding the fact that errors are committed, at times, in their perception.

We may now unhesitatingly answer the question which necessitated the above enquiry, by saying that it is not only possible for man to become God, but that he is already none other than God, in potency. The amelioration of his condition is, therefore, a matter which exclusively rests with him; and the power which enables him to do so is his own indomitable will. This leads us to a consideration of the means which speedily enable the soul to come into the realization of its godly nature. Now, the exercise of power depends on knowledge and on the application of knowledge. Since imagination is the creative power and is subject to the law of suggestion, faith in its potency is absolutely necessary for its

conscious wielding. Hence, so long as man does not acquire wisdom, and faith in the revelations of wisdom, he has no business to aspire to the possession of godly power.

As regards happiness, also, knowledge is necessary, for the source of all happiness is already within each and every creature. Unhappiness is due to desires which arise from the ignorance of the natural bliss of the soul. Hence, so long as man identifies himself with the physical body, he must remain subject to desires, and, consequently, liable to suffering and pain.

The erroneous identification of the Self with the body is itself the effect of ignorance, which arises from the influence of matter on the subject of knowledge. Hence, the tearing asunder of the veils of matter, which go to obscure the inner illumination, is clearly the means for the realization of the Self as a Being, all-knowing, all-powerful and blissful. Now, since these veils of matter are inaccessible to the human hands, and may not be destroyed by hand-made weapons of destruction, the only power which can tear them asunder is will. Knowledge of the Self and the exertion of will in the right direction, called *tapas*, then, are the true means of liberation.

Different religions have pointed out, more or less, the same methods of realization, though some lay stress on *Jnana*, some on *Bhakti*, and so forth. But the difference is only a seeming one; in reality, they all lead to one and the same result. For knowledge, *i.e.*, Wisdom necessitates meditation and concentration, and cannot be had without them; in other words, meditation and concentration lead to wisdom without anything further

being necessary, so that wherever there develops the habit of deep concentrated meditation, or thoughtfulness, wisdom must, sooner or later, come into manifestation. Thus, all the different branches of Yoga, such as the Karma Yoga, the Bhakti Yoga, the Hatha Yoga, and the Raja Yoga, are so many means for developing the habit of concentration and meditation. When the mind is steadied, and gives up the habit of wandering in material environments, and the pursuit of the objects of desires, it becomes quiescent, setting the will free to study itself, which, in consequence of the quieting down of the mind, now presents the appearance of the placid surface of a lake unruffled by storm or waves, and sees itself as the source of all knowledge and power and bliss. Right Knowledge having arisen, the individual must steady his mind in Right Faith, which, together with the performance of the *tapas*, *i.e.*, Right actions, hence, Conduct, constitute the three jewels in the crown of glory of the emancipated Soul, the God.

The body which accompanies the soul in all its incarnations is made up of very subtle particles of matter, with consciousness 'embedded' in it; and so long as this body does not break up, the soul cannot attain liberation by any means. This subtle body is held together by the magnetic power of will, and carries with it the seeds of knowledge and character in the shape of modifications of its structure, from life to life. So long as ignorance prevails, individual desires hold it together, but with the advent of wisdom, and its concomitant state of desirelessness, the pole of magnetism changes, and the particles of matter, instead of being attracted and held

together, are repelled and dispersed, thus destroying the body and leaving the pure Sachchidananda in place of the limited ego, which ignorance had planted on Truth.

The main thing, then, is to acquire wisdom, that is, the knowledge of the Self. Knowledge is power; and, sooner or later, is bound to lead the soul to the highest heights of bliss. Even physical immortality is not beyond the reach of the truly wise, for that depends on the emancipation of Will from negativity.

The above are truly the underlying principles of every rational religion in the world, but the one creed which teaches them fully and clearly is Jainism, which, as our enquiry reveals, is the most ancient of all. The difference between Jainism and the other creeds, then, comes to this that, while in other religions a handful of wheat lies mixed up with an enormous quantity of chaff and other useless stuff, in such a state of adulterated mixture that it is almost impossible to separate the grain of truth, in Jainism the Holy Tirthankaras have taken the utmost care to allow only the purest truths to be incorporated. Hence, while other religions dread the searchlight of intellect, Jainism insists on its full blaze being turned on the problems of Life. Hence, also, where other religions demand faith in the pupil, Jainism only requires intellect to understand and appreciate its teaching. It is not that where intellect is not fully developed, its teaching may not be of help to the soul, if sincerely put into practice, but intellect is necessary for speedy evolution, since religious truths are at once converted into beliefs the moment they are verified by intellect. Jainism, then, is the path of Liberation *par excellence*.

There remains the point of the practicability of the high ideal set by Religion before mankind. Some of us might be inclined to think that if all men were to devote their lives to religion, civilization would come to an end, and a state of general confusion and chaos would be the result. Certainly, the kind of civilization which produces abnormal men and institutions would come to an end, for when it is realized that the soul has neither nationality, nor class, nor sex of its own, and that it may incarnate in any body, in any country, and in any sex, in its next incarnation, people would pay more attention to the welfare of their souls than to such matters as give rise to evil *karmas*. Wars and strikes would then become things of the past, and peace and prosperity would be the lot of mankind on earth. As for the individuals, it has been seen that the ideal set by Religion before mankind is the only practical ideal to cherish; for what shall a man profit if he gain the whole world, and lose his own soul? None of our worldly acquisitions can possibly prevent the effect of evil *karmas* on the future prospects of the soul. Hence, only such thoughts and actions are permissible as actually facilitate its progress on the path of Perfection and Bliss. The doing of the proper *dharma*, that is, duty, is the only means of progress for the soul. In whatever stage of evolution a soul might be, the observance of the principle of *dharma* would, without fail, facilitate its onward progress on the path of perfection, because *dharma* is the only force which enables the soul to realize its own glorious nature. *Dharma* is the highest form of morality, without which peace and

prosperity cannot be thought of. The lives of the great Tirthankaras furnish ample proof of the practicability of Religion, and show the heights of power and glory to which a soul, conscious of its own nature, may aspire. Every detail of Their noble lives illustrates the supremacy of Religion over materialism, and invites us to follow the path They trod, to climb up to the heights which They attained. The path may be steep and thorny, but it has to be trodden, if not now, then, in some future incarnation, and each backward step, or fall down the precipice, from our present position, only goes to make the journey to be performed, more tedious and tiresome. Let us, then, gird up our loins to tread the path of the Tirthankaras by turning the back on the highway of *adharma*. Let us not be daunted or discouraged by its steep and thorny nature, but, providing ourselves with the three invincible weapons of Right knowledge, Right Faith and Right Conduct, fearlessly march on to the conquest of Ignorance and Death. The 'fall' has to be reversed, and Death is a mighty warrior who overcomes all weapons except that of *vairâgya*, i.e., desirelessness. The eternal, undying, and unabating bliss, which we all try to obtain, lies in pledge with the Dragon of Death, and cannot be had without its destruction. And the sword of *vairâgya* is held by the Self in pledge for the sensual discrimination, which is but another name for body-consciousness.

Come up, then, to the Adytum of the great and glorious Divinity, your own blissful Self, to claim your birth-right, the *ânanda*, by fulfilling the conditions of the pledge, so that by its addition to the *Sat* and the *Chit*

which you already enjoy, you may yourself become the perfect *Sat-Chit-Ananda*, which you, in very truth, already are in essence.

OM. PEACE! PEACE!! PEACE!!!

GLOSSARY OF NON-ENGLISH WORDS.

A.

Abhimāna [अभिमान], pride, conceit.

Āchārya [आचार्य], a great philosopher and saint ; a spiritual guide or preceptor. One who belongs to the third of the five orders of spiritualised Souls collectively called the *Pancha-* (five) *Parmeshti* (Adepts) in Jainism.

Achryta [अच्युत], the name of the sixteenth heaven.

Adharma [अधर्म], a kind of substance, probably the force of gravitation ; vice ; that which is opposed to proper *dharma* (duty or right conduct).

Adho Loka [अधोलोक], the nether regions.

Adwaita [अद्वैत], Monistic Vedānta.

Agni [अग्नि], the god of Fire ; the element of fire.

Agurulaghutva [अगुललघुत्व], a quality of substances which preserves them as such.

Ahalyā [अहल्या], the wife of Gautama, the preceptor of Indra.

Aham [अहम्], 'I,' or I-ness.

Ahankāra [अहङ्कार], individuality ; egoity ; pride of personality.

Aharaka sharira [आहारकशरीर], a kind of body (see page 896).

Ahinsā [अहिंसा], non-injuring.

Ahmi .Zend, I am.

Ahurā .Zend, a perfect Soul ; God.

Aishāna [ऐशान], the name of the second heaven.

Aja [अज], a he-goat, or ram ; the soul.

Ajnā [अज्ञा], a psychic centre in the forehead.

Ākāsha [आकाश], Space, or Ether.

Aliph [الف, or ا], the first letter of the Persian, Arabic and Hebrew languages.

Aloka [अलोक], that part of space which lies beyond the universe.
 Anâdisha [अनादिश], the places of residence of certain heavenly beings.

Ânanda [आनन्द], bliss.

Ânandamayakosha [आनन्दमयकोश], that part, sheath or centre of the body which is the seat of bliss ; the body of bliss.

Ananta [अनन्त], infinite.

Ânata [आनत], the name of the thirteenth heaven.

Anekânta [अनेकान्त], many-sided.

Ânimâ [अनिमा], a psychic power ; the power to become as small as an atom.

Anjanâ [अञ्जना], the name of the fourth hell.

Antahkârṇa [अंतःकरण], mind comprising, *mana* (attention), *chitta* (mind—, or memory—stuff), *buddhi* (intellect) and *ahankâra* (egoity).

Antarâkâsha [अंतराकाश], the space or ether within the cavity of heart.

Antarâya [अन्तराय], the group of *karmic* forces which interfere with the freedom of action.

Anu, [अणु], an indivisible unit or atom ; a particle of the substance of time.

Anuttara [अनुत्तर], the place of residence of certain heavenly beings.

Âra [आर], a spoke.

Âraṇa [आरण], the name of the fifteenth heaven.

Arhat or Arhant [अर्हत्, अर्हन्त], a deified Being, who is called a *Siddha* when He goes to the top of the world to reside there as a God.

Aristhâ [अरिष्टा], the name of the fifth hell.

Arupa [अरूप], the upper Mental plane.

Âryavarta [आर्यवर्त], the country of the Aryas.

Âsana [आसन], posture.

Asarira [अशरीर], a disembodied soul ; a *Siddha*.

Asat [असत्], non-existent.

Āshrama [आश्रम], one of the four stages—Brahmacharya [ब्रह्मचर्य] the period of study, Grihastha [गृहस्थ] the period of married life, Vānaprastha [वानप्रस्थ] the period of retirement, and Sanyāsa [संन्यास] the period of homelessness—of life.

Ashva [अश्व], a horse.

Asmi [अस्मि], I am.

Astikāya [अस्तिकाय], having a body or magnitude.

Asura [असुर], a demon.

Ātman [आत्मन्], a spirit or soul; the substance of consciousness.

Audārika śharira [औदारिकशरीर], the gross body of physical matter.

Aust [اوست], he is.

Avadhi-jñāna [अवधिज्ञान], a sort of clairvoyance which includes a knowledge of some of the past lives of the soul.

Avasarpinī [अवसर्पिणी], a division of time consisting of ten *sagaras* of years.

Avidyā [अविद्या], ignorance.

Āyuh [आयुः], the group of *karmic* forces which regulate and determine longevity or duration of life.

B.

Bālukâprabhâ [बालुकामयभा], the name of the third hell.

Bandha [बन्ध], a bond, chain or fetter.

Bhagwân [भगवान्], God, or a deified Soul.

Bhakta [भक्त], a devotee; one who follows the path of Bhakti Yoga.

Bhakti [भक्ति], devotion; one of the four principal paths of Yoga.

Bhīti [भीति], terror.

Bhoga-Bhumi [भोगभूमि], the region where the fruits of *karmas* are to be undergone, *i.e.*, heavens and hells.

Bhola [भोल], unsophisticated; innocent; guileless.

Bhuta [भूत], a phantom or demon.

Brahmā, or Brahmān [ब्रह्म], the name of the fourth heaven;
the Creator.

Brahman [ब्रह्मन्], God; the Absolute.

Brahmanpurā [ब्रह्मपुरं], the heart.

Brahmottara [ब्रह्मोत्तरं], the name of the sixth heaven.

Briksha [वृक्ष], a tree.

Buddha [बुद्ध], literally the Enlightened One; a title of Gautama,
the founder of Buddhism.

Buddhi [बुद्धि], intellect.

C.

Chakra [चक्र], a psychic centre.

Chārvāka [चार्वाक] the founder of the school of philosophy
known as *Charvakism*, whose views resembled those of
modern Materialism.

Chatushthaya [चतुष्टय], four-fold.

Chelā [चेला], a disciple.

hit [चित्], intelligence, consciousness.

Ohitta [चित्त], the material substratum of memory; the mind-
stuff.

D.

Daksha [दक्ष], a mythological progenitor.

Dambha [दम्भ], deceit.

Darshana [दर्शन], simple perception as distinguished from
detailed knowledge; faith; a school of philosophy.

Darshanāvarṇiṇī [दर्शनवर्णनीय], the group of *karmic* forces which
obstruct perception.

Deva [देव], a god or an angel; a resident of heaven.

Devayāna [देवयान], the road to Nirvāna.

Dharma [धर्म], duty, merit; a kind of substance, the Ether.

Dharmā [धर्मा], the name of the first hell.

Dhâraṇâ [धारण], concentration, the process of holding the mind on to one particular point.

Dhâtaki-khanda [धातकीखंड], the continent beyond the *Lavana Samudra*.

Dhumaprabhâ, [धूमप्रभा], the name of the fifth hell.

Dhyâna [ध्यान], contemplation, meditation.

Digambara [दिगम्बर], a sect of Jainism.

Dik [दिक्], space, or the force which determines localisation.

Dipaka [दीपक], a lamp; a kind of musical composition.

Durgâ [दुर्गा], one of the names of goddess Kâli.

Durukti [दुरुक्ति], abuse.

Dvâpara [द्वापर], one of the four *yugas* of Hinduism.

Dvesha [द्वेष], hatred.

E.

Ekântic [एकांतिक], one-sided.

Eshâna [ऐशान], the name of the second heaven.

G.

Gaṇesha [गणेश], the name of a god.

Gangâ [गंगा], the Ganges.

Garuda [गरुडः], a mythological being; the mount of Vishnu.

Gautama [गौतम], the name of the preceptor of Indra, also that of the founder of Buddhism.

Gâyatri [गायत्री], the name of a goddess.

Ghanavâtavalaya [घनवातवलय], the dense air envelope surrounding the universe.

Ghanodadhivâtavalaya [घनोदधिवातवलय], the humid air envelope surrounding the universe.

Ghee [घी, घृत], clarified butter.

Go [गौ], a cow.

Gopî [गोपी], a milk-maid. Generally, the word 'Gopi' refers to the women who joined Krishna in the *Râsa-lîlâ* (dancing).

Gotra [गोत्र], the group of *karmic* forces which determine the *gotra* (family, or lineage) of an individual.

Graiveyaka [ग्रीवेयक], the heavenly abode of a certain kind of Devas.

Guṇa [गुण], a quality.

Guru [गुरु], a teacher.

Gyâna [ज्ञान], see Jnâna.

H.

Hamâ [هماء], all.

Hamsa [हंस], a swan.

Hari [हरिः], the name of God.

Hatha-yoga [हठयोग], a branch of Yoga.

Himsâ [हिंसा], injury.

I.

Iblis [إبليس], Satan.

Ichebhâ [इच्छा], desire ; will ; pleasure.

Idâ [इडा], one of the principal nerves of the spinal column.

Indra [इन्द्र], one of the Vedic gods : the title of a king of the residents of heaven.

Injil [انجيل], the Bible.

Ishwara [ईश्वर], the Creator.

Ism [اسم], name.

Ism-'z-zât [اسم الذات], the name denoting the nature of the thing whose name it is.

Itara-nigoda [इतरनिगोद], one who falls back into nigoda, after having emerged from it.

J.

Jâgrat [जाग्रत], the waking state of consciousness.

Jambu Dvîpa [जम्बुद्वीप], the central part of the *Madhya Loka*.

- Jannat [جنت], the *Siddha Silâ*, heaven.
 Janun [جنون], fanaticism, madness.
 Jara [जर], unconscious.
 Jehâd, [جهاد], a holy war.
 Jina [जिन], a conqueror of *Samsâra* ; a perfected Soul.
 Jinân [جنان], heart.
 Jiva [जीव], a kind of substance ; the soul.
 Jivan-mukta [जीवन्मुक्त], one who enjoys the state of *Jivan-mukti*.
 Jivan-mukti [जीवन्मुक्ति], the state of being redeemed or saved while living in the physical body.
 Jivâtma [जीवात्मा], soul.
 Jivic [जीविक], pertaining to a *Jiva*.
 Jnâna [ज्ञान], knowledge.
 Jnânaswarupa [ज्ञानस्वरूप], embodiment of knowledge, or of the form of knowledge.
 Jnânâvaraniya [ज्ञानावरणीय], knowledge-obstructing group of *karmas*.
 Jnâna-yoga [ज्ञानयोग], a branch of *Yoga*.

K.

- Kafir [كافر] an infidel ; an unbeliever.
 Kâla [काल], Time ; the substance of Time ; death.
 Kâla-chakra [कालचक्र], the wheel of time.
 Kâla-purusha [कालपुरुष], a symbolical, human figure, corresponding to the Zodiac.
 Kâli [काली], one of the goddesses of the Hindu Pantheon.
 Kali [कलि], strife.
 Kâliya [कालिय], the name of a serpent subdued by Sri Krishna.
 Kali-yuga [कलियुग], the fourth *yuga* or division of time.
 Kalpa [कल्प], a cycle.
 Kâma [काम], passion, sexual love.
 Kâpishta [कापिष्ठ], the name of the eighth heaven.

Kapotah [कपोतः], a pigeon ; the position of hands folded in fear ;
grey.

Kāraṇa-sharira [कारणशरीर], the causal body.

Karma [कर्मे], action ; bonds ; a kind of force.

Kārmāna-sharira [कारमानशरीर], the body of *Karmic* forces.

Kartâ [कर्ता], a doer or manager.

Kathanchit [कथञ्चित्], somehow ; in a way ; from a particular
point of view.

Kathâ [कथा], an historical account, or biography.

Kevala [केवल], pure ; perfect.

Kevalin [केवलिन], omniscient.

Khârbhâga [खारभग], the name of a region below the *Madhya*
Loka.

Khayâl [خیال], thought.

Khudâ [خدا], God.

Krita-yuga [कृतयुग], one of the four *yugas* or divisions of time.

Kriyâ [क्रिया], action.

Krodha [क्रोध], anger.

Kun [كن], do ; let it be done.

Kundalini [कुण्डलिनी], a kind of psychic energy.

Kufr [كفر] heresy ; infidelity ; scepticism.

Kuwwat [قوت], power.

Kuwwat-i-Khayâl [قوت خیال], thought-power.

L.

Lâhâul [لا حول], the formula uttered by Muslims to exorcise or
frighten away evil spirits.

Lauh-i-mahfuz [لوح محفوظ], the Tablet of Destiny, the Perspi-
cuous Book.

Lakshmi [लक्ष्मी], one of the goddesses of the Hindu Pantheon.

Lâm [ل, or لام], the letter 'L,' in Arabic and Persian.

Langotî [लंगोटी] [لنگوٹی], a bare strip of cloth worn round the loins.

Lântava [लान्तव], the name of the seventh heaven.

Lavana Samudra [लवणसमुद्र], the ocean which surrounds the *Jambu-Dvîpa*.

Lîlâ [लीला], play ; sport.

Lingam [लिंगम्], the male organ.

Linga-sharira [लिंग शरीर], a kind of subtle body.

Lobha [लोभ], greed.

Loka [लोक], that part of space which is occupied by souls, matter, time, etc., hence the universe.

Lokākāsha [लोकाकाश], the portion of space occupied by the universe.

III.

Madhya Loka [मध्यलोक], the temporal world ; the middle region of the universe.

Mâda [مادة], matter.

Maghavi [मघवी], the name of the sixth hell.

Mâghavi [माघवी], the name of the seventh hell.

Mahâdeva [महादेव], the great god, a title of Shiva.

Mahâparanirvâṇic [महापरनिर्वाणिक], pertaining to the plane called the Mahâparanirvana.

Mahâshukra [महाशुक्र], the name of the tenth heaven.

Mahat [महत्], intelligence.

Mahâtma [महात्मा], a great or pious soul.

Mahâtamah-prabhâ [महातमः प्रभा], the name of the seventh hell.

Mahâ-vākya [महावाक्य], a great saying.

Mahâyuga [महायुग], a division of time equal to 4,320,000 years.

Mahendra [महेन्द्र], the name of the fourth heaven.

Mahesha [महेश], a title of Shiva.

Makara [मकर], the Capricornus.

Manahparyaya-jñāna [मनःपर्ययज्ञान], knowledge of the thoughts and ideas of others as well as of past lives.

Manas [मनस्], attention ; the lower mind.

Mandāra [मन्दार], a kind of flowering plant or tree.

Mantra [मन्त्रः], a, holy text or formula.

Mati-Jñāna [मतिज्ञान], knowledge obtained by means of the senses and mind.

Mārga [मार्ग], a path or road.

Mātrâ [मात्रा], a time-beat, or unit of time.

Mâyâ [माया], illusion ; trickery ; the power of imagination.

Mâyâvic [मायाविक], illusory.

Mazdâ (Zend), God.

Meghâ [मेघ], the name of the third hell.

Meraġ [معراج], an ascent ; one of the miracles ascribed to Mahomed.

Meṣa [मेघ], the Aries.

Mim [م, or ميم], the letter 'M,' in Arabic and Persian.

Mimāmsâ [मीमांसा], a system of philosophy.

Mithyâ [मिथ्या], falsehood.

Mohanīya-karma [मोहनीयकर्म], the group of *karmic* forces which produce delusion.

Moksha [मोक्ष], Freedom or nirvāna.

Mrityu [मृत्यु], death.

Mujarradât [مجردات], simple substances, spirits.

Mulâdhâra [मूलाधार], the basic plexus.

Muni [मुनि], an ascetic.

N.

Nâma [नाम], the group of *karmas* which determine the type of the body.

Nâtha [नाथ], lord.

Nigoda [निगोद], the lowest part of the universe.

Niraya [निरय], hell.

Nirguna [निर्गुण], quality-less.

Nirvâna [निर्वाण], Emancipation ; Redemption ; Freedom.

Nirvânica [निर्वोच्चिक], pertaining to the plane called *nirvâna*.

Nishchaya [निश्चय], that which is true under all circumstances and conditions ; certain ; one of the standpoints of Jaina philosophy. There are several standpoints according to Jainism of which the *nishchaya* and the *vyavahâra* are the most important. Of these, that which describes things with regard to their nature, qualities or attributes, is called the *nishchaya*, while the other which only takes into account their form, conditions or changes is the *vyavahâra*.

Niyama [नियम], one of the eight steps or accessories of *yoga*.

Nyâya [न्याय], one of the six schools of Hindu Philosophy.

P.

Pancha-Parmeshti [पञ्चपरमेष्ठी], a collective name for the five kinds of adepts, the Arhats, the Siddhas, the Âchâryas, the Upâdhyâyas and the Munis.

Pankabhâga [पंक भाग], a region below the Madhya Loka.

Paramânu [परमाणु], an atom of matter.

Paramâtman [परमात्मन], God.

Paramirvânica [परनिर्वोच्चिक], pertaining to the plane of *paramirvâna*.

Parjanya [पर्जन्य], rain.

Pârvati [पार्वती], the consort of Shiva.

Pâtâla [पाताल], the nether regions.

Pati [पति], a husband.

Patnî [पत्नी], a wife.

Pingalâ [पिंगल], one of the principal nerves of the spinal column.

Pitriyâna [पितृयाण], the path which leads to the regions of the manes.

Pradesha [प्रदेश], an imaginary point as big as a simple particle.

Prajâpati [प्रजापति], the Creator.

- Prakriti [प्रकृति], material qualities or matter ; a kind of force.
 Pralaya [प्रलय], dissolution of the universe.
 Prameyatva [प्रमेयत्व], knowableness.
 Prâṇa [प्राण], life ; vitality ; breath.
 Prâṇamaya-kosha [प्राणमयकोश], the sphere of *prâṇic* activity in the body ; the sheath of *prâṇa*.
 Prâṇâyâma [प्राणायाम], the method or process of controlling breath or vitality (*prâṇa*).
 Prâṇata [प्राणत], the name of the fourteenth heaven.
 Prârabdha [प्रारब्ध], destiny ; a kind of *karmic* force.
 Pratibimba [प्रतिबिम्ब], a reflection ; an image.
 Pratyâhâra [प्रत्याहार], the process or method of controlling the mind.
 Preta [प्रेत], a hob-goblin ; a demon.
 Pudgala [पुद्गल], lit. the beautiful or that which can become fused with other things, matter.
 Purusha [पुरुष], spirit ; one of the primal causes of the world-process, according to Sâṅkhya ; a male.
 Purva-Mimâṃsâ [पूर्वमीमांसा], one of the six schools of Hindu philosophy.
 Pushkara [पुष्कर], the name of a sacred place.

Q.

- Qamar [قمر], the moon.

R.

- Râga [राग], attachment ; love ; a musical piece or composition.
 Râgini [रागिनी], the feminine of *râga*, a kind of musical composition.
 Râjâ [राजा], a king.
 Râja Yoga [राजयोग], a branch of Yoga.
 Râjasa [राजस], the quality of activity.
 Râjasic [राजसिक], pertaining to Râjasa.

Ratnaprabhā [रत्नप्रभा], the name of the first hell.

Rishi [ऋषि], a sage or holy man.

S.

Sachchidānanda [सच्चिदानन्द], Sat-Chit-Ananda, lit. Existence-Consciousness-Bliss, hence God.

Sādhū [साधु], a muni; an ascetic.

Sāgara [सागर], an ocean.

Saguna [सगुण], possessing qualities.

Sahasrāra [सहस्रार] the name of the twelfth heaven; the plexus of the brain.

Salk [سالك], the path or process of God-realization.

Samādhi [समाधि], the trance or attitude of self-contemplation.

Samaya [समय], the smallest part of time.

Samsāra [संसार], the universe, or cycle of transmigration.

Samsāri [संसारि], belonging to the samsāra.

Samskāra [संस्कार] an impression; a tendency.

Sāvat [सप्ततृ], the name of the third heaven.

Saptabhangī. [सप्तभंगी], lit. seven-fold, a mode of predication, or system of logic, peculiar to Jainism.

Sarvārtha [सर्वार्थ], the name of a celestial region.

Sat [सत्], existence.

Satāra [सतार], the name of the eleventh heaven.

Ṣaṭhatā [षडहता], cruelty.

Satsanga [सत्संग], the association or company of pious men.

Satsvarūpa [सत्स्वरूप], the quality of being; existence.

Sattā [सत्ता], essence; substantiveness; existence.

Sattva [सत्त्व], the quality of intelligence.

Sāttvic [सात्त्विक], possessing the quality of intelligence.

Satya [सत्य], truth.

Satyarūpā [सत्यरूपा], the mother of all living; a personification of the forms of understanding.

Saudharma [सौधर्म], the name of the first heaven.

Sāvitrī [सवित्री], the name of a goddess ; one of the two wives of Brahmā.

Sayânâ, [سیانہ], a medium or magician.

Seen [س], the letter 's.'

Shaq-ul-Qamar [شق القمر], the splitting of the moon : one of the miracles ascribed to Mahomed.

Sharkarâ-prabhâ [शर्करापद्मा], the name of the second hell.

Shâstra, [शास्त्र], a sacred book, or scripture.

Sheshanâga [शेषनाग], a mythological serpent.

Shiva [शिव], the name of one of the gods of the Hindu Pantheon.

Shri [श्री], Lakshmi, the goddess of prosperity.

Shruta-jnâna [श्रुतज्ञान], knowledge obtained by means of words, signs, etc., and by their interpretation.

Shukra [शुक्र], the name of the ninth heaven.

Siddha [सिद्ध], a Perfect Soul living at the top of the universe. The characteristics of a Siddha are, bodilessness (*i.e.*, the absence of all physical bodies), infinite perception, infinite knowledge, infinite bliss and infinite power.

Siddhânta [सिद्धान्त], established truth, or final conclusion.

Siddhâtman, [सिद्धान्तमन्], see Siddha.

Siddha Silâ [सिद्धशिख], the top-most part of the universe, corresponding, in all probability, to the *arsh-i-Moa'alla* [عرش معالی] of Muslim Cosmogony, where the Perfect Souls reside.

Siddhi [सिद्धि], an occult or a psychic power.

Sita [सीता], a place on the top of the universe.

Soham [सोहम्], a compound of 'Sa' (that) and 'aham' (I).

Srâvaka [स्रावक], a Jaina householder.

Sthûla-sharira [स्थूलशरीर], the gross body.

Sudarsana [सुदर्शन], the discus of Vishnu.

Sukshma-sharira [सूक्ष्मशरीर], a kind of subtle body.

Sushûmṇâ [सुशुम्णा], the hollow canal in the spinal column.

Sushûpti [सुषुप्ति], deep sleep.

Svabhāva [स्वभाव], nature.

Svapna [स्वप्न], a dream.

Svarupa [स्वरूपे], form.

Svastika, [स्वस्तिक] the form卐, for an explanation of which see 'The Jaina Philosophy,' by V. R. Gandhi.

Swadhisthân [स्वाधिष्ठान], a nervous centre in the spinal column.

T.

Tāla [ताल], rhythm; a measure of time in music.

Tanahprabhâ [तनःप्रभा], the name of the sixth hell.

Tamas [तमस्], the quality of inertia.

Tâmasic [तामसिक], pertaining to *tamas*.

Tanmâtrâ [तन्मात्रा], a sensible quality; an atom, or particle.

Tanuvâtavalaya [तनुवातवलय], the rarified air-envelope, surrounding the universe.

Tapas [तपस्], austerities.

Taqdîr [تقدير], destiny.

Tejasa-sharira [तेजसशरीर], a kind of body.

Tirthankara [तीर्थंकर], a title of the 24 Holy Ones of Jainism.

Tretâ-yuga [त्रेतायुग], one of the four *yugas* of Hindu Astronomy.

Tribenî [त्रिवेणी], a confluence of three rivers.

Tûriya [तुरीय], super-consciousness, blissfulness.

Tyāga [त्याग], renunciation.

U.

Upādhyāya [उपाध्याय], an adept.

Urdhva-loka [ऊर्ध्वलोक], the celestial regions.

Utsarpiṇî [उत्सर्पिणी], a division of time as large as an *avasarpiṇî*.

Uttara-Mimāṃsâ [उत्तरमीमांसा], Vedānta.

V.

Vāch (*Vāk*) [वाक्], speech.

Vaikriyika-sharira [वैक्रियिक शरीर], a kind of body.

Vairāgya [वैराग्य], renunciation; non-attachment.

Vaisheshika [वैशेषिक], one of the six schools of Hindu philosophy.

- Valukâprabhâ [बालुकाग्रभा], the name of the third hell.
- Vansha [वंश], the name of the second hell.
- Vâsanâ [वासना], an impression or idea.
- Vâyu [वायु], air.
- Veda [वेद], lit., knowledge, one of the four great scriptures of the Hindus.
- Vedaniya [वेदनीय], the group of *karmic* forces which control the experiences of pleasure and pain.
- Vedânta [वेदान्त], lit. the end of knowledge, one of the six schools of Hindu philosophy.
- Veerya [वीर्य], power.
- Vijnânâmayakosha [विज्ञानमयकोश], a sheath of subtle matter, the sphere of thought.
- Vimâna [विमान], an æro-plane ; an aerial chariot.
- Viñâ [वीणा] a kind of banjo.
- Virochana [विरोचन], the name of an *Asura*.
- Viveka [विवेक], discrimination.
- Vriṣa [वृष], the sign of Taurus.
- Vyavahâra [व्यवहार], one of the standpoints of philosophy.

Y.

- Yad [यद्], that.
- Yajna [यज्ञ], a sacrificial rite.
- Yat (Zend), that.
- Yâtanâ [यातना], torment.
- Yod [ي], the letter 'e' or 'y.'
- Yoga [योग], the method of self-realisation.
- Yogi [योगी], one who practises Yoga, also a follower of the Yoga school of philosophy.
- Yojana [योजन], a measure of distance.
- Yoni [योनि], the female organ.
- Yuga [युग], a division of time.
- Yamarâja [यमराज], the god of death.

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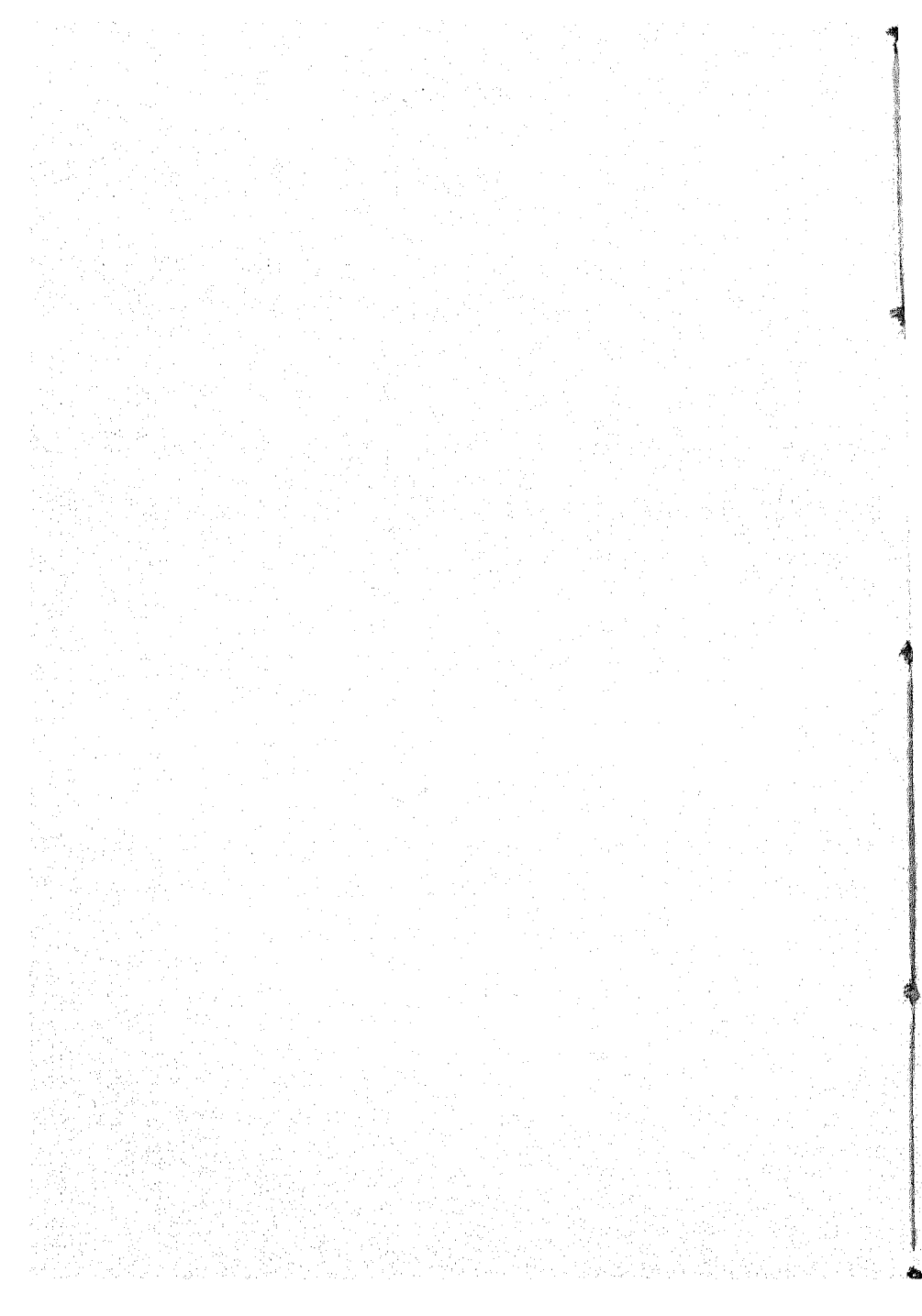
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